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INFORMATION.*

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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi, 19, 20.

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# THE CHURCH MISSIONARY INTELLIGENCER.

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## THE EGYPTIAN SOUDAN.

**T**HE expression "Soudan" is, strictly speaking, not a geographical term, being merely one of the plural forms of an Arabic word meaning "Negro." It was, however, the name used by the ancient Arab geographers for those parts of Africa inhabited by the Negro tribes whose colour was markedly darker than that of their Arabian invaders. But the area so named does not seem to have been at all clearly defined. In modern times the term has been applied to the region between the Atlantic on the west and the Red Sea on the east, the northern limit being the Sahara and the southern, according to some writers, the Equator; others, however (and more correctly, I think), place the latter boundary at the tenth parallel of N. latitude. The vast region comprised in the wider limits has approximately an area of 3,000,000 square miles, or three-fourths that of Europe. For the present purpose the Soudan may conveniently be divided into Western and Eastern. With the former we are not now concerned. The latter is that known as the Egyptian Soudan. The French geographer Ste. Martin thus defines this territory: \* "Under this name is comprised all the dependencies of Egypt south of the cataract of Assouan, that is to say, Nubia, Senaar, Taka, the African littoral of the Red Sea, Kordofan, Darfour, the country of the rivers, and as far as the regions of the Upper Nile and Albert Nyanza." This we may take as sufficiently accurate for our purpose. The area of this region is, roughly speaking, 1,200,000 square miles, or four-fifths that of India. This will give some idea of the enormous district which God by His blessing on our arms has opened up to the preaching of the Gospel.

The chief physical feature of this region, and that which from a geographical and commercial point of view gives it both its interest and importance, is the Nile. That river is so vast in volume that the Arabs, accustomed only to the winter torrents of their arid home, gave it the name of "sea," "Bahr en Nil," following, probably unconsciously, the usage of the ancient Greeks. Nor was the term confined to the united river, but was also applied to the Blue Nile, Bahr el Azrak, and White Nile, Bahr el Abiad (also known as Bahr el Jebel).

As a waterway the Nile cannot compare with the other great river of Africa, the Congo, not so much on account of the impediments to navigation in its course as to the fact that, with perhaps the exception of the Sobat, it has not a single tributary which is navigable to any

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\* *Nouveau Dictionnaire de Geographie Universel.* Paris, 1894. Vol. vi., art. Soudan.

great distance from its junction with the Nile. Still it is the great highway for that part of Africa, and will become increasingly so as trade increases and engineering skill removes or mitigates the obstacles in its course.

The Egyptian Soudan is divided into two tolerably clearly-marked portions. The northern half extends from Assouan to the Sobat, and is much the larger in area. The southern and smaller half reaches from the Sobat and Bahr el Ghazal to Uganda. The first of these districts consists of a narrow strip of fertile country along the banks of the Nile, with, in its upper portion, desert on either side. Further south, there is on the east of the river the Nubian desert, consisting first of sand, and then of long ranges of black rocky hills running from north to south, alternating with wide valleys having a fair amount of vegetation and not infrequent oases with good water. On the west stretch the vast, comparatively dry table-lands of Darfour and Kordofan, where water is for the most part scarce, being procured from deep wells or from jealously-guarded stores, laid up during the rains, in the great hollow trunks of the baobab-trees. Considerable tracts of these two countries are covered with jungle, abounding in wild beasts; the villages are only at long intervals. In other parts there are good-sized towns with well-built houses, and in the surrounding districts numbers of villages which, when the writer passed through in 1880, were peaceful and prosperous. The people own large numbers of camels, besides cattle, goats, and sheep, and a fine breed of horses.

The southern half of the Egyptian Soudan is markedly different. The Nile itself changes its character. Sir S. Baker, writing of this district, says: "The White Nile is a grand river between the Sobat junction and Khartoum, and after passing to the south of the great affluent the difference in character is quickly perceived. We now enter upon the region of immense flats and boundless marshes, through which the river winds its labyrinth-like course for about 750 miles to Gondokoro." A glance at the map will show that at about the junction of the Sobat with the Nile the latter bends round till its course, instead of being from south to north, is from west to east, and that one hundred miles further up it again turns at right angles to this latter direction. For a distance of 150 or 200 miles from this latter point the country is a dead level; the Nile spreads out into a vast sort of lake—there is little or no perceptible current,—and the whole surface is covered with a dense mass of vegetation, through which even a powerful steamer can make no headway. An open channel has several times been cut through this by the Egyptian authorities, but without incessant watchfulness is quickly closed again. Sir S. Baker, referring to one such occasion, says: "The entire White Nile has ceased to be a navigable river. The boundless plains of marsh are formed of floating rafts of vegetation, compressed into firm masses by the pressure of water during floods. So serious is this obstacle to navigation that unless a new channel can be discovered, or the original Nile be reopened, the centre of Africa will be entirely shut out from communication." The "sudd" or blockage, as this region of papyrus swamp is called, practically cuts off the southern half of the Egyptian Soudan from the

northern. Here the party of C.M.S. missionaries on their way to Uganda in 1878 was detained many days, and owing to the reforming of this vegetable barrier, I was obliged, when returning from Uganda in 1879, to make a detour of 2000 miles through the Bahr el Ghazal province, Darfour, and Kordofan. This "sudd" has again blocked the Nile, and all water communication with the south is entirely cut off.

Beyond here, and as far as about Lado, there is on the west a very fertile country, with a perfect network of rivers and streams, much of it covered with fine forests, but with few inhabitants comparatively. As the river is ascended the country becomes more hilly, but is well watered, with much forest. Of the eastern side of the Nile here but little is known till we come to the upper reaches of the stream, where the country is of much the same character on both sides.

The difference between the people of the two regions is as great, generally speaking, as that of their physical features. In the northern half there are many so-called Arab tribes who are very distinct from the other inhabitants. When I passed through the country, there was a certain amount of civilization, especially in and about the towns. In such places as Obeid, Omar Shangar, Dara, &c., most of the houses were of a fairly substantial character. The people were as a rule decently clothed. Greek and other traders found a ready sale for goods of European manufacture, while the telegraph, which General Gordon had carried to the extreme south-west of this province, and the substantial Government buildings, gave an appearance of comparative refinement. The people of this region were more accustomed than many to the sight of foreigners. One at least of the great lines of travel by which the Moslem pilgrims from the Hausa States and other parts of Western Africa go to Mecca passes right across Darfour and Kordofan. Many also of the people from this region perform the Hajj, and a certain proportion of these find their way to Palestine, where they are much employed as watchmen and caretakers, being valued for their trustworthiness and honesty. There is, too, some education, i.e. there are some people who can read and write Arabic throughout this area; their number may not be large relatively, but still the fact remains that reading and writing are not unknown arts. In the southern portion, however, a very different state of things exists. There are no large towns. Outside the military posts the villages consist of mere huts. The Natives wear little or no clothing, and the people of at least one tribe are cannibals.

And again, the difference in the religion of the two areas is not less marked than that of the physical features of the country and the character of its inhabitants. In the northern portion the people are mainly Mohammedans; in the southern they are chiefly Pagans. Thus a Mission to Darfour and Kordofan would be essentially a Mission to Moslems, though, from what I have heard from Natives of that district whom I have met in Palestine, I am inclined to think that in the west there may still be Pagan tribes among the Mohammedans.

At present the authorities do not see their way to allow the C.M.S. to begin work in the district lying between Assouan and the Sobat, i.e. in

that part of the Soudan where Islam holds sway, though no obstacle would be placed in the way of their going to the region beyond the latter point. But from what has been said above about the condition of the river beyond the tenth parallel of latitude, it will be seen that advance in the valley of the Nile beyond that point is impossible at present, and if attempted could only be in the almost unknown and probably thinly-peopled district on either bank of the Sobat. It would appear, too, that the railway which contributed so much to the success of the late campaign is not yet available for anything but military purposes, and that in the low condition of the Nile at this time of the year no advance to Khartoum by water is possible, or will be possible till next autumn when the river rises. It may be that by that time such progress will have been made in the pacification and organization of the entire Egyptian Soudan that the authorities will feel there is no need to further delay permission to the C.M.S. to go up and fulfil their long-promised and long-cherished design of "avenging" Gordon's death by carrying to those for whom he died the knowledge of the Saviour he loved and whom he served so faithfully. Nor will the delay have been time lost if we use it to consider well our plan of campaign and to ascertain how our forces can be best disposed.

And first I would say, from a long experience of work among Moslems, that I feel sure our Committee have been rightly guided in deciding that the pioneer Mission to the Soudan shall be a strong *Medical Mission*. Islam is not a religion of love or sympathy, and nothing in Christianity so strongly and practically appeals to the Mohammedan as the tending of the sick and sorrowful, the suffering and the dying; no one is so respectfully listened to when telling of the Saviour's love and claims as the skilful physician or patient nurse who have, with the Divine blessing, been the means of giving relief or healing to the weary, suffering body.

Then comes the question of where such a Mission should be planted. Khartoum has, naturally enough, been most often on men's lips as, at least, its headquarters. I think, however, that it is very likely that Khartoum will not prove to be the most suitable spot. Berber will, in the near future, be a place of immense importance. I was greatly impressed, when crossing from that town to Souakin in 1880, with the enormous traffic carried on between these two places by the Arabs of the Nubian desert. The Mahdi's rebellion has of course much interfered with that trade, but now that the Soudan is once more being brought under civilized government, it will undoubtedly revive, and probably in a few years regain, even if it does not surpass, its former dimensions. Berber is the point from which nearly all the traffic of the desert starts, and therefore no better place could be found in the Nile valley for reaching these unevangelized Moslem tribes. Obeid will unquestionably be the centre from which to reach the people of Kordofan. When I visited the place it was a thriving town of 50,000 inhabitants, the houses were all well built of brick, and it was in the midst of a comparatively populous district. In common with all this great plateau, Obeid will probably be found to be decidedly more healthy for Europeans than Khartoum, and Uganda has proved

that distance from a base of operations is (in Africa at least) no hindrance to the successful prosecution of aggressive missionary work. Further west, in Dara, we have an equally suitable point of vantage from which to evangelize an important district. Here, moreover, there is the additional advantage of being within comparatively easy distance of the independent and unevangelized Moslem kingdom of Wadai, and of also being on the main line of communication between Darfour and the regions south of the Bahr el Arab and the Pagan tribes of the Bahr el Ghazal province. Near, too, to Dara is the great Jebel Marrah, a mountain mass so high that (as I was told there) the snow lies on its summit for at least many weeks in the year, and which will doubtless be in the future a grand sanatorium for the northern part of the Egyptian Soudan.

Another question here comes to the front, viz. what language or languages will be needed in the Soudan Mission? Of the dialects of Darfour and Kordofan little or nothing is certainly known. Travellers have, it is true, collected vocabularies in some places, but any one who has had to reduce a new and illiterate language to writing knows what slender assistance, as a rule, is rendered by such collections. The British and Foreign Bible Society is making a beginning with the dialect of the Hadendowa Arabs of the Nubian desert; but beyond that, as far as I am aware, nothing has been yet attempted in the way of translation of the Scriptures, or of anything else into any language or dialect of the Egyptian Soudan. Arabic is of course known by many throughout the greater part of these provinces, and will no doubt be the Government language; but other tongues are spoken as well, and it will be the missionaries' wisdom to ascertain as speedily as possible what those languages are and to obtain at least a colloquial knowledge of them. A good deal in this direction might be done at once. As has been said, many Moslems from Darfour and Kordofan are to be found at the present moment in Egypt and Palestine, and a good deal of preliminary information about these languages might be gained from them in those countries, and a foundation thus laid for future study.

In conclusion, God has, by the events of the last few months, given a most unmistakable call to us as a nation to take the Gospel to the Mohammedans of Central Africa. He has used the skill of a British general and the bravery of British troops (among others) to break the power of Islam over a vast territory. We must not forget, too, that this victory is far more than a victory over an ordinary Moslem potentate. The Khalifa (as his title shows) was not merely a civil ruler, but a religious one also, a kind of Mohammedan pope, in fact, and his downfall is not merely the end of his own rule and the crushing of his rebellion, but is also a most tremendous blow to the creed of all Moslems, whether in the Soudan or other parts of the world, who have acknowledged his claims.

God has thus set before us an open door in this part of Africa. There are doubtless many adversaries, but when He has opened, none can shut. It is for us to enter that door in humble, yet confident, reliance on His power. And if only we are as true and loyal to our

great Commander as the English and Egyptian troops were to the Sirdar, we shall win victories before which those of the late campaign will pale, and which will be remembered when the recollection of Omdurman has faded away like a cloud in the summer sky.

C. T. WILSON.

### THE SANUSIYAH DARWISHES.



THE most active elements in Muslim lands in the opposition to social, political, and religious reforms and to the advance of modern civilization are the "Ulama," the men who form the clergy and lawyers of Islam, and the various orders of Darwishes. The "Ulama" speak in the name of the sacred law, eternal, unchangeable. The Darwishes look upon Islam as a vast theocracy, in which their spiritual leaders are the true guides. It is conceivable that the "Ulama" might be brought to see that, if some concession would save a Muslim state from ruin or extinction, it might be to their advantage to make it. The Darwish would scorn any such attempt at compromise. The most religious of the Muslim people see that Western civilization is a great danger, and this feeling has led to a large extension in recent times of the Religious Orders. In Africa and in parts of Asia there is a great Pan-Islamic movement actively going on, and the religious spirit has been stirred up on its most fanatical and conservative side.

The most recent and the most powerful of these Orders is that of the Sanúsiyah. Its founder was born in 1791 A.D., and after passing through the usual theological course at the College of Al-Azhar in Cairo, he wandered about from place to place, seeking instruction and enlightenment from renowned divines and spiritual leaders. He then, in Mecca, from 1835 to 1843, began to gather a party round himself which gradually grew into a religious community under his guidance. This he called the Tarigah-i-Sanúsi, or "Way of Sanúsi." The rapid extension of this Order has been marvellous. There is nothing like it in the modern Muslim world. Zawiyahs, or monasteries of the Order, are now to be found in Egypt, the Sudan, Tunis, Algiers, Tripoli, and Senegambia. To the north-west of Lake Chad they are very active, and they had some years ago at least one Zawiyah in Timbuktu. So far as we know, they have not yet entered the Hausa country, but a body so energetic and influential is sure to find its way there sooner or later. In the year 1855, Shaikh Sanúsi founded the head monastery of the Order in the oasis of Jaghbúb in the Libyan desert. Already subordinate to the mother-house, there are no less than one hundred and twenty monasteries. In the theological school at Jaghbúb there are seven hundred pupils, trained not only to reform what is lax in Islam, but to be a powerful proselytizing agency. Year by year they pour forth to all parts of Northern Africa to proclaim the doctrines of Islam.

The Shaikh died in the year 1859, and, though little known, he had in his lifetime done a great work in raising up, independent of the political power, an important theocratic system. His great object

was to erect an impassable barrier to the progress of Western civilization and the influence of Christian powers in Muslim lands, and so he opposed all modern innovations in Turkish or Egyptian rule.

He was succeeded by his son, Ali bin Sanúsi, called by European writers Shaikh Sanúsi, but by Muslims Sháikhú-l-Mahdi. The grand council of the Order meets from time to time at Jaghbúb, when the Muqaddims, or superintendents of the various monasteries, give in their reports and receive their orders. The Muqaddims have great local influence over persons who are not actual professed members of the Order. In some places the people near a Zawiyah hold their land by a feudal tenure and are practically the vassals of the Order. In this way the Shaikh has under his control a large body of men in various parts, which, added to the regular Darwishes and the slaves held by them, enables him to assume a position of great independence.

In its propaganda work the Order seeks to influence men of position and pays much attention to the education of the young. When, as in Egypt, they wish to reform the religion, that is, to go back to the old conservative, proud isolation of Islam, they trust to schools and their influence over the young for the gradual spread of their views. It must be borne in mind that a Darwish is one who has completely given up his own will and is under the absolute rule of the Shaikh of the Order. This result is attained by a long discipleship and careful training. In the Sanúsiyah Order a strong mystical element prevails, and the whole body becomes one vast machine controlled by one single powerful will. The Order is now a very wealthy one. It has been said that Islam is propagated by peaceful methods and without the aid of missionary societies. We are not concerned now to show the incorrectness of the former statement, but the existence of the great Darwish Orders, especially of one like the Sanúsiyah, shows that in them Islam has the counterpart of modern Christian missionary societies. This Order is, in fact, a great Home and Foreign Missionary Society, a band of men dedicated for life to the one object of making the starting point of Islam its goal, of repressing in every possible way any attempt at social or religious reform, and of extending by peaceable methods, it is admitted, when other methods cannot be pursued, the religion of the great Arabian prophet. The Christian Church has but little conception of the vast movement that is going on in Africa in this direction, and has failed to realize the influence of the thousands of men who go out as ardent preachers of Islam from the many monasteries of the religious orders of Northern Africa. There are certain points—such as Uganda and the Hausa land—which may be called strategic ones; that is, where the land has not yet been wholly won for Islam. There is yet time for the Christian Church to occupy the land at least in part; but what a sad thing it is to compare the one or two Christian missionaries who go forth annually from the richest Church in Christendom with the multitudes of Muslim missionaries an Order like that of the Sanúsiyah can pour forth year by year.

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E. SELL.

## NATIVE CHURCHES: A QUESTION AND ITS ANSWER.



WO years ago the late Archbishop of Canterbury, in addressing the London Younger Clergy Union, asked the following question: "Are we not surprised that we have not got Native Churches yet? We have been at work so long, and yet we have no Native Churches, because as long as our presence is necessary, and as long as we must have our clergy among them, and our Bishops, they are not Churches, they are schools. They are schools of one nation teaching another, but they are not Churches, and we cannot have Native Churches yet."

The Archbishop did not answer his own question, doubtless because he wished to stimulate us to inquiry and study. It is a subject well worthy of thoughtful study. Not that I feel myself capable of giving a thoroughly satisfactory answer; but I hope that after a good deal of practical dealing with the matter of the establishment of Native Churches, I may be able to carry the inquiry a step or two further, and to suggest lines of thought which may help towards the solution of the problem.

The accuracy of the Archbishop's statement is of course beyond question. In spite of one or two Churches which at first sight seem to be exceptions, careful inquiry will show that our modern Missions have not hitherto succeeded in founding any Churches which are wholly self-supporting, self-governing, and self-teaching. All are more or less dependent on the help of missionaries from other lands. But in making this statement I would most carefully guard against a possible mistake. It must not be thought that missionary societies and missionaries are careless about this matter. Writing as one who has had the great privilege of working under the C.M.S. for twenty-two years, I would bear witness to the fact that the Committee at home and the missionaries in the field are making strenuous efforts towards the promotion of independence on the part of the Native Churches. And their efforts are by no means without result. Take, for instance, the portion of the field in which I have been working. Look at the advance in the development of the native pastorate. When I first went to Mid China we had one native pastor, and almost all the converts were practically under the pastoral care of European clergy. Now we have sixteen native clergy, and almost all the Christians are under the pastoral care of Natives. Or, look again at the matter of pecuniary self-support. Great efforts have been made to stir up the native converts to support their own pastors and to pay their own Church expenses. They do not succeed in doing this at present. There are congregations that might be able to do it if we were to work on congregational principles, but the C.M.S. always insists, and in my opinion rightly insists, on aiming at Church as distinguished from congregational self-support, and so the contributions of the richer congregations go to the General Church Fund and are divided with those of the poorer and smaller congregations. But though they are not self-supporting, no small progress has been made in that direction, and the native contributions are by no means to be despised. For instance, if we take the C.M.S. China Missions—in Mid China last year 2131 Christians, including women and infants, gave



\$2014 towards the support of their own Church. In South China 7759 Christians gave \$8157 for the same object. Now it must be remembered that the bulk of our converts are poor even from a Chinese point of view; that in most cases the women and children diminish rather than increase the power of giving; and, moreover, that a dollar to a Chinaman is practically (looking at his incomings and outgoings) at least the equivalent of a pound to an Englishman. The rate of giving, therefore, in China is at a rate equivalent to at least a pound a head for every Church member, man, woman, and child, all told. If our English Church members all gave in like proportion to their incomes, we should not hear so much as we do about the straits that many of our home clergy are put to.

But then the question may fairly be asked, "Why is it, if they contribute like this, that they are not self-supporting and independent?" Let me give a few reasons which militate against their independence.

(1) In the first place we must realize that the converts are scattered over very large areas, and that, therefore, the staff of pastors has to be multiplied out of all proportion to the number of the Church members. Take, for instance, the T'ai-chow Church. We commenced Church organization there ten years ago with from thirty to forty converts, and a native pastor was appointed at once, partly supported by the converts. There are now some 700 Church members in the district, and they are able to support one pastor. But those 700 converts are scattered over a district stretching from north to south 120 miles, and no one man can do the work, because of the distances to be travelled. The number of pastors must therefore be increased, out of all proportion to the number of the Church members. If all the converts were concentrated, there would be no difficulty about self-support. But such concentration is both impossible and undesirable.

(2) I think that if we compare the conditions of the work at the present time with those which existed in the early days of Christianity, we shall see that the vast increase in population makes a very great difference in the power of self-support. In a densely-populated country such as China is now the struggle for existence is very severe. Wages and profits are reduced to a minimum by competition, and consequently the power of giving for Church objects is less than it would be were the population not so dense. As a matter of fact we see that in Uganda, where the conditions of life are in that respect easier, the Native Church seems to rise more readily to self-support than in thickly-populated and more civilized countries such as India or China.

(3) The divisions of Christendom seem to me to militate very much against Native Church independence, both as regards pecuniary self-support and also in other ways. As regards the money question, I will give one concrete instance which will illustrate at once what I mean. In Ningpo city there are, I suppose, apart from the Roman Church, some 1000 converts, who would be able to support two native pastors. But unhappily they are divided amongst four Missions, and they are called upon to support seven or eight pastors, a task to which they are naturally unequal. Then, again, owing to these divisions it is

often impossible to leave a Native Church, lest others should come in and draw them off from their first allegiance. Thus I have known converts, who had been left very much alone by a Presbyterian missionary, with a view to promoting independence, led away in hundreds by Roman missionaries. So, too, in Uganda, it would, it seems to me, be impossible for our missionaries to think of retiring from the care of that flourishing Church, when the Roman Mission is standing by ready to draw off their converts. The divisions of Christendom must, I think, be held responsible for many of our modern difficulties in missionary work.

(4) The application of modern ideas of Church life to newly-formed Native Churches is perhaps one of the most serious of the obstacles in the way of Native Church independence. It is difficult to show the full extent to which our modern ideas hinder independence, for they seem to me to touch almost every department of missionary work. Let me, however, take a few points by way of illustration.

*The Ministry.*—First let us take the Presbyterate and Diaconate. St. Paul could go to a city, gather out by God's grace a party of converts, and after a short time leave them with their own presbyters and deacons, apparently without any difficulty about the means by which they were to be supported. Why cannot we do this? We must remember that though St. Paul was always careful to urge upon the Churches the duty of supporting those who ministered to them in holy things, yet in the initial stages of the foundation of Apostolic Churches he consented to the appointment of presbyters and deacons who supported themselves in trade or otherwise. Then, again, those whom he appointed were often chosen from the ranks of Jewish converts, and did not require much training, as they were already well versed in the Scriptures. But now it is not so. The men whom we appoint as pastors in Native Churches must be carefully trained in modern theology. They are certain to have to deal with controversy, they must be sure of their own position, both as regards Rome on the one side and as regards the Protestant non-episcopalian bodies on the other. Besides this, it is of still greater importance that they should be well versed in the Scriptures, in order that they may teach believers and convince the Heathen. Such training must take years, and necessarily makes it impossible for them to engage in trade or business, even if our modern ideas would permit of their carrying on a trade. Hence payment of pastors is necessary from the first; and moreover, European teachers to train them are also indispensable. Then again, pass on to the Episcopate. The modern idea of a Bishop, with his high position and great diocese, is very different from what it was in the early days of Christianity. If I were asked whether I think that we have men fit for the office of Bishop amongst our Chinese clergy, I should have to acknowledge that I do not know one who is, in my opinion, qualified to fill the office of a modern Bishop and to rule a large diocese, raised alone above his fellows. But if we go back to the primitive plan of having a Bishop in every large city, then I would say that I do know some half-dozen men who are, I believe, qualified to take such positions. But this seems to be contrary to our modern ideas.

*Church Buildings, &c.*—To our modern notions it seems necessary that Christians should worship in suitable buildings. In most cases, it is true, the first converts in any locality usually meet in some private house. But, as soon as they begin to multiply, a movement is commenced, either by themselves or others, to provide a church building, more or less on European lines, which costs much money to build, and entails constant expenditure to keep up, and which in many cases is furnished with vessels and ornaments of much greater value than the native converts can afford to buy. This is in striking contrast with the practice of the early Church. I have Bishop Lightfoot's authority for saying that in the Roman Empire, during the first century and a half, there were no church buildings erected for public worship. This was not a matter of principle, but of necessity, for Roman law would not permit the erection of church buildings. But the question of pecuniary self-support must have been considerably simplified by this fact.

*Modern Ideas of Christian Life.*—St. Paul laid down the principles of Christian life which were to be developed, and which have been developed, in the course of centuries in Christian lands. All our modern apparatus of Christian work and charity, our schools, either Church-paid or State-paid, our hospitals, our legal safeguards for a national day of rest, &c., &c., are the developments of the principles laid down by St. Paul. Now, the modern missionary takes these developments and applies them to infant Churches. In our opinion Christian children must have a Christian education, and therefore we must have Christian schools, with trained and paid Christian schoolmasters. The modern missionary must have hospitals and other charitable institutions, which involve large expenditure and practically put self-support and independence out of the range of possibility for the Native Churches. Now I do not wish to say that these things ought not to be. On the whole I consider that in many of the matters which I have mentioned, we are doing what is right and best for the work; but they must obviously make it a very difficult matter for infant Churches to become independent. St. Paul sowed seed, we are trying to plant full-grown plants in a strange soil. We are applying nineteenth-century Church principles and practices to converts living under the conditions of the first century.

What, then, is the practical conclusion to which we are brought? Can we hope to accelerate Native Church independence by a change of methods? It is not an easy matter. We cannot, of course, alter the density of the populations amongst whom we are working, nor can we hope to see the divisions of Christendom healed in a day. And though there are doubtless many points in our work which might be changed or amended with advantage, yet I confess that, for my own part, I do not believe that, under our present conditions, with the vast and ever-increasing amount of international intercourse that now exists, with the large number of Missionary Societies at work side by side in the same fields, a proposal to entirely divest ourselves of our present developments of Church life and organization and to aim at planting Churches on the simple model of the first century really comes within the range of practical politics.

Moreover, it may well be doubted whether it would really be for the benefit of the work were we to upset existing arrangements in any sudden and violent way. For, after all, we must remember that the great object for which Christ died was not the establishment of separate Churches, but the salvation of mankind. He founded His Church, not that it might be split up into various sections, national or otherwise, but that the various distinctions between Jews and Gentiles might be broken down; that all His people, being knit together in one common bond, "one Lord, one faith, one baptism," might work together for the salvation of others. And to my mind it is a very open question whether the evangelization of the world is not better carried on by the combination of European and native workers. We know what the Egyptian army was twenty years ago; we see what it is now, when trained and led by English officers; we see the same beneficial results of this combination in India and elsewhere. And what we see in military and civil matters, we are permitted to see also in missionary work. Europeans and Natives working together are now being used of God in calling out a people for Himself with marvellous rapidity and success. For my own part I cannot but hope that the way is being thus prepared for the speedy Advent of our Lord. But be that as it may, I believe that our own wisest course will still be to work on, in most respects, as we are working: striving to inculcate in every way that we can the principles of self-support and self-government; watching for, and availing ourselves of every opportunity that may offer for making changes which may put the Native Churches on a more independent footing; but at the same time not attempting to hurry matters too much, for experience shows us that God does not work hastily in the building up of His Church. Nor should we allow ourselves to be discouraged. Thanks be to God, we are permitted to see manifold and most blessed results of our work. Let us go on in quiet faith, confident that He will in His power and wisdom guide and direct His Church, and step by step bring about that result which will most tend to His own honour and glory.

J. C. VICTORIA.

### CHRISTIAN LITERATURE IN THE MISSION-FIELD.



THE subject of Christian Literature in the Mission-field is not one for which it is easy to arouse enthusiasm. All the more does its immense importance demand that the friends of Missions should be kept fully informed of the needs and progress of this part of their work.

A letter of Dr. Murdoch to the C.M.S.\* vividly brings before us the present situation and the efforts which it demands on the part of the Christian Church. It is the appeal in his old age of one who has spent a long and laborious life, not without conspicuous blessing, in the cause of Christian Literature in India. Dr. Murdoch's name is honoured throughout the peninsula as a constant and untiring helper of all sorts and conditions of missionaries. With wonderful industry

\* See p. 16.

and fertility he has been for forty years constantly supplying fresh weapons for our warfare, and implements for our building, chiefly by means of writings addressed to the educated classes of India.

Let us realize the situation. It is an obvious fact that the number of conversions among the educated classes in India is small. It is, no doubt, also true that the indirect effect exercised upon them by Missions is very great, and this is witnessed by the very existence of reforming sects and individuals among the Hindu and Muhammadan communities, no less than by the testimony of prominent non-Christian men and journals. But this certainly does not exhaust the command of our Master to make disciples of the nations by baptizing and teaching them. Moreover, if the Church of Christ fails to vindicate itself as an organized body attracting men within the sphere of its discipline and teaching, we may already see enough to tell us that the "general influence" of "Christianity" will become vague and feeble.

Within the last twenty years the missionary forces working in India have greatly increased, especially those which strike at Hinduism and Islam through the heart, by the mission of women to women and the ministry of healing; both appealing to the deepest human sympathies. But there has not been a co-ordinate increase of the agencies which would reach the spiritual life of India through the head. True, we have seen a large growth in the number and educational efficiency of Mission schools and colleges; and alongside of these a far larger, indeed a phenomenal growth in Government education, and latterly not a few institutions carried on by native enterprise. Now, if we consider our Mission schools and colleges as evangelistic agencies, what do we see? The converts from them during the time of education are very few. All the more do we want to follow up the work carried on with so much expenditure of men and means, and bring it to a fruitful issue. We make so many tens of thousands of readers every year; we rouse in them a hunger of mind, and in some cases of soul. What do we do to satisfy it with healthy food afterwards?

Let us take a yet wider outlook, and add to these Mission agencies those of the Government. I give the figures of the Statistical Abstract relating to British India for last year. The "Private Institutions" are, not entirely but for the larger part, missionary agencies. Medical, industrial, and other schools for special education are left out, as their numbers are small.

*Return of Public Educational Institutions in India, 1896-97.*

	Institutions.		Students or Scholars.	
	Male.	Female.	Male.	Female.
University Education . . . . .	157	5	18,908	130
Secondary Education . . . . .	4,853	451	499,833	41,008
Primary Education . . . . .	97,940	6,063	2,897,346	318,988
	102,950	6,519	3,416,087	360,126

*Return of Private Institutions, 1896-97.*

	Institutions.		Students or Scholars.	
	Male.	Female.	Male.	Female.
Advanced . . . . .	5,213	1*	65,104	1,018
Elementary and others . . . . .	35,620	1,486	465,675	42,384
	40,833	1,487	530,779	43,402

By this time, therefore, some four million boys and men, and less than half a million girls and women, are under instruction in India. Of the boys over half a million are receiving secondary education, mostly through the medium of English. During the past five years the average annual number of students passing the Matriculation Examination of Indian Universities has been 6304; the average passes for B.A. have been 1245 annually; M.A., 114; Law, 448; Medicine, 351; Engineering, 300. We may take it that at least a million of vernacular readers are produced annually, besides some 100,000 English readers of various degrees of intelligence. Of these readers some 10 to 15 per cent. have received more or less Christian teaching in the course of their education.

To reach the minds of these multitudes we have Bible and Tract Societies at work in Calcutta, Allahabad, Lahore, Bombay, Bangalore, and Madras. I have not the figures at hand of their operations, but from my knowledge of the Punjab societies I should reckon that their total circulation of books and tracts must be much under a million, and of Scriptures and Scripture portions considerably less than half a million. There are also some dozens of vernacular and English Christian newspapers connected with the Native Churches and with missionary societies, and occasionally Christian books and tracts are published and circulated by private enterprise.

For all this it behoves us to be thankful; but those who have laboured most to secure these results are those who feel most deeply their inadequacy. Until lately the operations of all these publishing societies were conducted, with one exception, by missionaries who had their hands already full enough of other work. Seventeen years of such work, as Honorary Editorial Secretary of the Punjab Bible and Religious Book Societies, have taught the writer much of its disadvantages, both as to quantity and quality. We are therefore most thankful that within the last few years the British and Foreign Bible Society has been sending out Secretaries from England specially appointed to direct the work of its local auxiliaries in India. In certain places, such as Allahabad and Lahore, these gentlemen have acted as Honorary Secretaries of the Tract Societies also, and given an impetus to their work. But this is voluntary on their part, and cannot be reckoned on invariably.

The exception above mentioned is Dr. Murdoch, of Madras.

\* This is difficult to understand, as the number of female students is 1018, and certainly all of these do not attend at one college. Perhaps the figure should be 11. The number of duly-constituted private women's colleges is very limited, and many of the students may be in college classes attached to high-schools.

Throughout his long Indian career the United Presbyterian Church of Scotland, with the broad scholarly view of missionary work that honourably distinguishes our Presbyterian brethren, has recognized the call of one of their missionaries to the work of literature, and supported him in it at Madras, though entirely cut off from their evangelistic field in Rajputana. As representative of the Christian Literature Society for India (formerly known as the Christian Vernacular Education Society), Dr. Murdoch has published, and to a great extent himself compiled, not one, but several series of English leaflets, tracts, pamphlets, and books, the mere cataloguing of which would take up a good part of this magazine. Besides school books, they include thirty-seven numbers of an interesting Series for School Libraries; twenty descriptions of countries and peoples; fourteen biographies; eleven tracts on social reform; ten longer ones on religious reform, giving valuable sketches of Indian religious systems; nineteen on different religious subjects, especially the rational refutation of Hindu philosophies; forty-three "Pice Papers on Indian Reform"; four on the exposure of Theosophy; fourteen "Papers for Thoughtful Hindus"; twenty of a short series for Muhammadans; and four "Papers for Thoughtful Muslims"; besides many more of the "Anna Library" (stories, history, biography, science, &c.); a "Series for Parents"; a "Zenana Series"; Stories for Indians by A. L. O. E. and others; and, last but not least, an excellent monthly magazine, entitled *Progress*. This list of works is being added to month by month, and not a few have been and are being translated into the vernaculars.

And now Dr. Murdoch, feeling that the pen must soon fall from his hands, asks that a helper may be sent who will take up his work. It was with sincere sorrow that the C.M.S. Committee had to reply to his request, as a Secretary put it, "with a sympathetic *non possumus*." But the practical difficulties which stood in the way of this particular proposal by no means absolve us as a Society from the obligations which Dr. Murdoch has enforced by word and example. Our Committee have repeatedly asserted in theoretical resolutions that missionaries who have shown aptitude for literary work should be set free to give themselves to it. That we may be able really to do this, two things are needed. First, that men should offer themselves, to whom God has given literary ability and scholarly tastes, and who are also willing to endure hardness, humbly doing plain missionary work, mingling freely among the people, studying their idiom and literature, often under trying conditions, till they shall be fitted to act as Christ's interpreters to the mind of India. Next, at this our Centenary, we must lay it on the Church of Christ that—while exercising a wise policy of concentration—she is called to provide the missionary army with forces and means more adequate than heretofore. When we are able to keep up a sufficient reserve of men for the maintenance and organic extension of existing work, then we shall be able to set apart for this special duty the men whom God has marked out to be authors and helpers of authors (especially of Indian writers) as well as circulators of the Christian literature needed by India.

H. U. WEITBRECHT.

## NEED OF MISSIONARIES FOR PREPARATION OF VERNACULAR LITERATURE.

LETTER FROM THE REV. DR. MURDOCH TO THE C.M.S. COMMITTEE.



**ABOUT** seven years ago I addressed a letter to the Committee of the Church Missionary Society, entitled "Literary Missionaries." It gave details regarding the spread of education in India, and the development of the Native Press. As the need is now greater than ever, a second appeal to the Committee is made.

At the General Missionary Conference held in London, Dr. Weitbrecht said :—

"Who is to watch the needs of his province, to inquire after literary workers, Native and European, to suggest to them the part each should take, to unify and press forward the production of Christian books in each of the great languages of India? We must have literary missionaries, one at least for each language area."\*

At the same Conference Mr. Henry Morris submitted a detailed plan to provide for this.†

The letter to the Committee of your Society showed that, with the exception of the Bible Society, it was impossible for publishing societies like the Religious Tract Society and the Christian Literature Society, both to support literary missionaries and to provide for publication expenses. It quoted a resolution passed by the Calcutta, Madras, and Bombay Missionary Conferences, representing missionary feeling all over India :—

"That in view of the spread of education in India and the growing need of the Indian Churches, it is highly desirable that Missionary Societies should recognize Christian literature as a department of evangelistic effort, and that select men, who have shown the requisite ability and inclination, should be set apart for it; being supported, as before, by their respective Societies, and reporting to them; but working in connexion with Christian Publishing Societies."

Seven years have passed away, but not a single missionary has been set apart for literary work in the manner proposed. On January 24th, 1898, the Calcutta Missionary Conference, at a meeting when Lord Kinnaird was present, passed the following resolution :—

Whereas, there is passing into circulation from the numerous presses of Bengal a continued and large flow of non-Christian and anti-Christian books, of which a catalogue is published quarterly in the *Calcutta Gazette*, a flow with which the small number of Christian books bears no proper proportion :—

Whereas, large numbers of novels, detective and other sensational stories, and infidel books, from England are circulated in this country :—

Whereas, the number of readers, both Christian and non-Christian, throughout Bengal is greatly increasing, year by year, as education spreads over the country :—

Whereas, the willingness of non-Christians to read Christian books is becoming more and more patent; and books, as regards suitability, number, and variety, either in English or the vernacular, are utterly insufficient for the requirements of such readers :—

And whereas, all the missionaries in the mission-field, attached to the various Missions labouring in the country, are, both themselves and their assistants, so occupied with other Mission labours as to have little time or opportunity to produce such books, even if they knew properly what books were needed :—

Therefore, the Calcutta Missionary Conference, after full consideration of the matter, resolve that there is a great urgent need in Bengal for a gentleman of a missionary spirit, with special qualifications, to be set apart to take charge of the production and dissemination, by sale or otherwise, of literature suited to the

\* *Report of General Missionary Conference*, vol. ii. p. 265.

† *Idem*, vol. ii. pp. 276, 277.



necessities of the seventy millions of Bengal, and worthy of the missionary enterprise of the Christian Church for their evangelization; and that an earnest appeal be made to the Religious Tract Society, the Christian Literature Society, and the Sunday School Union, and failing them, to the various Missionary Societies represented in this Conference, to provide the man and the means of his support.

The Rev. W. H. Ball, late Secretary of the Calcutta Christian Tract and Book Society, said at the meeting:—

“Last year we asked the Tract Society in London to send us such a man, and to give an annual grant of 250*l.* toward his support. Though their answer was sympathetic, they held out no hopes of their being able to make such a grant.”

Men are wanted, not simply for Bengal, but for every important language area, for China as well as India. If the Publishing Societies attempted to support them, there would be nothing left for printing to enable them to be utilized.

If anything effectual is to be done, the Missionary Societies must recognize Christian literature as one of their departments of work. This is done, to a limited extent, by the American Methodist Episcopal Church, and by one or two German Missions. For forty years my salary, in whole or in part, has been paid by the United Presbyterian Church of Scotland; but, so far as I am aware, I am the only agent supported by any British Missionary Society for general Christian literature. Most of the existing Christian literature, it is allowed, has been provided by missionaries, but this has been a *parergon*, not their special duty.

I. *Failure of Past Efforts.*—It is true that, in a few cases, Missionary Societies have given over for a time experienced missionaries to the Bible Society, especially as the latter generally pays their salaries if wholly devoted to translation work. But this is exceptional. The best men already occupy useful positions, and it is thought that they cannot be spared. The only case I have heard of was that of an old missionary who had a paralytic stroke, and was allowed to devote himself to Christian literature, as he was unfit for ordinary Mission work.

II. *Proposed Plan.*—It is granted that it is impossible, as a rule, to send out missionaries to write themselves. Some of them might turn out authors, but the great reliance for the actual production of works would be upon Indian Christians and missionaries already in the field.

I suggest that the following course be adopted:—

1. *Recognition by the Committee of a Christian Literature Department.*—This is the first point to be settled. Part of the Three Years' Enterprise is to review the whole work of the Society, and point out where improvements are required. Christian literature, I am aware, is one subject of consideration; for I was invited to attend a Sub-Committee on the question. But it is desirable that the question should be discussed and answered, Shall the Society recognize General Christian Literature as a department to which missionaries shall be allotted?

Missionary Societies have now at least eighty Europeans and American missionaries and professors engaged in educational work in India, and the expenditure on schools cannot be less than 60,000*l.* a year. Unless all this is to be largely in vain, it must be supplemented by an adequate supply of Christian literature.

India is now in a state of transition in which it is most important to influence it by Christian literature. No doubt missionaries, as before, will render what help they can, but the work has advanced to such a stage that it cannot be left entirely to men with other important duties.

2. *Selection of Men.*—Suppose the Committee recognize Christian literature as a department, the next point is the selection of the men.

Other things being equal, University men are preferable. They would be, to some extent, cultured, and would command more respect among educated Indians who attach so much importance to a degree.

Suitable deputations might visit Cambridge, Oxford, and Dublin to bring the proposal before students interested in Missions, and ascertain if any would volunteer for the work. Each offer might be examined separately and a selection made, with an account of the suitability of each.

3. *Training.*—It is desirable that the men selected should spend some time in the Religious Tract Society's House, so as to become thoroughly acquainted with every department, editorial downwards. The Society has a very large collection of valuable woodcuts, of which a good knowledge should be gained. I have myself spent many weeks in examining them. The collections of Nops' Electrotypes Agency, Cassell, Partridge, and others, including those of the C.M.S. and other Missionary Societies, should also be inspected. The great difficulty in India is to get woodcuts clearly printed. This especially applies to process blocks, which are now almost entirely superseding those engraved. A good deal of attention should be paid to this. The get-up of books, in a tasteful but inexpensive style, would form another subject of inquiry.

The best means of promoting circulation should be carefully investigated. This is far more difficult than the production of Christian literature. The arrangements for this object of booksellers and Colportage Societies should be studied.

The British and Foreign Bible Society's House and the Church Missionary House might yield some valuable hints.

4. *Future Employment.*—The literary missionaries, when trained, should be sent out to India and China to aid the Publishing Societies. The most important spheres should be first selected, but the others should be gradually supplied. A beginning might be made with India.

The literary missionaries, on their arrival, should devote their first year mainly to the study of the vernacular and gaining a knowledge of the people. This is most desirable.

The committees of Tract Societies in India and China would gladly avail themselves of the services of men who could give the requisite time to pushing on their work in different ways under their direction.

III. *Encouragements.*—Under this head I am obliged to mention my own case, because, so far as I know, it is the only one in point, so far as India is concerned.

Seven years ago an inquiry showed that since the commencement I had been connected, more or less, with the issue of 1600 different publications in twenty-one languages and dialects; the number of copies printed amounted to about twenty millions; while the sales realized nearly 100,000*l*. Last year the sum of Rs. 76,194 was received from the sale of Madras publications.

In Madras I am about 1500 miles distant from the India Mission of the Church to which I belong, but I have been permitted to labour for the general good.

The same Church similarly maintained the late Rev. Dr. Williamson in China. His successor, the Rev. Timothy Richard, is supported by the Baptist Missionary Society. The American Southern Methodist Church does the same for his coadjutor in China, the Rev. Dr. Allen.

IV. *Support of Literary Missionaries.*—One of the most cheering signs of

increasing interest in Mission work is the large number of missionaries now supported by individual congregations or single Christians. Although the great importance of Christian literature is not generally appreciated, there are probably a few who would take it up and undertake to supply the requisite funds. A good appeal on the subject might be prepared. To aid in providing a whole nation with Christian literature is an object which would commend itself to some.

The literary missionaries, though labouring in connexion with Publishing Societies, would report their work to the C.M.S., of which notices might be given in the Society's publications. The Committee and the donors could thus judge whether the funds devoted to their support were usefully expended.

This appeal is addressed first to the Church Missionary Society, because it has by far the largest income, and special advantages for obtaining University men. But other Societies should co-operate.

I earnestly hope that the proposal will receive the serious consideration of your Committee. I am now in my seventy-ninth year, and pondering, with deep solicitude, how the work which I must so soon leave can be carried on. May my prayer at last be heard!

*Madras, March, 1898.*

Yours faithfully,

JOHN MURDOCH.

## MISSIONARY WORK AMONG THE LOW CLASSES IN THE PUNJAB.

### I. THE CHUHRAS, OR SWEEPERS.

By D. N. P. DATTA, M.B.\*



HE inhabitants of the Punjab, as is the case with other parts of India, are divided into numerous castes and communities, each possessing a family history and traditions as ancient as India itself. That no one may dispute the accuracy of their national belief, our historians have taken very good care not to record any dates.

It will not be necessary for me to recount to you the names of all these communities, for even if I wished to I could not—they are so many; but the matter has been made easy by the great Hindu law-giver, Manu, who has divided Hindu society into four great and comprehensive divisions:—Brahman, Khatries, Vainsh, and Shudras; in other words—priests, rulers, traders, and menials. Each one of these is divided and sub-divided again and again, almost *ad infinitum*. The above fourfold division is so marked and well

defined, that between them there is no other bond of connexion than this, that they are all of one religion and members of one highly organized ancient nation—the Hindus. No one belonging to one division can pass into the division next higher; membership of any of them is a birthright.

As the names of the divisions imply, the principle of division is not religion, but secular professions. By religion they are all Hindus. By profession all the Brahmans-born should be priests; all the Khatri-born should be soldiers and rulers; all the Vainsh-born should be traders and shopkeepers; and all the Shudra-born should be servants and menials.

This division is practically as truly seen to-day in any Indian village or town, as was the case in the days of the Law-giver Manu, who, it is surmised, lived at about the same time as Moses in Egypt. The force of circumstances, it is true,

\* A Paper read at the Edinburgh Annual Foreign Missionary Week, Nov. 27th to Dec. 4th. Dr. Datta is a Government Native doctor, a native of Narowal in the Punjab, and was converted through the instrumentality of the Rev. Rowland Bateman.—Ed.

has of late compelled the Hindus to modify their profession. Ever since the time of Moghul and other Moham-medan rulers of India, Brahmans have had to follow many other professions to the neglect of their increasingly non-paying craft of priesthood. And now under the British Government, full liberty being enjoyed by all Her Majesty's subjects, we see that the tables, in some instances, have been quite turned the other way. Many Vainshes and Shudras are holding high Government appointments, while many Brahmans and Khatris are glad to serve under them as subordinates and even menials, such as orderlies, bearers, cooks, and anything else almost. One thing, however, that is as strong to-day as it was at the time of Manu is this, that in social life a Brahman is still the highest, the Khatri the next highest, and so on. A rich Khatri would give anything to be made a Brahman or marry into a Brahman family (however poor), but he cannot. To do that, the members of the lower divisions must live immaculate lives, according to the Hindu religion, in giving great alms and religious feasts, so that in the life to come they may be born in Brahman families.

I have dwelt enough on these details. My object has been to make my proper subject more clear, I mean the condition of a section of that class of Indians called "the Chandals," who have no place in the Hindu socio-religious economy. The Chandals are, according to the Hindus, all those persons who have descended from the great and unpardonable criminals of ancient India who had offended some of the vital and fundamental laws of Hinduism. For them and their descendants there is no place in heaven. Their very faces ought never to be seen, certainly, not by any chance the first thing in the morning! Their very shadow is considered pollution. Whoever touches them or is accidentally touched by them, becomes at once unclean. He must undergo a complete holy ablution before he touches anything in his house.

By the way, in this matter, too, the pride of my Hindu countrymen has been brought low. The railway companies have no caste compartments, much less caste carriages. All must travel together. At first (this was some thirty years ago) the Hindus used

always to undergo the above-mentioned purification after a railway journey. But now that is only practised by the so-called hyper-devout Hindus. But, alas! their number is extremely small—one perhaps in 10,000!

The following are the chief Chandal classes in the Punjab:—(1) Chuhras, or sweepers; (2) Chamars, or workers in leather; (3) Domes, or basket-makers; (4) Gagrars, or leechers; and (5) Gipsies of all descriptions. Of these the first four classes are found in almost every town and village. The gipsies are nomadic tribes and wander about from place to place. I may mention about the last, in passing, that I have verified for myself that some of the gipsies in England are descended from the same stock as the gipsies in the Punjab. I met a couple several years ago somewhere in Kent, and I asked them to converse with me in the gipsy tongue. They did so, and I recognized the following pure Hindustani words used by them on the occasion:—*Roti* (bread), *pani* (water), *āg* (fire), *chhuri* (knife), *makhān* (butter), *monging* (begging), *par the pani* (across the water). I mention this instance as showing how ancient the gipsies are, and how it has become their second nature to live a nomadic life. Heredity is stronger than all acquired habits!

Out of all the Chandals, I have chosen for my subject the class called the Chuhras, or sweepers.

As stated above, they are found in all towns and villages in the Punjab. As a class they are despised and allowed only to live as the lowest menials of all the upper classes. They have no landed proprietary rights. They are allowed only to live outside the village premises, but not among the upper classes. The profession assigned to them is the lowest and dirtiest imaginable. In this condition they have been from father to son from times immemorial, so much so that it has become their second nature to gladly perform these duties. They are the scavengers, sweepers, and conservancy menials of North India. This state of theirs has produced a sad effect on them as a race. They are filthy and live and thrive in filth. They eat anything and everything, even carrion, but not rabbit's meat! That is against their religion. So they, too, have a religion! Yes, they have a religion. They worship the white snake called the Gugga Pir, or St. Gugga. Many of

them have become Mohammedans, and are called Lal Beg. Lal Beg was the sweeper apostle of Prophet Mohammed, and it was he who introduced the afore-said prohibition against rabbit eating. This was because it is said that Lal Beg was in the habit of riding rabbits!

Intellectually, the sweepers are a dull-headed race. They have narrow and receding foreheads, and in complexion are quite black. Otherwise they are well built, tall, strong, and hard-working. It is from this stock that the Mazahabi Sikhs were raised by Guru Gobind Singh, the saint and teacher of the Sikhs. Their soldier-like qualities have been fully developed under Her Majesty's rule in India. The Mazahabi regiment of Sikhs is well known as a pioneer regiment, and requires no mention here. I have not included these Mazahabi Sikhs under the head "Chuhra" because they have long been Sikhs and ceased to do scavenging, &c. They are as clean as the Hindus, and quite respectable. They are not, however, allowed into Hindu society, because of their low origin.

Although the Hindus would have us believe that the sweepers are the embodied souls of ancient cow-killers and beef-eaters, there is no doubt in my mind as to who the sweepers really are. They are the remnants of one of the aboriginal races of Northern India—once free and nomadic, like the gipsies, but now subjugated and reduced to practical slavery to do the dirty work of the Aryan races. It is this race on which the light and love of Christianity have only recently begun to shine. Twenty years ago, there were no more than thirty Christians all told in my native town of Narowal. Now there are nearly 2000 in it and the surrounding villages. Narowal has been the sphere of work of my spiritual father, your noble, whole-hearted, consecrated, and saintly missionary, the Rev. Rowland Bateman, for the past thirty years. Two years ago, when he left Narowal for a visit to England, he had the joy of seeing met together, to worship along with him his Saviour and their Saviour, in his church, which he delights to call his cathedral, 1400 worshippers in the place where there were only a handful thirty years ago. Praised be God, not only because He has brought out so many from heathen darkness into His marvellous light, but also because a large majority of these

converts have been gathered out of that very depressed class of Chuhra I have been describing.

The same is to be seen in every Mission in the Punjab. It has all come about during the last twenty years. It seems as if God is giving the low classes a chance also. The upper classes have not been given up; but naturally our attention has been forcibly drawn towards these Chuhra, &c. They are so poor, so depressed, so despised, and cowed down under the Indian tyranny of thousands of years, that to them the Gospel seems not only a spiritual salvation, but even a salvation from the degradation to which the Hindus are keeping them so strongly confined.

Your missionaries are doing all in their power to teach these people about Christ, and to help them to rise out of ignorance, filth, immorality, and sin. God is blessing the work wonderfully. The census of 1891 showed the Native Christian population of the Punjab to be over 19,000. Of this number, nearly three-quarters must have been from the Chuhra staff. This is what it was seven years ago; by now I am sure our number there must be considerably over 20,000, for we are steadily increasing and not decreasing.

Many did object to our admitting sweepers, &c., into the Christian fold so rapidly; but I am glad to report that the very objectors themselves are to-day busily engaged in the same rapid life-saving work.

The glory of initiating this movement belongs to the United Presbyterian Church of Scotland at Sialkot. They took the first step twenty years ago, and reported large gatherings of sweepers into the visible Church. Many had their doubts as to the sincerity of these new converts; but after-experience has dispelled those doubts, and now the work that was commenced by the pioneers is being vigorously pushed along by the other Societies, notably by our own at Narowal.

The Hindus despise us for mixing with sweepers; but that is not of much consequence. In return, your Society has not diminished her efforts in reaching the upper classes. They, too, are being reached, although there are not so many apparent conversions among them. But the number of those really converted at heart is increasing, and we are praying that just as the wave of mercy has passed over the sweeper, a

like wave may soon pass over the upper classes.

Ladies and gentlemen, in the name of my Christian countrymen, high and

low, we, my wife and I, both thank you from the depths of our hearts for sending us the Gospel of your, and now our, Saviour Jesus Christ.

## II. PUNJABI CHRISTIAN COLONISTS.

LETTER FROM THE REV. E. F. E. WIGRAM.

*Montgomerywala, Oct. 16th, 1898.*

I FEAR it will not be possible to convey a living word-photograph of the scene of our to-day's camp and service in this little Christian oasis amid all the Hindu and Mohammedan villages around. But I must try.

First of all our geography. Leaving Amritsar on Thursday afternoon with John Plumptre we reached Lyallpur at five on Friday morning. Five or six hours' *ekka* journey over heavy sandy roads brought us up with our camp, which had started previously, at Sardhamer, where we escaped the heat of a tent by possessing ourselves of the police bungalow. Again our camp moved forward in front of us through the night, while we followed in the *ekka* at 5 a.m. on Saturday and covered the remaining nineteen miles by about eleven o'clock. We are now thirty-seven miles from Lyallpur, and perhaps only half that distance from Jhang, whence I think I will approach the place on my next visit, as Jhang, though forty-eight miles from a railway, is approached thence by a decent *tonga* road. Thus you see that this corner of my parish, with its fifty or sixty Christian families, is not too accessible from my study in the Lahore Divinity School.

As we walked in yesterday along the branch canal which forms the southern boundary of the village, we crossed a small bridge over an offshoot northward, and so entered the territory of Montgomerywala. Waris-ud-din, who was walking close behind me, said in Urdu, "Now we are on holy ground;" and it was indeed a new and delightful sensation to feel that we were now treading Punjab soil which belonged neither, on the one hand, to Hindu, or Sikh, or Mohammedan, nor yet, on the other, to any foreign missionary society. The owners here are now independent Punjabi Christians, setting up upon the soil with occupancy rights, and emancipated from the leading strings

of the former "Christian village" system, where the land was really *Mission* property, and the Christians upon it only tenants.

After collecting during the summer the names of Christians worthy of a grant of land here, I finally received orders permitting them to come and colonize it shortly before starting for my Kashmir holiday. Now here they are, squatters at present on the primeval jungle and watching the marvellous effects of the first introduction of water to a soil which has only yielded no fruit for a thousand years because until now no one has conveyed to it the life-giving streams of water from the great Chenab river. Two million of barren acres transformed within a decade into a luxuriant garden! What a parable of our spiritual possibilities in this land! By "jungle" I do not mean a tangled tropical undergrowth. The whole land as it was contained but two shrubs, and these were ubiquitous and each of them bore an edible fruit in its season. The first was the *wan* (pronounced "one"), a fine bushy evergreen rising to fifteen or twenty feet in height, whose leaf reminds one of a mixture of bamboo, privet, and ilex, while its general shape is rather that of the yew-tree. And the second was the *krid*, a less interesting-looking wiry shrub, bearing just now plenty of crimson red berries about the size of a large cherry, but savouring rather too much of onion to be palatable to our taste. Over the open ground, amid these endless and unvaried desert bushes, roamed at will herds of deer and "junglies," the latter being professional thieves who made periodic and unexpected raids on the adjacent cultivated portions of the Punjab, and were very expert in their swift and silent robberies. Now they will be obliged to leave their nomad life and settle down on definite tracts of land to more honest, but to them, less interesting modes of living, while their former preserves are handed over to the surplus population from

some of the teeming agricultural districts of the Central Punjab.

But to return to Montgomerywala, secured to Punjabi Christian colonists through the efforts of Colonel Montgomery, Punjab Settlement Commissioner, and a member of our C.M.S. Corresponding Committee here. The "village," Nos. 424 and 425 on the Jhang branch of the canal, consists of some 120 squares of twenty-eight acres each. Of these about seventy squares are fit for cultivation and are mostly already distributed, a square apiece to each colonist. Part of the remainder is too sandy to be of much use; the rest will be common grazing ground for their cattle and will, for years to come, supply them with wood for firing after they have disposed of the jungle shrubs on their arable squares. The first settlers arrived about the beginning of August, and already there are some lovely green crops of *chari*, six or seven feet high, to supply food for their oxen during the winter. But for the most part the work still lies before them, and they are now hard at work preparing their future fields for the wheat harvest, which should be sown in the next fortnight.

On our arrival we were greeted by some of the colonists who have squatted for the time near a shallow pond among the jungle bushes, which they refill every few days from the canal for themselves and their cattle. They conducted us to a finely grown *wan* near by. Three or four massed stems must together be some fifteen feet round, and then the branches droop over on all sides to the ground. By lopping off all the lower branches on the north side, they had created for us a beautiful bowery shade, so comfortable, in fact, that we have not pitched our tent at all, the temperature beneath the shade of the tree varying between 94° for about five hours during the day and 66° at getting-up time in the morning.

We were up betimes this morning, as this was also to be our church. At 7 a.m. morning service, and camp beds must be removed and everything set in order due. A space of about nine feet square between the stem of the tree on the west side, and its bushy branches drooping from above to the ground on its south and east, formed a perfect chancel, which we tiled with the blue and red striped carpet belonging to my tent, and then placed in it my camp

table. North of the tree stem stood my most episcopal camp chair, and in front of it, but standing slightly westward to secure the shade, were spread the long clean cloths bought by the colonists themselves to make their outdoor cathedral seemly and dignified. The service was to be the Holy Communion, and as the language of the people is Punjabi, Padri Fateh Masih read the greater portion, but I was to preach in simple Urdu, and to take the Consecration Prayer.

Hitherto very few of the colonists have brought their families, as life here must be very rough until the village has been built. This accounts for the fact that the congregation, exclusive of our party, consisted of over fifty men, and only seven women and four or five children. We began with a *bhajan*, and then commenced the usual Ante-Communion service. After the second *bhajan*, I sat down in the episcopal-looking chair to preach the sermon, which I took from the promise of the very last words of St. Matthew's gospel, asking occasional questions to keep the people's attention and make sure they were understanding me.

The collection came to two rupees odd, and over half the congregation stayed to Holy Communion, for which we had had a little preparation service last night. There were thirty-four communicants in all, thirty-two being men. This was not actually the first Communion service held here, as Padri Howell paid them a visit a month ago; but several more colonists have, I think, arrived since then, so our numbers were larger.

For the present the spiritual charge of the village is to be given to one of our Divinity School students, who has just completed two years at Lahore. He is a man of between thirty and forty, and has a wife and family, and I think will do well here, as he has known agricultural work himself, and is besides a man of sympathy, and I earnestly believe, a man of God. He preached at our evening service, which we held outside our tree on its east, just about sunset. His sermon was an original one. He first pointed out that agriculture was a divinely-ordered occupation both before and after the Fall, and as such was good. Yet two men had followed it to their own confusion—Cain and Noah. What was the reason? With Cain it was pride and want of brotherly

love—the fault we most dread here; please pray that it may ever be kept far off. With Noah it was intoxication; which the preacher symbolized into the intoxication of the pursuit of worldly wealth now they had acquired the means of becoming rich.

I should like you to pray for this good man. Jonathan Charles is his name. He will go on with us now to the end of our tour, and return here for good about the first week in November, paying bi-monthly visits to his family in Lahore until he has a home built for

them here. It will be a position of much isolation, and we must pray that he may be kept praying, and trusting fully to God for help and guidance.

I hope I may make my next visit here for Christmas Day.

To-morrow we are to have a day of business, hearing everyone's petitions, &c. Our general policy must, I think, be thorough sympathy, but leave them as far as possible to fight their own battle and surmount all obstacles by their own pluck.

## THE RUGBY-FOX SERMON.

*Preached in Rugby School Chapel on All Saints' Day, 1898.*

BY THE REV. H. E. FOX, M.A.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—*Heb. xii. 1.*



FIFTY years ago, on All Saints' Day, a headmaster of Rugby, hardly less distinguished than his great predecessor, and called afterwards to the highest honours which his Church could give him, preached here from this text. The occasion had a peculiar solemnity. Another preacher, the first Rugby missionary, had been announced, but only a fortnight before he had entered into his rest.

The short life of devoted service, shadowed by bereavement and sickness, had burnt itself out too soon in the ardour of his zeal. He had given all he was to his Lord and for the souls of men. His one ambition was to be Christ's witness where the Gospel had never been known. Driven home by the disease which shortly ended his life, his last longings were that his old school should take her part in the greatest enterprise which God has ever committed to men. It was natural that on such a day Dr. Tait should have chosen the line of thought which my text suggests.

You will not think it unfitting if, after half a century, remembering his own and many another name that has added honour to Rugby, I presume to follow where he led. For the thought is always one that must stir generous hearts. These saintly heroes of whom the writer speaks are dead, and yet they live. They are more than a memory. Witnesses they were, witnesses still, of the age-long battle which is raging everywhere between evil and good; witnesses they were and are to the eternal truth that right is might and there is always a victory for virtue. Strong where the world is weak, weak where the world is strong; clad in invisible armour, obedient to orders unheard by other ears, holding fellowship with an unseen God, they have grasped a power and reached a glory of which the world has never dreamed.

What a roll-call will be heard when the great fight is over! From innumerable graves on land and sea, God's servants, old and young, will rise and answer to names once defamed and long forgotten, but then to receive honour unspeakable. Rank above rank, company after company, multitudes upon multitudes they come, a greatly gathering crowd, the companions of the Lord of Hosts, the heirs of eternal glory.



The writer seems to think of them not as far-off clouds that glow with sunset beauty, but almost as the spectators who clothe the tiers of some vast theatre, and watch the contest in which they were but lately engaged. It is a picture with noble motive, for we are as they were—they are our kinsmen and comrades—saints and martyrs from earliest to latest days—of every race and degree in Christ. We are one with them and they with us.

“One army of the living God  
To His command we bow,  
Part of the host have crossed the flood,  
And part are crossing now.”

They speak to us still. The many-voiced witness is one. “These all obtained a good report through *faith*.”

(1) It was a faith of singular *simplicity*. The Articles of their creed were but few. The writer sums them up in a single sentence: “He that cometh to God must believe that He is, and that He is the rewarder of them that seek after Him.” The eternal existence of a self-revealed God, whom to seek is to find, whom to find is to know—whose love is the magnet, and whose justice is the pledge that all who come to Him will in no wise be cast out—this was all, but was it not enough? To believe that the God who made men yearns for them with a Father’s love. To believe that in His longing to bring them to His home, He can fit them for it as He has fitted it for them. To believe that in the gift of His Son all human needs, and hopes, and instincts find their supreme satisfaction. This is the essence of the Christian creed. The golden words of the Gospel only express it in more concrete form: “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.”

(2) Their faith was *active* rather than contemplative. They set no bounds to their obedience. They were afraid of no extremes. Whatever was their duty they did it. Lives which to us seem sublime in self-surrender and heroic courage, were to them only the obvious outcome of faith in God. For real heroism always counts itself a commonplace virtue; and so it is, as far at least as it is within the reach of all who have faith to dare and do, who will tread in the steps of their Lord, and say with Him, “*I must be about My Father’s business*,” “*I must work the works of Him that sent Me*.” It is only carrying out in a higher plane the splendid obedience of disciplined faith which has won England’s battles and built her Empire:—

“Their’s not to reason why,  
Their’s but to do and die.”

(3) It is wonderful that we read of such a faith—that it “*pleased God*.” Our conscience at once acknowledges that it must do so. There is nothing upon which we are more sensitive ourselves. You can show no higher honour to any one than to give him your whole-hearted confidence. The moral sense never sinks so low as when a man ceases to care whether he is trusted or not. For the more worthy one is of trust the more it is claimed. Does it not seem to you one of the saddest and strangest things of our lives that our Father, entitled to the most, so often receives the least of our confidence? It hardly troubles us that we hold back this “well pleasing,” this “reasonable” service, for it does please Him, and “without faith it is impossible to please God.”

And this is the testimony of the witnesses:—

A faith which is restfulness in the revelation of God.

A faith which shrinks from no lengths of obedience.

A faith which finds its reward in the pleasure of pleasing God.

And to us men and boys of this proud nineteenth century comes the same witness all down the ages. Each decade and generation as they pass add

their emphasis. We are not to live for ourselves, but for God; not to have a good time now and take our chance for the rest, but, as our Church teaches her children, "to do our duty in that state of life unto which it shall please God to call us."

Is it not thus that our country has won her truest honours?

"Not once nor twice in our fair island story,  
The path of duty has been the way to glory."

It is a grand ideal, but how much more noble when the scope of your ambition is not an earthly empire, but an Imperialism, eternal, universal, beneficent beyond the dreams of humanity.

If it be God's will that all mankind should come to a knowledge of the truth and be saved, it follows that they have a right to know it, and to know it from us who have the knowledge. The meanest savage who lives in African forests, or the wretchedest leper who drags his limbs through the streets of a Chinese town, has a right to know the message of God's love; and in some way or other, directly or indirectly, we are bound, every one of us, if in any sense at all we are Christians, to bring them and that Gospel together. It is not a question about the relative claims of home and foreign Missions, or whether Missions are failures or successes, or whether men will listen to us or not, or whether they think their own religion as good as ours. The one great plain duty which lies before every man believing that there is a God who rewards those who seek Him is to make that fact known to others who do not know it. This is what our late Archbishop grandly described as "the command of commands." This is what our Lord, as He left this earth, gave as His last and greatest commission to His Church. For fifty years, old and present Rugbeians have done something to show that they believe it.

The Mastership in the Noble College which you maintain is a conspicuous and appropriate gift from a great public school. It expresses your conviction in the value of Christian education. Perhaps no greater need exists in India. Western culture is rapidly destroying her ancient religions, and giving her none in exchange. It is scarcely possible to inflict a greater wrong on a subject race than this. Even Imperial Rome knew better than to act as we do. If India, whether subject or free, is to be England's friend in the future, without a particle of doubt it can only be so in so far as she has been won to the Christian faith. And it is certain she will never be Christianized in any real sense except by teachers and leaders of her own. No other argument is wanted to prove, even on the grounds of common patriotism, the importance of the work in which you are taking a part. But, meanwhile, much of this must still fall on the European missionary. Remember that more than 90 per cent. of her people live in the minor towns and villages, and belong to what we should call the labouring classes. When Robert Noble began his educational mission in the Telugu country, his colleague, Henry Fox, threw himself into the work of the itinerant evangelist. It was fitting that you should commemorate him by strengthening the hands of his companion. And none of you perhaps know or can know how the college which Noble founded has changed the attitude of educated Indians throughout the great area which it influences towards Christianity. Many men of high position and character, old students of Noble and his successors, have been and are witnesses to-day for Christ by lives of consistent piety. Many more, who have not gone so far, are with us in their hearts, and for the rest it is no longer bitter hostility, but respectful opposition.

Has not the time come when Rugby can take another forward step, and as you led the way once, do so again? By strict economy the fund can be so ad-

ministered that a comparatively small increase would support a second missionary in the same country. Am I too bold in hoping that Rugby will respond again as it did fifty years ago? England has risen during this half-century in almost every direction: in wealth, in education, and in the sense of her national responsibilities. We think more now than we used to do of what we owe to the world and less of what the world owes to us. In the Church nothing is more striking than the quickened interest in the un-Christianized peoples of the earth, whether at home or abroad. Will Rugby show that she is moving with this rising tide? You already contribute to one side of the work which Fox and Noble began together. It would give a fitting completeness to that work if in its Jubilee Year you were to add your share to the other half. But best of all—better by far than all other gifts—would it be if Rugby herself should give the men—another Fox and another Noble. Why not? Our sons crowd every competition for our foreign service. Neither dangers of climate nor of war, neither hardships nor exile, check the supply. Englishmen have never been more ready when their country needed them than they are to-day. Is it possible that a less generous response will be given to the call of a greater King for a greater enterprise? I dare not say more, but I plead with you that as in the coming years your resolves for life's work begin to take shape before you, the Master's claim and the world's great need may reach deep into your consciences; and that whether the honour of being yourselves King's messengers comes to you or not, you will at least realize that you have no right to enjoy the advantages which Christ has given you by His life and death if you do not to the utmost of your power try to share those blessings with others.

## LINES AND MEASURES OF SELF-SACRIFICE.\*

BY MISS A. TRISTRAM.



**S**ACRIFICE—self-sacrifice. Do not the words as they strike on our ears seem to imply something hard to do, something in which pain is more or less inevitably mingled? Yet when we inquire into the derivation and original meaning of the word we find no suggestion of hardship, rather the contrary; its literal translation proves to be “to make holy—consecrate;” and the word in ancient days was only used of what was offered to a god. Surely what is consecrated to such a God as our God can only be a gladsome sacrifice. Yet it cannot be denied that in much self-sacrifice there is pain. For when Satan has usurped what belongs to God, it is not always won back to its rightful Owner without a wrench.

Since the sacrifices of the Old Testament have all had their completion and fulfilment in our Great High Priest, who appeared to put away sin by the offering of Himself once for all as a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, we must turn to the New Testament for teaching as to the sacrifices God asks of us to-day.

In Phil. iv. 18 we read of a sacrifice “acceptable and well-pleasing.” The Philippian had sent, not once, but again and again, supplies for the personal necessities of God’s messenger, St. Paul, as he preached the Gospel in heathen lands. It is these gifts we read of as an acceptable and well-pleasing sacrifice. And surely to-day the offering to God of the possessions of which He has put us in trust, in order to supply the needs of His messengers abroad, may be regarded as the Philippians’ sacrifice; and as one which He who gave

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to us the supply, and He who will supply all our need, rightly demands of us.

Is the old Jewish proportion of a tenth regularly dedicated to the service of God, one which all of us as Christians are now following? It was not until the tithe of duty was given that the free-will offering found its place. Many people find it hard to afford a missionary subscription, to whom a half-sovereign more or less spent on an article of dress, or of decoration for a drawing-room is little thought of. It is not only lack of missionary interest, but lack of a sense of our duty towards our God, that makes the giving so poorly and often so grudgingly done. Generally one finds that those who are giving less than a tithe find that sum very hard to spare, while those who give their tithe are not the poorer for it. And when we reach the free-will offering which cannot be given without some loss or deprivation to ourselves—which is indeed giving God that which costs us something—then we know the joy of sacrifice.

In Ex. xxxvi. we find the people brought so much for the making of the Tabernacle for God to dwell in, that they had to be restrained from bringing. And why was this abundance? Twice we find the mention of the "*willing hearts*." Were there more of *willing hearts* amongst us, would our Society be so constantly and piteously appealing for funds to help to bring in the living stones of the Great Spiritual Temple of God's building for His indwelling? A Liverpool merchant, after some serious losses, felt he must reduce his subscriptions to a tenth. Upon a careful review of his expenditure he found that he had never yet reached the tithe even of his lessened income, and instead of reducing, felt constrained to increase his liberality. He found that his God never allowed him to want.

The Corinthian Christians had given them a divine rule not only for proportionate giving, but for punctual and periodical giving. "Upon the first day of the week let *every one* of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Were this rule more closely followed, how the work of collectors would be lightened. How the spasmodic gift, induced perhaps by a stirring appeal, would be transformed into the steady, reliable support of a regular supply.

But further, "*Naught* that I have mine own I call, I hold it for the Giver." We are but stewards of all we possess, and not a penny is ours to use only according to our own pleasing. *He* would have the control of *all*, not only of that specially set apart for His service. "It is required in stewards that a man be found faithful," and "He that is faithful in that which is least, is faithful also in much." As we would live our life, use our time as entirely under His guidance, so let us spend our substance.

But the giving of money is but a small, and perhaps the easiest, part of self-sacrifice. Our time, our powers, mental and bodily, our influence, our opportunities are all sacred trusts from God to be used for His glory, and responsibilities, not to be thrown upon another, but to be taken up and carried ourselves. Suppose our gift is given, we still have a duty to see that it is used in a way that pleases God. Large sums in England seem to be spent in the decoration of churches and in musical services, and one is sometimes inclined to wonder whether these are not really religious luxuries for ourselves rather than gifts to God, and that the praises of those to whom the glorious Gospel has been carried, and the polished living stones hewn from the dark quarry of Heathenism for the Temple of God, are not a more acceptable and well-pleasing sacrifice than the most exquisite singing and the grandest building.

Let us study the *lines* as well as the measures of our sacrifice. Do we

sacrifice time and attention to reading the accounts of what God has wrought in the mission-field? Do we sacrifice obedient attention to God's commands in His Word to *us* on the subject of missionary work? Do we consecrate our social intercourse to God? or do we waste precious opportunities in merely earthly converse—ashamed to speak of what is, or ought to be, nearest our hearts? I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

It is nothing that we do not possess, nothing that we are unable to do, that we are asked to sacrifice. It is ourselves, just as we are and what we are, "that all our powers, with all their might, to His sole glory may unite;" and this not only for a season, but always. Such is the life, divinely intended and divinely possible for each one of us. Not the giving of so much time, and so much work only to God, but the full consecration of ourselves without reservation to His service and to work out His purposes. Have we, each one, faithfully faced the question as to whether He will have us ourselves be His messengers to the Heathen? Are we now seeking with all our heart to win the souls around us at home to Him? When Mary broke her box of ointment over her Master, He praised the act not so much because of its preciousness, as because it was doing *what she could*. Have we yet touched the limit of what we *can* do? But more, He praised it because it was sacrificed to Himself. And here we have the true secret of all sacrifice. What we give, we give not only to the needy Heathen or the suffering poor, we give it through them to *Him* who gave Himself not only for us, but to us.

Lastly we read of the sacrifice of praise in Heb. xiii. 15. The grateful outpouring of our hearts to God for all He is and all He has done, is the most powerful stimulant to prayer and the expectation of more. An artist once filled with grateful love to the Saviour whose love had come to his soul, did what he could in his gratitude and painted a picture of that Saviour hanging on the cross, in whose face he endeavoured to pourtray something of the love he had now experienced. The picture was hung in a church, and below it the inscription was placed: "I did this for thee; what hast thou done for Me?" Years after a young man in the midst of all the attractions the world can offer, stood before the picture. The love of the Saviour dawned upon his soul, and the motto below sent home a deep conviction of the sinful neglect with which he had previously spurned the loving Lord. Count Zinzendorf then went back with an earnest determination to live only for Christ, and the long and wonderful history of the Moravian Missions, a record of self-sacrificing devotion surpassed by none, may be traced back to that turning-point.

Do we ask, "Where is the limit of my self-sacrifice? what is its measure to be?" We have but to look at the measure of what Christ has done for us, of what God is now giving to us, and the glad response of our hearts must be, "How *much* can I give, how *much* can I do for Him who has given, has done so *much* for me?"

"Oh! who this day will rejoicing say,  
With a grateful heart and free,  
'Thou King Divine, my life shall be  
Thine,  
I consecrate all to Thee'?"

"The question rings from the King of kings,  
Whose gifts have by far outdone;

The gifts that we place on His throne  
of grace  
We give to the giving One.

"A life that serves where a Love deserves  
The life and the love we give,  
Is a life sublime on the fields of time, }  
A life it is joy to live."

## THE SPIRITUAL EXPANSION OF BUGANDA.

THE NARRATIVE OF A JOURNEY TO TORO.

BY BISHOP TUCKER.



IF it be true, as undoubtedly it is, that the vitality of an empire or nation is seen most truly in its political expansion, it is no less true that the vital energy of a Church is manifest in its power of self-extension—in its propagation from within of all that body of truth which it holds, and which is the base upon which its superstructure is reared. This being so, then one must thankfully and praise-fully acknowledge that the Church of Buganda, however much it may fall short in this or that particular, is full of vital energy—an energy which can only be described as God-given. This God-given energy is manifesting itself in many directions, but in none is it more markedly apparent than in missionary operations both in Toro and the adjacent countries. It is a fact hardly, I think, as yet realized, that the foundations of a Church in Toro are being laid, a Church which bids fair to become as strong and prosperous as that in Buganda. Nor is it more fully realized that Buganda missionaries have penetrated even to the outskirts of Stanley's dark forest—some 300 miles from Mengo—and that at the present moment these missionaries are nearer to the nearest Mission station on the Congo than they are to the capital of Buganda. These men (Baganda) have given up home and friends, luxury and so-called pleasures, for their Master's sake and the Gospel's, and are living lives of such self-denial and devotion as almost to make one ashamed of the little one has given up in the same great cause.

In order to bring these facts home more fully to the minds of those friends in the home-land who, by their intercession and self-denying efforts, have been our fellow-workers in the great cause of the evangelization of Central Africa, let me give as briefly as possible an account of a recent journey which I have been permitted to take to Toro, the slopes of the snow-clad mountain range of Ruwenzori, and the borders of the great forest on the further side of the Semliki River.

On July 1st I "assayed" to commence a journey across the Lake to Nassa, but, to use words strikingly significant of Divine and providential guidance, "the Spirit suffered me not." I marched down to the Lake shore only to be greeted with the tidings that the steam launch had broken down, and that it was utterly impossible to proceed. Most reluctantly I marched back to Mengo, to be met immediately on my arrival by messengers with letters from King Daudi of Toro and the missionaries and teachers labouring in that interesting field of work. The whole tone of both letters and messages was an earnest plea that I would not delay to come to them. From this, coupled with the blocking of the way for the southern journey, "I gathered assuredly" that the Lord was calling me to Toro. Without a moment's hesitation I made up my mind. Porters were engaged and arrangements made; six days later Dr. Cook and I commenced our journey.

Dr. Cook was very anxious to see something more of the medical work of the Mission, and to get some better idea of its prospects and the needs of that department of our work than was possible at the capital, with a view to its more complete organization. It was, therefore, with the utmost readiness that I fell in with his proposal to accompany me.

We started on July 7th, and marched to Sentema on the way to Mitiana. With us were three Baganda teachers—one for Mitiana and two for Toro—and King Daudi's messengers. These latter had been sent on a journey of

nearly 500 miles, simply to convey to me the king's greetings and congratulations on my safe journey from the coast.

It was a bright day at starting, and the freshness of the air, combined with the beauty of the scenery, made the journey one of little fatigue. Every step of the way was full of interest to us. Shortly after our arrival in camp, we called the teacher of the district and gave him a few words of encouragement in his work, at the same time stirring him up to renewed exertions.

On the following day, a journey of some six hours lay before us. In the old days the march was one of extreme difficulty, mainly on account of several swamps lying right across our path. I well remember how, in 1893, in visiting Mitiana for the first time, I was plunged up to the neck in the Maianja—the biggest of these swamps—and what a struggle it was with mud and water, to say nothing of mosquitos. Now, happily, things are greatly changed. Most of the swamps are bridged, that over the Maianja being almost completed.

On reaching Mitiana, which we did on the third day, we received a very warm welcome from our old friend Paulo, the Mukwenda. Happier days have now dawned upon Singo. Years ago Singo was one of the most prosperous provinces of Buganda; but under the late Mukwenda the country was neglected and rapidly fell into ruin. Last year, however, clear proof was forthcoming that he was engaged in plotting with Mwanga against the British Administration. He was arrested and deported to Kikuyu, where he is now detained as a close prisoner; Paulo Bakungu, one of the original lay readers appointed in 1891, was chosen to succeed him. The latter is fast winning the affection of the people, and I have no doubt but that under his rule Singo will soon recover its old prosperity. Both Paulo and his wife teach daily in the church, and are very earnest in doing their utmost for the extension of Christ's Kingdom.

On Sunday, July 10th, good congregations gathered together in the church, both morning and afternoon. At the former service I preached, Mr. Wigram kindly and ably interpreting; Dr. Cook gave the address in the afternoon. A goodly number came together for the service of Holy Communion. On the following day I held a confirmation, when fifty-three candidates, thirty-three men and twenty women, received the laying-on of hands. In the afternoon, in the church, I met the Baganda teachers connected with the Mitiana district, and spoke to them about their work. I first of all obtained from each one some particulars about his work, its prospects, and its difficulties, and then I gave them a word of encouragement, at the same time pointing out to them the greatness and glory of the work in which they are engaged. I dwelt especially on Col. i. 28, with special reference to the "every man" thrice repeated—"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." It was a very happy time, helpful, I trust, to the teachers, as I know it was to myself.

On Tuesday, July 12th, we left our friends at Mitiana and started on our way to Bugonzolo, some five hours away. For nearly an hour our path lay through banana plantations and fruitful gardens; but gradually these were left and "dismal" swamps took their place. The first one cost us nearly half an hour's toil and labour to get through. The water happily was not very deep, but the vegetation, which was luxuriant, was a great hindrance. Bad as this swamp was, it was absolutely nothing compared with the one which half an hour later we found stretching across our path. For an hour

and three quarters we battled with it; sometimes we were up to our knees, sometimes up to our waist. At one moment we found ourselves walking on a comparatively firm bottom, at the next moment we were floundering in black slimy mud. On every hand there was papyrus grass fifteen or twenty feet high. Occasionally the sight of a tree top appearing above the heights of the papyrus filled us with hope that our task was nearly done and that the end of the swamp had come. But alas! the tree was passed and still the swamp, and apparently nothing but the swamp, was before us. "It is a long lane," however, "which has no turning," and so it is a long swamp which has no end. At the end of an hour and a half's weary splash, splash, splash, rising ground in front told us that the worst was over, and that soon once more we should tread dry ground. Five, ten, fifteen minutes passed and our hopes were realized, and once more we squeezed the water out of our garments as we prepared ourselves for the refreshment of a cup of tea and a biscuit. A warm welcome from the chief of Bugonzolo an hour later, more than repaid us for our toils and the chilling of the swamp.

On Thursday, July 14th, we reached the garden of a nominal Mohammedan. I say a nominal Mohammedan, because he was quite indifferent as to whether his people were taught by us or not; indeed, he went so far as to say he should be glad if we sent teachers to instruct them; and also because he apparently knew little or nothing about his own religion. He was kind and courteous to us and did much for our comfort.

The day following was much to be remembered. It was St. Swithin's Day. At first it was bright and fine, and the first few hours of the march were pleasant and full of interest. But gradually the clouds gathered and the distant mutterings of thunder told of a coming storm. We were hopeful of reaching our camping-place before it burst, and anxiously from time to time, as one hill after another came into view, we asked our guide whether that was our destination. "Oh! it is far, very far yet," was the answer. It soon became quite clear that there was to be no escape from the storm and that we must face it out. First came a few heavy drops of rain, then a lull, only to be succeeded by a downpour such as only can be met with in tropical Africa. Our way lay through long elephant grass, at times eight or ten feet high; this, of course, was laden with water, and as we pushed our way through it we were drenched with blinding showers. In the meanwhile the path was beginning to run with water, and in a little while it became one continual splash, splash, as we tramped along. The flashes of lightning became more frequent, and the loud peals of thunder which quickly followed told us that we were in the very thick of it. Shelter there was none. Making, therefore, the best of it, we held on our way, drenched, of course, through and through. Our porters bravely followed us, thinking, no doubt, as we were, of the fire and the rest which in due course we should enjoy on reaching our camping-place. At last gardens came into view, cheering us all with their visions of shelter and refreshment; but still no chief's enclosure gladdened our sight. The gardens were left behind and the long grass and the tempest faced once more. The storm raged and the rain streamed down as we plodded along the path which had now become a running stream. At length, against the cold grey of the sky dimly in the horizon, we saw the tips of banana trees and the roofs of houses. It was a gladsome sight. In a few minutes we emerged into the chief's "mbuga" (the open space which fronts the gateway) and soon found ourselves by the side of a blazing fire in the centre of the chief's house. But where were our loads and boxes? Alas! only a few of our porters had found it possible to keep up with us. Happily one of these was carrying Dr. Cook's load of bedding. This was quickly



untied, and our dripping garments were very soon exchanged for blankets. Wrapping ourselves in these, we sat by the fire until, on the arrival of the boxes, we were able to obtain dry clothes. Hot tea, freely imbibed later on, obviated all risk of chill, and as the storm rolled away into the distance, St. Swithin's Day became only a memory, but a memory rich with a record of God's mercy and gracious dealings with us.

The next day was wonderfully bright and fine, and we journeyed on, none the worse for our chilling experiences of the day before. The scenery was now rapidly changing, and undulating hills gave place to rocky crags and deep ravines. The air, too, was more bracing and told of a healthier climate. The population, however, especially as we drew near to Nakabemba, was very sparse. Rocks and crags indicate apparently an absence of malaria, but at the same time a lack of fertility. The result is that the healthy districts have generally in these regions only a few inhabitants. We found the fort at Nakabemba dismantled. It had been built in the first instance in order to guard the road, which was much used by slavers on their way to Bunyoro. Circumstances are now so changed as to render such a station unnecessary. It has therefore been given up.

On descending from the pass we found ourselves in an excellent road, which continues all the way to Toro. The swamps were all bridged and travelling we found greatly facilitated. Captain Sitwell, who for the past two and a half years has been in charge of the Toro district, is the author of this good work. It is to his discernment and indefatigable exertions that we owe a condition of things which is superior to anything of the sort in Buganda, and which deserve the gratitude of every traveller in these regions.

On reaching Butiti, on Friday, July 22nd, we found ourselves at once in touch with the work of the Church in Toro. Here there is a large church, built by our old friend Yafeti Byakuramba, whose sad end by his own hand last year filled all who knew him with deep sorrow. He had been a great sufferer, and his mind had doubtless given way under a heavy load of trouble. In losing Yafeti the Church has lost a firm friend. The new chief—the Pokino of King Daudi of Toro—is one of our adherents and is diligent in reading. He and his people welcomed us warmly. Their great desire was for books, and especially the *Mateka* (the first reading-book). There was great joy when they heard that I had brought a stock with me. Within a short while more than fifty were sold.

Dr. Cook and I visited Mr. Callis' grave, which is just outside the church. His death here last year cast a gloom, I am told, over the whole Christian community in Toro. Although so young in the work, he had won the affection of the whole country side.

On Saturday morning, July 23rd, we commenced our march to Beterikema, the capital of Toro. The day was fine but hazy, and the snow-capped mountain of Ruwenzori was all but hidden from our view. On descending from the heights which separate Mwenga from Toro we were met by a number of people who had come down from the villages on the hillside to ask for medicine and books. The sick were invited to the Mission station for treatment, and the inquirers for books were satisfied with *Mateka*, which were exchanged for fowls. It was evident that our coming was eagerly looked for in Toro.

An hour later messengers from the King came running to greet us. They were immediately sent back at full speed with our salutation. These were followed a little later by similar messengers from the Namasole, who were in like manner sent back to tell of the eagerness with which we were looking forward to seeing our friend.

Then came Mr. Buckley with Asa Nkangali, the head Native teacher, and a crowd of boys. It was a pleasure to see that the first-named had not suffered by his nine months' solitary life in Toro. He was looking strikingly well and strong. A cup of tea, which he had thoughtfully provided by the roadside, greatly refreshed us, and on we went, fresh messengers greeting us at almost every turn.

At last we drew near to the capital, and on the top of the hill near the fort we could see a large group of our Christian people coming to meet us. As we ascended the hill they made a rush, and in an instant we were in the midst of a surging crowd embracing and shaking hands with us with a warmth of affection most touching in its apparent sincerity. After a few minutes spent in conversation with Captains Sitwell and Meldon, who had courteously come outside the fort to greet us and to offer us the hospitality of the Residency, we went on our way to the Mission station. No sooner had we crossed the river than fresh crowds thronged down upon us, and showing every sign of the hearty welcome which we knew awaited us. A few minutes more and the King and his followers came into view, and the cry "*Otyano munaye*" ("How do you do, my friend?") almost drowned his greetings as he embraced me in native fashion. We advanced a few yards and then met another crowd bearing down upon us. It was the Namasole (Queen Mother) and her followers. She was as warm in her greetings as the King. Never was a welcome ever accorded to a missionary more hearty or enthusiastic than that which Dr. Cook and I met with on this my second visit to the capital of Toro.

It was a joy beyond expression to meet once more face to face so many fellow-Christians who day by day are giving evidence of the great heart-change which has come to them, and who are doing what they can for the extension of the Redeemer's Kingdom in the regions beyond. It was a joy, too, to see how exceedingly the work of the Church has grown and prospered. Development characterizes every phase of it. The number of our adherents has recently increased. In 1896 the King and the Namasole were the only chiefs to cast in their lot with us. Now, however, it is far otherwise. The Katikiro is a candidate for baptism. So also is the Pokino, whom I have already mentioned, and Nyama, the young chief of Chuka. Nasaneri, the Sekibobo, has already been baptized, and is living a converted Christian life. Several chiefs, who for some time have been nominal Roman Catholics, have given up their empty profession, and, with numbers of their followers, have cast in their lot with us.

Nor is the change in the outward aspect of things less remarkable than the spiritual progress that has been made. On the occasion of my former visit there was not even the semblance of a Mission station. I lived with Mr. Fisher in a beehive-shaped native hut. Now, however, I find two excellent houses—one occupied by Mr. Buckley, who is in charge of the work, and the other by Mr. Lloyd, and a church which will accommodate, at a pinch, 1000 worshippers. Nor is this all. The work, which then was practically confined to Butiti and Beterikema, the capital, is now being carried on at no less than twenty out-stations. At these stations there are actively engaged in the work twenty Baganda teachers, sent out by the Mengo Church Council, but maintained entirely by the Church in Toro. Besides these there are no fewer than forty-five local teachers, Toro Christians who have given themselves to the work of the Church, and who are maintained locally.

Although from time to time glowing accounts of the progress of the work have come to us in Buganda, the real position of things has not been at all

realized. I am impressed in a way which I find difficult to describe with the magnitude and importance of the work which we have taken in hand in Toro, and the greatness of the opportunity which lies before us. Toro has generally been looked upon as a sort of advanced post of the work in Buganda—a kind of out-station—to be supplied with a missionary if there was one to spare. As a matter of fact—and the sooner the Church at home realizes it the better—in Toro we have to deal with another Buganda. At the present moment we are, I believe, face to face with a state of things somewhat similar (so far as the acceptance of the Gospel is concerned) to that which existed in Buganda in 1891 and 1892. The cry on every side is for books and teachers. The whole country lies open before us. Our part is simply to enter in and possess it for Christ. With the blessing of God upon our work I see no reason why we should not have in Toro within a very few years as strong and prosperous a Church as that in Buganda.

The day following our arrival was Sunday, and both morning and evening a large number of people gathered in the church for the usual services. I spoke to them in the morning of the work which lay before us in Toro, viz. the evangelization of the whole country. This I told the Christians was their privilege and responsibility. I entreated them never to rest until it had been accomplished. I pleaded with them to remember the sacrifice of Christ for them—Himself—and to let the life of sacrifice be in their estimation the only one worth living. At the service of Holy Communion forty-seven communicants gathered around the Table of the Lord. Altogether the day was one we shall not readily forget. On the following day Dr. Cook commenced his medical work, and in the course of a few hours had to deal with 198 applicants for medicine. It is evident that any medical missionary stationed in Toro will have great scope for his work, and that medicine will play an important part in winning the adjacent countries to Christ.

On Tuesday, July 26th, the sale of the books which I had brought with me commenced, and in a very short while was practically over. Nearly every book was bought up before the evening. The Bibles, New Testaments, and hymn books were exhausted long before the demand was satisfied. It is quite clear to me that as in Buganda so in Toro we must flood the country with the Scriptures. The people are eager in learning to read, and after they have learned nothing will satisfy them but the Scriptures. I asked one of our Baganda teachers yesterday how many Mateka he thought could be disposed of at once. He answered 2000. If this be so (and my impression is that the estimate is a very low one), at least 5000 copies should be sent out here with all possible speed. The difficulties of transport constitute one of the chief hindrances to the work in Toro. Especially during the past year has this been the case. The mutiny of the Sudanese soldiers, coupled with the flight of Mwangi, and the rebellion of Gabrieli, the Roman Catholic Mujassi, completely put a stop to all transport work, except that connected with military operations. Now that peace has been restored, more regular communications will be kept up with the remoter parts of the Protectorate, such as Toro and Bunyoro. At any rate, we must make every effort to keep Toro well supplied with books. They are the very sinews of war.

*(To be continued.)*

## AFRICAN NOTES.



**ANGLO-FRENCH Agreement.**—In the last series of African Notes, published in the April number of the *C.M. Intelligencer*, attention was called to the negotiations then proceeding between the British and French Governments, on the subject of their rival claims in the valley of the River Niger. Whatever view may be taken as to the success of British diplomacy in the negotiations, it is satisfactory to note that they were brought to a peaceable conclusion by the agreement of June 14th last. Under this Convention France abandoned her claim to Boussa and all places on the Lower Niger, up to and including Ilo. She remains, however, at Nikki, a place situated just within the Lagos Hinterland, about 100 miles from the river. Our northern boundary, which ran formerly from Say on the Niger to Barua on Lake Chad, has receded at its western end, starting now from Ilo. But, in compensation for this, it is carried at another point beyond the old line, leaving us everything within a hundred miles radius of the town of Sokoto. Though the French are thus excluded from the navigable part of the Niger, they have obtained for thirty years the lease of two reserves on the right bank of the river, with the right to bring goods from their colonies and ship them under their own regulations. Behind the Gold Coast, where the Black Volta is now to mark our western boundary, we give up our claim to Mossi and Wagodugu, retire from Bona and Dokta, and allow our hinterland to stop at the eleventh parallel. In return for these concessions, France undertakes to give us equality of treatment with her own subjects as regards tariff and trade facilities in her Ivory Coast and Dahomey possessions.

One effect of the disputes thus happily concluded has been the rapid pushing forward of effective occupation in the territories now clearly defined as being under British dominion. Strong posts have been established at Lokoja and Jebba and other places, and numbers of our countrymen are cheerfully braving the dangers of the climate at the call of Queen and country. This surely constitutes a strong appeal to the Church of Christ to emulate their devotion by reinforcing the small band of missionaries on the Niger, and undertaking at once the long-deferred project of a strong Mission to the Western Soudan. Of this call Bishop Tugwell writes:—

“Two thoughts increasingly impress me in my ‘journeyings oft’ in these dark places of the earth, viz.: 1, The ardour, devotion, and courage of the British naval, military, and commercial world; and, 2, The apathy and indifference of the English Christian Church. It is a painful contrast, and one which does not foreshadow very great things for England’s future. May the Spirit of God awake and revive His Church!”

**Capture of Samory.**—One indirect effect of the Anglo-French Agreement has been the overthrow of Samory, a chief whose warriors, known by the name of Sofas, have long been a terror through the Hinterlands, first of Sierra Leone, and latterly of the Ivory Coast. By this agreement Jimini, the capital of his kingdom, was recognized as falling within the territories of the French, and their operations against him rapidly took definite shape. At this time Samory had at his disposal from 10,000 to 12,000 fighting men, of whom a third are said to have been armed with repeating rifles. His followers numbered altogether nearly 50,000, and with the whole of this body he attempted to escape into the Liberian Hinterland. But the various French columns advancing against him cut off his retreat: on September 9th he suffered a severe defeat while attempting to cross the

River Cavally, and shortly afterwards his forces were finally dispersed, and he himself captured, by a French column under the command of Captain Gouraud. The British Colonial Office has reason to be well pleased at the disappearance of Samory from the stage of West African politics. For many months past it has been feared that he might push his way into territories under our protection, and our military dispositions in these regions have had to be made accordingly. His capture, therefore, has been a relief to ourselves as well as to our neighbours.

*Fighting in Nigeria.*—Trouble has unfortunately broken out again in the Hinterland of Benin, and the Royal Niger Company's forces are engaged in restoring order. The town of Iselpatima was taken on November 15th after prolonged and severe fighting. The latest news is to the effect that most of the towns in the neighbourhood were submitting, but a few still showed themselves defiant, and the Natives in these places were making frequent human sacrifices.

We also learn that in the early part of October a disaster occurred to a small party of the West African Frontier force near Yelwa, about midway between Jebba and Ilo. Lieutenant Keating and Corporal Gale, with about fourteen native troops, were parleying with the chief of the district about getting canoes for transport purposes, when he attempted to make the party prisoners. They offered a stubborn resistance against overwhelming numbers, but were all killed with the exception of two native soldiers, who made good their escape. These men succeeded in reaching the British camp and gave information of the disaster. A force was immediately despatched to the place, but particulars of what subsequently occurred are not yet to hand.

*Disturbances in Sierra Leone.*—A report upon the causes of the recent disturbances in Sierra Leone is still awaited from Sir David Chalmers, who went out to the Colony for the purpose of collecting information. But meanwhile the Colonial Office has published a despatch dated August 4th from Captain Fairtlough, Commissioner of the Ronietta district. He attributes the cause of the insurrection to the growing desire of the native chiefs to throw off English rule, with the civilizing influences which accompany it. Prior to the proclamation of the Protectorate over the Hinterlands, the chiefs were free to organize raids for the purpose of obtaining slaves and plunder, while human sacrifices and cannibalism and other savage customs were practised without restraint. Nearly all the wealth of the chiefs consisted of their captives, or was derived from forced labour and from the sale of their surplus stock of slaves. After the enactment of the Protectorate ordinance and the augmentation of the Frontier Police, slave-dealing, raiding, and other barbarities were put down, and due provision was made for the punishment of crime of every description. The chiefs, finding their revenues diminish, became discontented; and this discontent, privately fostered, it is to be feared, by some native traders of Sierra Leone, culminated in the present insurrection. As the Natives' experience of British power was limited to the sight of a few small parties of Frontier Police marching through the country, an outbreak of some kind was almost inevitable. Captain Fairtlough declares that the Hut-tax is not peculiarly obnoxious or opposed to the habits and customs of the people, inasmuch as their own chiefs levy similar contributions when they wish to raise money for any special objects; and it is remarkable that the insurrection started in the Pangomah district, which was exempt from the tax.

Owing to the protracted resistance made by Bai Bureh in the Temne country, the Mendi chiefs considered the time had now arrived for throwing off English rule, and they arranged that the outbreak should commence at such a time that the rains would have set in before troops could be sent up-country, and the movements of large bodies of men would be rendered difficult. As soon as the first rising had taken place, the signal for the outbreak was handed on from town to town by messengers carrying the sign of a twisted bracelet of green palm leaves.

The report concludes with the following reference to the massacres, which awakened so much sorrow and distress through the Christian world:—"The missionaries appear to have been murdered partly to strike terror into the other English-speaking people, and partly because the missionaries used to give information about the malpractices of the Natives. There was also a strong feeling against the missionaries on account of their being opposed to the native customs of sacrifice and fetish, and because of their educating the children, of whom the Natives appear to have become very jealous."

Early in September a start was made in renewing operations against the rebels, and it was intended that six or seven columns of native troops should thoroughly patrol the Protectorate, assisted in the coast districts by British seamen and marines, who would be able to penetrate the many creeks that intersect the country. Recently, however, news has been received of the capture of Bai Bureh by Captain Goodwin, with a force of the West African Regiment. After his arrest, numbers of his war-boys surrendered and gave up their arms; in fact, they were giving themselves up daily in Karene, when the latest news came from that district. It is therefore to be earnestly hoped that a display of force may prove sufficient to restore order without further fighting.

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*Advance on the Nile.*—So far we have dealt with West African affairs; but it is upon the Eastern Soudan that all eyes have been fixed of late. Its recovery from the barbarous tyranny under which the inhabitants have groaned since the fall of Khartoum in 1885, is an object which the Egyptian Government have steadily pursued during the last three summers. Dongola in 1896, Abu Hamed and Berber in 1897, and now Omdurman itself have been re-conquered in succession; and the Khalifa, whose rule has been characterized by such appalling cruelties, is a fugitive in Kordofan or Darfur. Already rumours reach us that he has sustained a severe defeat at the hands of his Soudanese pursuers, and it is not likely that he can hold out much longer. The long-cherished project of a Mission to the tribes for whom Gordon lived and died is discussed elsewhere in these pages.

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*Expeditions Northward from Uganda.*—The Fashoda difficulty, which has aroused so much grave anxiety both in this country and across the Channel, reminds us that, had it not been for the deplorable mutiny in the Uganda Protectorate, Major Marchand would in all probability have been anticipated in reaching the Nile, and much of the friction of the late controversy might have been avoided. It is now an open secret that the Expedition under Major Macdonald, which started northward more than a year ago, was intended eventually to make its way down the Nile Valley, and join hands with General Kitchener's force at Omdurman.

After a long delay, during which he has been actively engaged in restoring order throughout the country, we learn that Major Macdonald is again on

his way northward. At the end of May or beginning of June he marched from Mengo to Mumia's in Kavirondo. Thence he subsequently proceeded to Save, a small cultivated district on the slopes of Mount Elgon; and from that point it was his intention to continue a northerly course, exploring the little-known country inhabited by the Wakedi. A party was to be detached to visit Lake Rudolf, the remainder of his force still advancing through unexplored regions; but where we are likely to hear next of Major Macdonald is at present unknown to the public.

Another and much larger Expedition is in progress down the Nile Valley, and has been reported as far north as Dufileh; but in order to trace its progress, reference must be made to recent events in the Uganda Protectorate. It will be remembered that after the Soudanese mutineers had evacuated Fort Luba's and fled northward down the Nile, they were overtaken and defeated by Captain Harrison. But they were not finally disposed of in this engagement, and during the summer several small skirmishes took place in Unyoro, whenever the pursuing columns were able to overtake any of the fugitives. These columns, under the command of Major Price, had to operate also against Kabarega, the ex-king of Unyoro, and his followers, who eventually fled in the direction of Wadelai. They so closely pursued Mwanga, with his band of discontented Waganda, that he was driven to escape across the Nile. By the end of July, all opposition had been quelled in Unyoro; but the Nubian mutineers were then intrenched in a strong position some twelve miles from Mruli, on the east bank of the river. Further reinforcements having arrived from Mengo, this position was successfully stormed on August 4th, two loyal companies of Soudanese taking part in the action. As no further opposition was feared from the mutineers, preparations were at once commenced for the northward march; and eventually the "Equatorial Provinces Expedition" set out in two columns, one going down the river from Fajao, near the northern end of Lake Albert, and the other proceeding overland from Foweira through the Shuli country. The Fajao column, which started from that point on September 3rd, was under the direct command of Major Martyr, the commandant of the Expedition, while Captain Carleton led the overland column, *viâ* Fatiko. A steam launch and another steel boat accompanied the former column, besides eleven canoes which had been carried by porters from Port Alice, so that most of the baggage might be conveyed by water. After three days' travelling, Wadelai was reached, where the British flag was hoisted in the presence of the local chiefs, who displayed the utmost friendliness: and on September 14th the same ceremony was performed at Dufilé. Here the two columns were to reunite, and a considerable halt would be necessary for concentration of forces and stores, as the river is obstructed by rapids and "sudd" between Dufilé and Lado; and for this part of the route the launch and steel boat would have to be taken to pieces again and carried in sections. Near Lado it was intended that a station should be built and stores collected. This station would probably be built not at Lado itself, but just above it, on the east bank of the river at Redjaf. There is some high ground behind this place which would serve as a site for a much healthier station than could be built at Lado itself. Besides which, the British flag, side by side with that of Belgium, is flying at the latter place by virtue of the agreement under which a large tract of territory along the west bank of the Nile was leased to the Government of the Congo Free State during the lifetime of the present King of the Belgians. They have here a large force of troops. By this time Colonel Martyr must have got news of the fall of Omdurman, and he is doubtless pressing forward to reach the southern outposts of the Sirdar's army. The day when these two forces join hands will

be a memorable one for the vast territories in East and Central Africa, which will thereby be opened for development.

*Uganda Railway.*—The construction of the Mombasa-Victoria (Uganda) Railway is now being rapidly pressed forward. Progress was at first very slow, owing to the absence of any effective means of transporting material ahead of the rails; but the annual report submitted to Parliament last July, which brought our information up to the end of March, discloses a more cheerful state of affairs. On that date the rails had been laid up to mile 139, reaching the River Tsavo, some 1500 feet above the level of the sea, and entering the Ukambani Country. It was expected that this tract would prove easier and less arid; but these hopes have not been realized, the density of the bush, the severe lack of fresh water, and the heavy amount of earth-work required, proving formidable obstacles. Some conception of the scarcity of good water may be formed from the fact that in the first 250 miles from Mombasa the only pure supply met with is that of the Tsavo River; all other sources are more or less impregnated with salts and lime, very injurious to the boilers of locomotives. Many other difficulties have been met with, notably the great sickness and mortality among those employed on the line; and the restrictions imposed on emigration, consequent upon the plague in India, seriously hampered the despatch of Indian coolies to fill up vacancies. Nevertheless, the first section of 100 miles was opened for goods traffic in December, 1897, and for passengers on February 1st, 1898.

Another half-year's results, up to the end of last September, can now be sketched, and will be found to be very satisfactory by comparison with previous records. The rate of progression rises steadily; as regards earth-work, the monthly total has just doubled during the half-year; while concrete and masonry work has progressed in a still higher ratio. Transport difficulties have recently been much lessened by the excellent services of two powerful traction engines specially designed for the purpose, which got to work last May. By their help large bodies of men can now be kept employed twenty miles beyond the rail-head, and the carriage of heavy material in advance is rendered possible. These engines are fitted with winding apparatus, by which, if necessary, they can first haul themselves up steep slopes, and then, as stationary engines, haul up their loads in sections.

Dense jungle and broken ground have proved by no means the only transport difficulties. Great havoc has been wrought among the animals, at least as far as Muani, 240 miles from Mombasa, by the tsetse fly, which destroyed over fifty mules out of 150 during May and June alone. A fresh batch of mules has lately been sent to Muani. The loss of bullocks from disease has been even heavier, and a few have also been killed by lions. In spite of strenuous efforts to despatch these animals, we regret to learn that twenty-two men were carried off by them during the period under review, and one officer has also been killed by a lion while out shooting.

Despite these various hindrances, the rate of construction advances. The initial difficulty of recruitment of labour is practically overcome, and the natives of the Ukambani district are engaging themselves in large numbers. The rail-head is now in a temperate climate, nearly 4000 feet above the sea; the water difficulty is much reduced; in short, the work is in full swing, and it may be safely anticipated that the results of the coming half-year will outstrip those of any previous one. Moreover, the total distance to be traversed will in all probability be reduced owing to the discovery of a more direct practical route between the Great Rift and Ugowe



Bay. The rails have now reached the 237th mile, or an aggregate advance of ninety-six miles in about seven months; the traffic returns are highly encouraging; the trade in ivory is already considerable, and is expected to increase.

We regret, however, to have to call attention to what appears a serious mistake in the planning of the line. The probability that within quite a few years it may be brought into connexion with the railways of Upper Egypt, brings home the extraordinary fact that it is being constructed on a different gauge from those railways. The Nile Railway is 3 ft. 6 in.; the whole of the South African railways, which may some day meet it, are the same; but the Uganda Railway is being constructed with a gauge of 1 metre, or slightly over 3 ft. 3 in. The difference is too small to effect the least saving in construction, but sufficient to prevent any interchange of traffic without transshipment. Would it yet be practicable to rectify this mistake?

Side by side with the railway the telegraph line is also advancing, and is now open to the public for a distance of over 300 miles from the coast.

*Indenturing of Bechuanas.*—The Rev. J. S. Moffat, C.B., son of the famous missionary, and brother-in-law of Livingstone, who is now on a visit to England from Cape Colony, brings a sad account of the treatment to which some of the Natives of British Bechuanaland are being subjected. This district, lying south of the Bechuanaland Protectorate, which is still under Khama's enlightened rule, was taken over by the Crown in 1885, at the request of the inhabitants, in order that they might be saved from Boer encroachments. Long before that date, Dr. Moffat had made it the centre of his labours, establishing at Kuruman an important missionary station; and his son was for many years a missionary in the country. British Bechuanaland prospered as a Crown Colony till 1895, when, in spite of earnest protests from the Natives, it was transferred to the Cape Government and became a province of Cape Colony. Soon after that, troubles arose with the Natives in consequence, as Mr. Moffat and others allege, of the desire of white intruders to get possession of the Natives' lands; and these troubles resulted, at the end of 1896, in so-called rebellion, which was not finally quelled till August, 1897, after large numbers of the Natives had been shot down or had died of starvation. Of the survivors, about 3000 surrendered, and nearly 2000, the majority being women and children, were taken to Cape Town, where they were indentured for five years to farmers in the neighbourhood. There was a pretence of a "voluntary contract," but they really had no option in the matter, and were practically, therefore, condemned to a form of slavery—none the less so because wages (at the rate of 10s. a month for able-bodied men, and less for others) were promised. This punishment was assigned to them on a vague charge of rebellion, for which they were not brought to trial, and its illegality was practically admitted by the Cape Government. Against it the Aborigines' Protection Society vigorously protested in England, and it was as strenuously denounced in the Colony by Mr. Moffat and his friends, including Mr. Rose Innes, Q.C., who had been Attorney-General in Mr. Rhodes' last ministry. But the policy has been persisted in by the Cape Government, and the Colonial Office has declined to interfere. The only consolation is that the proceedings have proved so unsatisfactory to the employers of the forced labour, and have provoked so much disappointment in the Colony, that we may hope they will not be repeated.

T. F. V. B.

## THE MISSION-FIELD.

## WESTERN EQUATORIAL AFRICA.



**B**ISHOP TUGWELL has recently completed a journey from Abeokuta, in the Yoruba Country, to Jebba, on the Niger, overland, and from Jebba to Lokoja. The Bishop, who was accompanied by Mrs. Tugwell, says the flooded rivers gave them some trouble, but, beyond one dip in a deep stream, Mrs. Tugwell suffered no injury. From Abeokuta to Ogbomoso the route is fairly known. Ibadan and Oyo, which are passed on the way, are well-established C.M.S. stations. But from Ogbomoso onwards the ground is very little known, and had never before been traversed by a white lady. The Bishop wrote from Lokoja on October 8th:—

Leaving Ogbomoso on September 26th we reached Lokoja on October 5th, having spent one day at Illorin and two days at Jebba. Mr. Watts, the Acting Agent-General of the Royal Niger Company, rendered me much service. The Emir entertained us most hospitably, but would not hear of any proposal to establish a teacher in Illorin; the people, however, would welcome us, and urged us to stay longer in their midst. One woman begged me to leave my wife behind. "If you must go," she said, "leave her behind." No white woman has visited Illorin previously.

At Jebba a wonderful transformation has been effected since I was there in December last. Some sixty English officers and non-commissioned officers are stationed there, Colonel Wilcox being in command. Men of culture, ability, and sterling courage—their discomforts have been many and great; indeed, they have been called upon to endure unnecessary suffering, but "as good soldiers" they make light of these things, and unsparingly devote themselves to the discharge of their duties. The more I see of the British officer the more I admire him. People at home little realize what the building up of the British Empire involves on the part of those who come out to promote and establish its interests.

On Sunday there were forty or fifty English officers and non-commissioned officers present at a service held at 5 p.m., eight remaining afterwards for the Holy Communion. On Monday I dedicated the burial ground at Colonel Wilcox's request. I was greatly pleased with the wording of the formal request made by Major Robinson, who met me, with his staff, at the entrance to the burial ground:—"I beg to request you in the name of those of my countrymen stationed at Jebba to dedicate this portion of ground, in which may be interred

in the days to come the bodies of those who shall die in the Christian faith";—the concluding words giving to the request a truly Christian character.

I deeply regret our inability to place a man at this centre. On Sunday morning I visited the camp, with Mr. Akielle, the pastor of Ogbomoso, who accompanied me to Jebba. The soldiers gladly welcomed us and quickly learnt a prayer we taught them. These men, cut off from their old idolatrous associations, are peculiarly accessible. Can you not do something for us, and enable us to roll away this reproach?

A steam launch, the *Vigilant*, lay at anchor at Jebba on our arrival, placed at our disposal by Mr. Watts; in this little craft we travelled down in great comfort, save for the rats at night, which would run over us and try and get at some bread which I had secured under my pillow. Leaving Jebba at 10 a.m. on Tuesday, we reached Eggan at 9 p.m.; and leaving Eggan at 8 a.m. on Wednesday, we reached Lokoja at 3 p.m. At Eggan we breakfasted with a nephew of Lord —, who is bravely enduring many privations at this isolated station; he has no English companion resident with him and lives on an island in the midst of a swamp. What will men not do when engaged in secular enterprises! when shall we see a like spirit of devotion on the part of those who profess to be the followers of the One who gave His life for the world?

On reaching Lokoja we again received much kindness from Mr. Drew, who at once secured men and sent our loads up to the mission-house.

Colonel Pilcher, of the R.N.C. Constabulary, has made arrangements for similar services to be held here tomorrow as at Jebba. There will, therefore, be four services held here tomorrow—viz. two in Nupe and two in English; after the second English ser-

vice at the camp, there will be an administration of the Holy Communion. Between Lokoja and Illo there are over 200 Englishmen stationed at various points. A chaplain, a university man, is urgently needed to move up and down this section of the river. There are also many young men from Sierra Leone and Lagos who need to be guided and

helped; they come to me for Bibles and Prayer-books and books for their leisure hours, but I cannot supply their need. Will not some one come forth and take up this work? Surely the climate cannot be an obstacle; it does not hinder or daunt the soldier. Very earnestly do I plead for a suitable man for this work.

The daily papers of December 8th contained the sad news that a portion of Colonel Pilcher's force had been attacked near Yelwa, midway between Jebba and Illo, and two officers and twelve of the Native soldiers had been killed. This happened in the early part of October. The Bishop purposed leaving Lokoja for Onitsha on October 17th or soon after that date.

Of the prospects for future work in Abeokuta, Mr. E. Fry thus writes in *Niger and Yoruba Notes*:—

Now that the country is pacified, the people are going back to live in their farms, and in consequence the population of Abeokuta is decreasing, but from a missionary point of view this is rather an advantage than otherwise. Of course it means going after the people, but then they are far more accessible in their farms than in the town, and there is not the same amount of fear in embracing Christianity that you meet with in the town. What we want in each of our large towns is a band of four or five native young men, really earnest Christians, who, with a European as their leader and teacher, could visit the farms within a radius of six to nine hours all round the town. Five or six such bands would have an untold influence in breaking up the soil for more permanent work. If the European had a slight knowledge of medical work his power for good, under God's guidance, would be considerably increased.

We have one such band in Abeokuta, and during February for three weeks we visited some 116 farms and reached about 10,000 people, and among at least 7000 of these the name of Jesus was all but unknown, although many of the farms are not more than twelve hours away from us. It is the very thing that is needed for whetting the desire of our native brethren for aggressive work, and they enjoy this kind of work im-

mensely. On the western side of the Yoruba Country, practically nothing is being done to the north of Abeokuta, although, as has been stated several times lately, dear Mr. Wood, our late superintendent, was appointed to Saki over forty years ago, and as yet no missionary has ever visited there. In Abeokuta we have much to be thankful for; of course there is much that is sad and discouraging, and great need of more real Christian courage and whole-hearted consecration to Christ. It is difficult at times to define the line of separation between Heathen and Christians, but taking the Church as a whole, I believe there is a tendency to arise out of their apathy and to be and to act as Christians ought to do. Certainly they are far more ready to deny themselves than many so-called Christians at home, but that is not to say there is not room for vast improvement in this respect.

The Church in Abeokuta and district is now under the superintendence of Bishop Oluwole; besides which they are approaching the time when they will be entirely self-supporting. There are some eleven good-sized churches in Abeokuta, capable of holding from 200 to 1000 people. This does not include the farm churches, which are all maintained by the Abeokuta Church Missions Fund.

Mr. T. A. J. Ogunbiye, accompanied by a schoolmaster, went from Sierra Leone early last year to Akure, in the Ekiti division of the Ode Ondo district, to commence work. A Mission-school, composed at first of sons of chiefs, was at once established, and with the aid of nightly lantern exhibitions, a few inquirers were won, and a mission church was built. This was opened at Christmas, 1897, and is fast becoming too small for the congregation which throngs it every Sabbath. Mr. Ogunbiye has sent an account of his work to *Niger and Yoruba Notes*, from

which we extract the following, showing the barbarous system of cruelty and superstition amid which Christianity is working its way :—

It may interest your readers to know that this being once a conquered town of Benin, is a miniature of that city, having a colony of Benin people in it. All the detestable enormities of Benin are practised here; human sacrifices to the devil or other tribal gods; crucifixion; immolations at burials; infanticide of twins, &c. The belief in a devil is so rampant among the people, that there is not a single compound without a devil shrine at its entrance, where the grim god is daily appeased by the inmates, and our mission church is now standing side by side with a devil shrine. There is a grove some two miles outside the southern gate, dedicated to the annual worship of the devil. Last March I witnessed the worship of the devil in the big grove; a sheep was the victim, and I understand has been for the past four years; but I observed no less than thirty-five pots in the grove, most of them representing the human victims offered.

The crucifixion tree is only a few yards from our church, but I have not seen anyone crucified on it yet, though I have heard a great deal about the way it is done.

Immolations at burial seem to have been put an end to, but infanticide of twins is still practised; there is a great grove set apart for that purpose, and dedicated to the god "Olika," who is supposed to have charge of twin children; he was wont to be appeased every third year with a human victim, but since my arrival, with a sheep and other minor sacrifices. The people have such dread of twin children, that when they are born, the fetish priest or priests

are notified, and they repair to the house and remove the children, whether dead or alive, in a pot covered up with a cloth with comparatively costly ceremony into the grove; on the seventh day the mother is expelled from the town to an isolated bush for three lunar months.

Captain Lowie, the Government officer, with his interpreter and myself, inspected the grove a fortnight ago, and we found about 300 pots containing the remains of such children smothered to death a few hours after their birth. A recent case of the removal of twin children into the grove is now being investigated, and it is hoped that an end may be put to the practice among the people.

Although no judgment is as yet passed, three of the chiefs concerned in the infanticide of twins are now in custody, their grove was cut down, and set on fire, the pots with the remains of the poor murdered children buried. The outcome of this is that people in other suburbs indulging in the same awful practice have taken a timely warning and stopped it in their own respective towns. The head chief of a little village has just sent in three messengers to inform me that a woman gave birth to twins in his town last Sunday, and instead of depriving them of life, he has given orders that the mother and her relatives should nurse them, and he sent a present to the mother. This chief should be highly commended, because all circumstances being considered, it is a daring action in the eyes of his people, but it is a signal success to our feeble effort among so large a tribe.

Mr. H. Proctor, of Brass, reports that the health of the missionaries at that station continues good, and he gives the following "signs of the Holy Spirit's working":—

(1) A big woman amongst the *ju-ju* people is seeking baptism and coming to church regularly.

(2) The head *ju-ju* priest has left the country as he can no longer make it pay, the people refusing to make offerings.

(3) A lapsed chief of twelve years ago

Dr. A. E. Clayton, of Onitsha, has now got his dispensary into working order, and hopes to arrange accommodation for eight to twelve in-patients. To provide a little money for this the missionaries instituted a "hospital Sunday." The collections were big and came from all the stations on both sides of the river.

is seeking re-admission to our Church and desiring our prayers.

(4) Two or three chiefs are talking about putting away their many wives and desiring us to pray that they may have the willing heart to give them up for His sake who gave up much for them.

Do hold us up earnestly in prayer.

## EASTERN EQUATORIAL AFRICA.

We were sorry to hear by telegram from Mombasa on November 30th of the death of Mrs. Burness, wife of Mr. J. Burness who is stationed at Changembe, near Rabai.

At Mpwapwa a man who was baptized by the Rev. W. S. Price was led astray some three years ago by his Heathen relatives, went back to Heathenism again, and seemed to have given up altogether his Christianity. A few months ago he had a serious illness, and then told the missionary (Mr. E. W. Doulton) that God had spoken to him. He has made a public confession in church, and given evidence which justifies a hope that his repentance is truly the work of God's Holy Spirit in his heart. Other encouraging signs are reported from the same station. In addition to nineteen persons admitted as catechumens, there are now about fifty inquirers, and the attendances at daily services and school keep up well.

## UGANDA.

Bishop Tucker returned to Uganda after his visit to Toro (see p. 30) on September 16th. He wrote on the 18th:—

You will probably expect a word from me as to the state of the country. There seems, I am sorry to say, no perceptible change for the better. In fact, in Budu things are much worse, and raiding parties of twenty or thirty men are burning and destroying wherever they can find an opportunity. Mr. Clayton's house has been burnt, and all his goods consumed. Our congregation at Kinakulya and Kijungati, and indeed in many other places, are still scattered, and it is impossible at present to attempt to rebuild the churches. Dr. Cook and I, both on our journey out to Toro and on the way back, crossed and recrossed the road of the rebels, but saw nothing of them. Mwanga has written on to one of the chiefs a sort of answer to a message to the effect that he should give himself up. He declares that he has not the very least intention of doing so—in fact, "he does not want to see the Europeans one little bit."

The Bishop mentions the following facts with regard to the sale of books in Uganda which are most encouraging:—

Our accounts for the last six months of book sales have just been made up, and from them we learn that from January 1st to June 30th no less a sum than 673*l.* 16*s.* 2*d.* was taken in exchange for books. This, considering the disturbed state of the country is very remarkable. It is a fact full of significance. Some 2382 New Testaments were sold, and 5091 portions of the Old and New Testaments; 4725 Mateka

The mutineers are still at large, and defy all the efforts of the forces here to capture or successfully do battle with them. There are probably 150 to 200 left.

Bunyoro is in a terrible condition. Cultivation is at a standstill, and famine is staring the people in the face. Mr. Lewin is at the present moment at the capital of Bunyoro with one of our ablest Native teachers, Thomas Semfuma. A church has been built, and the young king is a regular attendant, and is now reading St. Matthew's Gospel. Mr. Lewin tells me that two European missionaries will be needed in the near future. This leads me to mention once again the matter of reinforcements. We are terribly disappointed at only two men being forthcoming this year. Toro, Bunyoro, and, thank God, Busoga, are all opening up in a wonderful way, and we must enter in at the earliest possible moment.

were also disposed of. This latter fact really means that at least 5000 persons have joined our ranks as readers, of whom a large proportion will ultimately present themselves for baptism. Besides this large sum which I have mentioned, representing some 4,660,000 shells, the Church Fund, I am thankful to say, has not only paid off all its liabilities, but has a considerable balance in hand.

## PALESTINE.

Some mem'ers of the missionary staff were present by invitation on October

31st, when the new German church was opened by the Emperor and Empress of Germany. The Rev. J. R. L. Hall wrote on November 5th :—

The whole service was a deeply impressive one. The music was played on a very fine organ, accompanied by the full band of the *Hohenzollern*. This band is said to have been practising the music for twelve months past. I have seldom been at a service which was so deeply impressive. At the close of the service the Emperor spoke for some minutes, and said that it

had been his great desire to be present at this service in order to proclaim to the whole world from Jerusalem on that great Reformation Anniversary (October 31st) that the faith on which he took his stand, and in which his son was being trained, was the faith of his forefathers, the principles of the Reformation. "As for me and my house we will serve the Lord."

#### PERSIA.

There is great distress in and around Julfa on account of very high prices for all kinds of food. There was a splendid harvest, but rich men have stored all the grain, in the hope of forcing up prices, and have succeeded in their object, for there is now almost a famine, in spite of the fact that three years' supplies are said to be stored away in the granaries. There is much discontent on the part of the sufferers, and the missionaries fear there will soon be bread riots. Prayer is asked that the serious distress threatened during the winter may be averted. It is very hard that there should be famine when there has been no failure of harvest.

The Rev. W. R. Blackett has moved into his new premises in Kirman and "the immediate result," he writes, "is an enormous increase in the attendance at public worship. On Sunday, August 28th, we had eighty-six persons present (i.e. at the two services); on September 4th about 130; and as during this week the Imâm Juniah and his brother have called upon me, it is likely that more people still will venture to come." A week later (September 15th) Mr. Blackett wrote:—"I am glad to say that last Sunday's attendance showed no diminution from the figures I quoted a week ago."

Typhoid fever has been raging in Teheran, and the Rev. C. H. Stileman writes, "During the year we have lost a great many European friends in almost every station in Persia. Such a high mortality amongst the Europeans has never, I think, previously been experienced."

#### NORTH-WEST PROVINCES.

Sunday, October 9th, was a "red-letter day" at the Murwara "Home," Jabalpur (Z.B.M.M.), when twenty-one of the women and children were baptized. The C.M.S. church being very small, the Rev. J. A. F. Warren held the service in the Home, so that all the inmates could be present. The candidates, dressed in white *saris*, stood together near the improvised font. Further down the room were seated on the floor row after row of the girls, who repeated the responses in the evening service in a reverent way, "which would put to shame many a Christian congregation." Among those baptized were two girls who are being trained as teachers. Both appear to be earnest, true believers, and great things are hoped for from them.

At the beginning of September there were 102 boys and eighty-two girls in the Gond Orphanage, at Patpara, Mandla. The Government is allowing Rs. 2 a month each for 127 children until next March. This amount, Mr. J. Fryer says, just about pays the monthly expenditure, so that up to the present he has not had to draw upon the capital fund, which stands at Rs. 8200. About twenty of the children are supported by friends in England, as is also the hospital in connexion with the Orphanage. Two of the most promising boys are now in training,

one with the catechist at Baragaon, an out-station near Marpha, and the other is residing at Diuari under the schoolmaster there. There are also two girls reading at Diuari. Of the spiritual training of the orphans, Mr. Fryer says:—

One can see signs of spiritual progress, for which we thank our Heavenly Father. They all learn day by day about His love, and very many of them, yea, almost all, are looking forward to the time when they shall be admitted into the visible Church by baptism. But I really think it wise that they wait

a little longer yet before being baptized. Still, the work amongst them is most hopeful and encouraging, and I feel sure that God will answer our prayers, that from among these children many will rise up as bright and shining lights for the Master's service, for He is faithful that promised.

#### WESTERN INDIA.

There is good reason for hope that the recent recrudescence of the plague in Bombay will prove to be but temporary. The improvement in the health of the city mentioned last month continues, and several of the districts were entirely free from plague at the end of October.

The Rev. Ruttonji Nowroji, of Aurangabad, wrote to the Bombay localized *C.M. Gleaner* on September 8th:—

A strange rumour prevailed here last week to the effect that a dead man was miraculously restored to life, but the following account will show how false the report was:—

A Mohammedan youth was bitten by a venomous snake, and died soon after. Twelve days after his burial a Mohammedan Fakir, who gave out that he had previously raised two such cases, offered to raise this youth also. The bereaved family applied to the village authorities for permission to exhume the body, but it was wisely withheld. The villagers, however, took upon themselves to dig up the grave, and bring up the corpse, which was in a most revolting state of decomposition. The news that a great wonder was to take place spread far and wide, and people by thousands assembled to witness the scene. Some of my Christians were also present. The excited multitudes told them, in vaunting disdainfulness, that the dead man was sure to be raised before their eyes, when they would be forced to acknowledge that the Fakir was a greater wonder-worker than Christ, who had not raised any person who had so long been dead.

Not daunted by such boastfulness, the Christians bowed their heads in silent prayer to the Lord, entreating Him to make manifest the pretender's artful device before the assembled people. And it was so. The man used his arts and charms to no purpose. When he perceived that the people were losing their faith in him he begged them to disperse. He told them that he had summoned the very snake to come to suck out the poison from the wound; but the snake was unable to make its way through the thronging crowds. Upon this the people were made to disperse. Ample room was made for the snake to approach without hindrance. But the snake did not appear. The dead man did not come to life. But Government officials took the pretender into custody, and the putrid corpse was re-buried in the grave. The disappointed multitudes looked kindly at the Christians for having caused them pain with their speech of mockery, and the Christians returned to their humble homes, praising God for answering their prayer in the sight of the Heathen.

#### SOUTH CHINA.

Acting on the doctor's strongly-urged advice, Bishop Burdon, who is staying at Shanghai, has decided not to return to Pakhoi, but to retire from active missionary work and devote himself to helping to complete the revision of the New Testament and to assisting in any other work that is suitable. The Bishop has been connected with the C.M.S. for nearly fifty years, and at the age of seventy-two, when weakened by frequent attacks of fever, "his devotion to work for the Master," a missionary writes, "is most striking."

The Rev. L. Lloyd reports thirty baptisms in St. Stephen's Church, Hong Kong,

on a Sunday in October last. Twenty-five were baptized as adults and five were infants. "With the exception of the women," Mr. Lloyd writes, "most of these are the result, humanly speaking, of the preaching carried on in the Colony by the Rev. Fong and his assistants, and are convincing proofs that though much of the seed falls by the wayside, and is apparently 'trodden underfoot,' yet some at least falls into 'good ground' and brings forth fruit to the glory of God."

The missionaries at Pakhoi are praising God for much blessing on their work. After a special week of Mission services in August last among leper men, leper women, women and girls, servants and inquirers respectively, seventy-four persons gave in their names as desirous of baptism, and at the "testimony meeting," the first ever held in Pakhoi, Mrs. Horder writes, "It was such a joy to see one after the other of our Christians, as well as others, stand up and tell of blessing received." Dr. and Mrs. Horder and Dr. and Mrs. Hill all gave addresses.

Mr. Wm. Muller, of Fuh-chow, wrote on October 10th:—

We have just experienced a very severe typhoon, the worst, every one says, that we have had for many years. This is the third we have had this season, in each of which some damage was done to C.M.S. property, more particularly in the Archdeacon's district of Hok-chiang, but this last has proved more destructive than any. And what seems to us particularly sad and unfortunate, though without doubt it will work out for real good, is that the poor Natives have lost, at least all

round here, almost the whole of their second harvest. Rice has been all through the season very much dearer, and it is feared that before the next crop is ready next summer there will be a practical famine. The Rev. W. Light brings sad reports of the condition of affairs. In his district the Natives have suffered very badly, and hundreds of lives have been lost. I am afraid their contributions to Native Church Funds will be very small this next year.

Miss M. Boileau, of Ning Taik, asks for prayer that a sad evil, that of famine, may be averted from China. Food is getting scarce, and lawless people have attacked some of the richest houses in the city and carried off the grain. The mandarins (magistrates) have made rules and restrictions about the quantity of rice that may be bought and sold, and about carrying it from one place to another. It is feared that things are even worse in other parts of China.

Miss M. E. Barber, who had been staying for a time at Kuliang, the sanatorium near Fuh-chow, was delighted on her return to Keng-tau to find that the station class women, five of whom live in that place, had in her absence been very earnest in inducing others to go to church. One Malay woman had been the means of leading five families to renounce their idols and worship God. All five families now attend church regularly. This woman says the people often ask her to come and see them, and to tell them stories from the Bible. The story they like best, she says, is that about Nebuchadnezzar and the golden image.

#### MID CHINA.

On his return to Chuki after a visit to Shanghai in September, the Rev. J. B. Ost was anxious to ascertain the real state of feeling of the people, among whom considerable unrest had been manifested for some time. He found the city magistrate and the military commandant active in the use of precautionary measures, and eighteen soldiers had been added to the small local force at the magistrate's disposal, and to act as a sort of armed police patrol. Mr. Ost wrote on October 15th:—

They make their presence known every night by discharging their firearms in different parts of the city, and they regularly do so twice or three times during the night watches quite

close to our residence. It was rather alarming the first night of our arrival to hear the discharge of firearms just outside the Mission compound. We were not prepared for such midnight



disturbance, and at first feared the house was being attacked; but our fears were soon allayed by one of our servants informing us that our protectors were giving us evidence of their

alertness and care. The shopkeepers and gentry in the city have been making preparations in view of anticipated trouble, and firearms and pikes have been procured.

The city magistrate expressed himself hopeful that the trouble would blow over, but it is impossible to say what the secret societies may ultimately do.

#### JAPAN.

Bishop Awdry, upon the invitation of the Society's representatives in the Diocese of Osaka, has undertaken to perform any necessary episcopal duties during the vacancy of the see. On August 22nd a farewell meeting to take formal leave of the Bishop and Mrs. Awdry was held in the Bishop Poole Memorial School.

The Osaka Conference met at Arima on August 23rd. Numerous changes were made in the locations of Japanese workers, and prayer is asked that these may all be used of God to strengthen and extend the work in the districts concerned. Bishop Awdry presided for the last time, and at the close the Conference placed on record the expression of their appreciation of his unvarying kindness and sympathy, and of their earnest wish for the Lord's abundant blessing on his future work in the South Tokio Jurisdiction.

The annual summer school for the Japanese clergy and workers was held last autumn at Arima. In previous years it had been the custom to hold it in July, but on this occasion it was resolved to hold it at the end of the summer, when it would form a very fitting commencement of the autumn work. Some sixty workers gathered together on September 14th and following days. Some of the most earnest and vigorous gathered for a prayer-meeting at 5.30 each morning. Morning prayer was held at 7.30. From 9 to 11 a.m. was devoted to addresses on important subjects. Great stress was laid on the necessity of preaching Christ rather than Christianity. The evening meetings were devoted to interchange of experiences on different points in missionary life and work, with discussion and prayer about the subject brought up.

At St. Andrew's Church, Tokio, on Trinity Sunday, Bishop Awdry admitted the Revs. H. Woodward and Maga-taro Tomita to Priests' Orders. Mr. Woodward has been appointed to the charge of the Mission at Toyohashi until the Rev. J. M. Baldwin's return from furlough.

Several villages in the Ainu Country, in the Hokkaido (Yezo), were entirely washed away by a flood between September 5th and 7th. Many lives were lost, and those who escaped to the hills lost everything except the clothes they were wearing. The River Saru, instead of being, as it normally is, a narrow stream between the hills on one side and the flats on which the gardens were placed on the other, filled the whole space, covering every vestige of crops, and in most places leaving a thick deposit of sand or stones behind, so that the land cannot again be cultivated. Great distress prevails, as the whole of the crops, which were ready for harvesting, and on which the Ainu depended entirely for their food for the winter, were destroyed.

#### NEW ZEALAND.

On Sunday, September 25th, the Bishop of Waiapu held an ordination at Te Kuri-a-Tuatai, near Gisborne, when four students from the Theological College at Gisborne were admitted to the order of Deacons. Their names are Manahi Katene Pukerua, Hemi Pititi Huata, Tapeta Timutimu, and Aparahama Tamihere. The first-named two are to be placed at Omahu and Mohaka respectively, and the other two are to undertake work of a missionary character among the Ukerewa people from a central position at Whakatane. The Bishop asks for earnest prayer in their behalf.

## NORTH-WEST CANADA.

The Rev. F. H. Du Vernet, Editorial Secretary of the Canadian C.M. Association, made a tour last summer among the Indian Missions in Rupert's Land and Saskatchewan. He gives expression, in the Canadian localized *C.M. Gleaner*, to the feeling of profound interest with which he spent his first Sunday in a C.M.S. Mission among the Ojibbeway Indians. Long Sault, in the Diocese of Rupert's Land, the station referred to in the following extract, is in the charge of the Rev. J. Johnston, who is supported by the Canadian C.M. Association:—

About eleven the congregation began to assemble. Almost at the same time the shrill whistle of the bi-weekly steamer echoed far and wide, and as the Indians have often to help to carry a hawser up the stream to enable the steamer to mount the rapids, for which they receive a sack of flour, the effect of the white man's Sunday business upon the Indian's church-going may readily be imagined. The rival steamer had passed up about an hour before this. Notwithstanding this excitement, we had a fair congregation, about twenty all told. The first part of Morning Prayer was in Ojibbeway, the ante-Communion service being read by me in English. The singing of the Ojibbeway hymns sounded very well. With a book before one it was quite easy to join in the familiar tunes, because the very long words are broken into syllables in the Ojibbewa hymn-book. Among the hymns we sang were "Nearer my God to Thee," and "Only Trust Him."

It was a great joy for me to have the privilege of preaching to the Indians, even though it was through an interpreter. Knowing that Mr. Johnston had a thorough mastery of the Ojibbeway language, instead of giving sentence by sentence as is usually done, I endeavoured to give a simple but complete thought, and then paused for its interpretation. This was better for the English people present, and Mr. Johnston with the complete idea in his mind was enabled to speak with a flow of words which showed that, to his English power of reasoning, there was added a large measure of the traditional eloquence of the noble Swampy Crees. . . .

Let us analyze the congregation as we look down the church.

. . . One of the Christian Indians present has come forty miles to church, paying two dollars for his fare on the steamer. He has lately lost his wife, and he grieves to think that at Hungry Hall there is no school, no church, no hope whatever of his children being

trained as Christians. He may not have much light, but he is certainly trying to live up to the light he has. Near him is a Christian Indian belonging to the "Soo," a brother of a former chief. He has a striking face, but in his little world, which is essentially Heathen, it is hard for him to stand well, as he is trying to do, with the rest, and at the same time stand firm for Christ. One of his sons is buried in the little cemetery behind the church. Another, who is not likely to live long, is present. May the Gospel bring to his soul the blessed hope of everlasting life!

As the Holy Communion was to be administered at the close of the service, knowing that all the Indians were familiar with the thought of a treaty, I endeavoured to fix in their minds the idea of a Covenant Feast. There were ten communicants, about half of whom were Indians. It was a quiet and solemn service.

In the afternoon the missionary and I visited some of the Indians, both Christian and Heathen, in their houses. . . .

The evening service was very much like that of the morning. At the close of my address on the Love of God in Christ it was too dark to see to read, so we sang the doxology, and after prayer in Indian by the missionary I pronounced the benediction in English, thus bringing to a close a very memorable day.

That night I lay awake listening to the beating of the tom-tom until three o'clock in the morning. The heathen Indians, reinforced by a party of Minnesota Indians, who are even more degraded than our Canadian Indians, having less done for them, were engaged in a night of heathen revelry—dancing and gambling being mingled with their religious rites.

Then, as never before, I realized that in our Christian land, in the fair Province of Ontario, at our very doors, there was still a great work to be done among those "sitting in darkness and in the shadow of death."

## THE CENTENARY.

*THE CENTENARY IN LONDON.*

## PRELIMINARY PROGRAMME.



It has already been announced that the second week in April from Sunday the 9th to Sunday the 16th, will be the week to be observed in London as the C.M.S. Centenary. The clergy are asked to preach special sermons, with or without collections, on one or both of those Sundays. There will be special sermons at St. Paul's Cathedral, Westminster Abbey, and St. Saviour's, Southwark.

On Monday, the 10th, there will be Holy Communion at St. Bride's, Fleet Street, with an address by the Rev. Herbert James, one of the Society's veteran friends. In the afternoon there will be a prayer-meeting for thanksgiving and confession; Bishop Royston will preside, and two short addresses will be given by Canon Garratt and Prebendary Macdonald. In the evening there will be a special service at St. Paul's Cathedral. For this service the Dean and Chapter have most kindly given the Society full liberty to make all arrangements, and there will be a special voluntary choir, &c. The sermon will be preached by the Archbishop of Canterbury.

Tuesday, the 11th, will be devoted to reports on the past and present of the Society's Missions, by missionaries from all parts of the world and other friends. There will be three meetings in Exeter Hall—morning, afternoon, and evening—for this purpose.

Wednesday, the 12th, is emphatically the Centenary Day, being the Hundredth Birthday of the Society. In the morning there will be two meetings simultaneously, in Exeter Hall and Queen's Hall respectively. The Exeter Hall meeting will be confined to men—clergy and lay delegates from the Associations in all parts of the country. The Queen's Hall meeting will be for the public generally. The speakers at Exeter Hall are intended to represent what may be called the State or National View of Missions, and it is hoped that there will be among them representatives of the Army and Navy, the Legal and Medical Professions, &c. The following have already promised to be present and take part:—The President, the Archbishops of Canterbury and York, the Lord Chancellor, Lord Northbrook (representing India), and Admiral Sir E. Fremantle (representing the Navy). At Queen's Hall the Bishop of Liverpool will preside, and among the speakers will be the Earl of Harrowby, the Bishops of Ripon and Derry, the latter specially representing the Church of Ireland, and the Dean of Norwich. In the afternoon there will be a reception and social gathering for delegates and friends generally, ladies and gentlemen. It is hoped that this will be held at the Imperial Institute. In the evening there is to be a great gathering at the Albert Hall. This meeting will be specially devoted to thanksgiving and praise. The speeches will be short, and will be interspersed with hymns and anthems. The speakers will include the Bishop of Sierra Leone, the Rev. E. A. Stuart, Archdeacon Eyre of Sheffield, and the Rev. James Johnson of Lagos.

Thursday, the 13th, will be a day of exceptional interest. The Committee are very anxious to remind their friends that in the great work of the Evangelization of the World, others are sharing as well as the Church Missionary Society. It is proposed to hold three meetings in Exeter Hall—morning, afternoon, and evening—at which the work of other Societies and Missions will be described. The morning will be given to Church Missions other than C.M.S.; the S.P.G., of course, having the largest share of attention. It is hoped that the Bishop of Newcastle will speak for Asia,

the Bishop of Bath and Wells for the South Seas and South America, and another Bishop for Africa. An invitation has also been sent to the American Church, and it is hoped that Bishop Whipple, or some other eminent prelate in the United States, will represent the Missions of that Church. The afternoon will be given to Scottish Missions and Continental Protestant Missions. Dr. Marshall Lang and Dr. George Smith have promised to represent the Established and Free Presbyterian Churches of Scotland. M. Théodore Monod has undertaken to represent France, and others are invited from Germany, &c. In the evening the English and American non-episcopal Missions will be set forth, and Dr. A. T. Pierson, it is hoped, will be one of the speakers.

Friday is to be a day for looking forward, and for fresh personal consecration to the work, in view of the tremendous claims of the yet unevangelized Heathen. Three meetings will be held in Exeter Hall. In the morning, Bible-readings on the Evangelization of the World in its relation to the Coming of the Lord and the Divine Purpose regarding the Jews will be given by two brethren, one of whom will be the Rev. Hubert Brooke. In the afternoon the subject will be the Regions Beyond, and among the speakers will be the Bishop of Coventry and the Rev. H. B. Macartney (late of Melbourne). The evening meeting will be one for prayer and solemn consecration, and will be addressed by Prebendary Webb-Peploe and others.

On Saturday it is proposed to hold a great Children's Meeting in the Albert Hall, for which a Special Committee is making preparation.

Several Bishops, besides those above mentioned, have promised to take part in the proceedings, and the chair at the gatherings on Tuesday, Thursday, and Friday, will be taken by the Bishops of Durham, Winchester, Exeter, Worcester, Manchester, Peterborough, Wakefield, Carlisle, and Sodor and Man. The Bishop of London is unable to be in London at the time.

It is hoped that three or four Native Clergymen from Africa and India will be present. The Rev. James Johnson has been invited as a representative of the West African Churches.

It should be added that the Associations throughout the country have been invited to send good contingents of both clerical and lay delegates, and for these special seats will be allotted in Exeter Hall and the Albert Hall for the Wednesday gatherings.

This programme is, of course, only a preliminary outline, and is subject to modification. Meanwhile, the prayers of all our friends are earnestly requested, that the guidance of God may be vouchsafed to all who are making the arrangements, and that His blessing may be poured out on all the proceedings.

It should be added that the Anniversary Service and Meetings in May will be held as usual. They are not superseded by the Centenary Commemoration.

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#### THE CENTENARY IN THE PROVINCES.

Most of the larger centres in the provinces have arranged the dates of their local Centenary Commemorations. The following is a list of such centres, with the dates they have selected, as far as definite information has reached us:—

Swansea, March 20th to 21st.  
 Scarborough, April 6th to 12th.  
 Trowbridge, April 9th.  
 Aluwick, April 16th and 18th.

Bedford, April 16th.  
 Birmingham, April 16th to 19th.  
 Blackburn, April 16th to 21st.  
 Bolton, April 15th to 18th.

Bournemouth, April 16th to 19th.  
 Brighton, April 16th and 17th.  
 Bristol, April 16th to 20th.  
 Burton-on-Trent, April 15th to 18th.  
 Bury St. Edmunds, April 16th to 23rd.  
 Canterbury, April 18th.  
 Chatham, April 17th.  
 Chester, April 16th to 19th.  
 Chichester, April 17th.  
 Cromer, April 19th to 20th.  
 Croydon, April 16th to 19th.  
 Dover, April 16th and 17th.  
 Eastbourne, April 19th.  
 Folkestone, April 21st.  
 Godalming, April 18th.  
 Halifax, April 18th and 20th.  
 Harrogate, April 16th to 18th.  
 Hastings, April 16th and 20th.  
 Hereford, April 17th and 19th.  
 Hertford, April 17th.  
 Hexham, April 16th and 19th.  
 Hull, April 16th and 17th.  
 Ipswich, April 15th to 18th.  
 King's Lynn, April 16th and 19th to 20th.  
 Leamington, April 16th to 18th.  
 Leicester, April 16th to 18th.  
 Lewes, April 16th and 18th.  
 Lichfield, April 15th to 17th.  
 Liverpool, April 16th to 18th.  
 Macclesfield, April 16th to 20th.  
 Maidstone, April 17th.  
 Manchester, April 15th to 18th.  
 Margate, April 20th.  
 Middlesboro', April 15th to 18th.  
 Newcastle, April 16th and 17th.  
 Newport, April 16th to 18th.  
 Northampton, April 16th to 18th.  
 Norwich, April 16th to 20th.  
 Oxford, April 16th to 20th.  
 Ramsgate, April 21st.  
 Ripon, April 18th.  
 Redhill, April 17th.  
 Reigate, April 18th.  
 Rochester, April 17th.  
 Sandown, April 16th and 17th.  
 Sheffield, April 15th to 18th.  
 Shrewsbury, April 15th to 17th.  
 Stafford, April 16th.  
 St. Leonard's, April 16th and 20th.  
 Stoke, April 16th.  
 Stowmarket, April 19th.  
 Tonbridge, April 15th, 16th, and 19th.  
 Tunbridge Wells, April 17th and 19th.  
 Torquay, April 15th to 17th.  
 Wakefield, April 19th to 21st.  
 Warwick, April 16th.  
 Wellington, April 16th.  
 Weymouth, April 16th and 17th.  
 Winchester, April 16th and 18th.  
 Woking, April 19th and 20th.  
 Wolverhampton, April 18th.  
 Worcester, April 18th.  
 Yarmouth, April 16th, 19th, and 20th.  
 York, April 16th to 18th.  
 Bath, April 22nd to 25th.  
 Auckland, April 23rd and 27th.  
 Birkenhead, April 23rd to 24th.  
 Cambridge, April 23rd to 29th.  
 Darlington, April 23rd and 25th.  
 Doncaster, April 23rd to 25th.  
 Durham, April 23rd to 24th.  
 Gateshead, April 23rd and 27th.  
 Gloucester, April 22nd to 24th.  
 Hartlepool, April 23rd and 26th.  
 Louth, April 27th.  
 Isle of Man, April 23rd and 25th to 28th.  
 Salisbury, April 23rd to 30th.  
 Southampton, April 23rd to 26th.  
 South Shields, April 23rd and 26th.  
 Stockton, April 23rd to 25th.  
 Cheltenham, May 27th to June 1st.  
 Nottingham, { June.  
 Retford, }

A good number of these centres have also arranged, more or less fully, their programme of Meetings. One or two specimens will be of interest.

1. A Week's Commemoration.

*Sunday.*—Services and Sermons in all Churches.

Cathedral service for Men only, 8 p.m.

*Monday.*—Cathedral service for Women, 3 p.m.

Tea for Day-school Teachers, and Addresses, 7 p.m.

*Tuesday.*—Meeting for Market people, 3.30 p.m.

Tea for Sunday-school Teachers, and Address, 7 p.m.

*Wednesday.*—Luncheon for Clergy of the Diocese, 12.45 p.m.

Cathedral Service for Clergy and others, 3 p.m.

Tea at Bishop's Palace, 5 p.m.

Centenary Meeting, 7.30 p.m.

*Thursday.*—Breakfast for Business Men, 7 a.m.

Meeting (History of the 100 Years), 3.30 p.m.

Cathedral Service for Children, 6 p.m.

Service of Song, 8 p.m.

*Friday.*—Meeting (Women's Work), 3.30 p.m.

Evening Meeting, 7.30 p.m.

*Saturday.*—Prayer-meeting, 8 p.m.

*Sunday.*—Services and Sermons in all Churches.

Service for Men only, 8 p.m.

**2. Three Days' Commemoration.***Sunday.*—Services and Sermons in all Churches.*Monday.*—Holy Communion, 10 a.m.

Centenary Meeting, 7.30 p.m.

*Tuesday.*—Conference, 3 p.m.

Meeting, 7.30 p.m.

**3. Two Days' Commemoration.***Sunday.*—Services and Sermons.*Thursday.*—Holy Communion, 11 a.m.

Children's Meeting, 3 p.m.

Centenary Meeting, 7.30 p.m.

Most of our cathedrals will also, we are thankful to say, have Centenary Services and Sermons, and definite arrangements for such have already been made in the following cathedrals:—

Canterbury.	Chichester.	Peterborough.
St. Patrick's, Dublin.	Durham.	Ripon.
St. Paul's, London.	Hereford.	Salisbury.
Westminster Abbey.	Lichfield.	Wakefield.
St. Saviour's, Southwark.	Norwich.	Winchester.
St. Alban's.	Oxford.	Wells.
Chester.		

*CENTENARY PREPARATIONS.*

If the keynote of the Centenary Meetings throughout the country is to be Thanksgiving worthy of the occasion, some care and preparation will be absolutely needed beforehand. Centenary Choirs will have to be formed, capable organists secured, and practices arranged to take place for some weeks before the actual Centenary. A sheet of special Centenary Hymns will be ready by February 1st, by which date it is also hoped that the long-looked-for Church Missionary Hymn Book will also be ready, containing the necessary tunes for the Centenary Hymns.

At the request of our friends two aids to the collection of Centenary gifts will be ready by January 1st. Six Centenary Collecting Cards for One Hundred Coins (Farthings, Halfpence, Pence, Threepences, Sixpences, and Shillings), of a new and striking design, will then be issued; and Cardboard Boxes to hold One Hundred Coins will also be at our friends' disposal. They will doubtless be largely used for Lenten self-denial offerings.

The supposititious and energetic Vicar, referred to in the December *Intelligencer*, will therefore be enabled to take further steps in preparation during January, as follows:—

(1) To organize a reliable Missionary Choir, and arrange for regular practices, to begin the first week in March.

(2) To obtain a number of Centenary Collecting Cards, and set Sunday-school children and Bible-classes to work, the Cards being returned to the Vicar by the end of March.

(3) To order sufficient Cardboard Boxes to enable him to supply those of his congregation who wish for them, the Boxes being given out on Ash Wednesday and the First Sunday in Lent, and being returned on Easter Day.

(4) To open a parochial Centenary Subscription List.

(5) To call together a select band of C.M.S. workers and draw up, in consultation with them, the outline of the Parochial Centenary Commemoration next April.

## THE LATE REV. J. G. HEISCH.



ON Saturday, November 19th, in beautiful November sunshine, was committed to the ground the body of John Gottfried Heisch, so well known in missionary circles as the Tutor, and afterwards Vice-Principal, of the Church Missionary College. His death deserves more than a passing notice in this

Magazine.

At the lowest computation, more than five hundred missionaries of the Church Missionary Society must have been his pupils, and owed to him blessings beyond price from daily intercourse, during the most susceptible period of their career, as students at Islington. Many of these have passed to their rest, but a large number are still in "the field," bearing their faithful testimony to the Lord before the Heathen; and not a few are now well-known workers for God in the home ministry in England and Ireland. We may be quite sure that not one of these would read the record of the death of their dear and venerated tutor with unmoistened eyes.

Mr. Heisch began his ministry in the year 1839, as Curate to Daniel Wilson, the younger, at the Parish Church of St. Mary, Islington. He was respected and beloved here. But in the following year John Norman Pearson, the first Principal of the Islington College, resigned, and was succeeded by the Rev. C. F. Childe. Mr. Childe had no sooner settled down to his great work as the head of this Institution than he sought earnestly for a like-minded colleague. What he wanted was one who was at once a scholar and a gentleman—one who had a good record behind him at his university—one who had a competent knowledge of Divinity, who could take his pupils with him through the well-known books of Paley and Butler and Pearson, and Waterland and Hooker—the days of Harold Browne and Procter were not yet,—a man who was well versed in the New Testament in the original, and, in addition to these requirements, possessed a thorough knowledge of Old Testament Hebrew.

In the young Curate of St. Mary's he found exactly what he wanted, and well indeed was his choice justified. For thirty-eight years Mr. Heisch's connexion with the College continued, from that time until the year 1879, and who shall estimate the blessing that came from it to generation after generation of eager, earnest, young men, seeking to qualify themselves for the work of the missionary to the Heathen!

In the early portion of this time Mr. Heisch lived, with his family, in a house which was part of the College building, so that he was nearly always present at the chief meals of the students, and he and all his household invariably attended the morning and evening worship in the College hall. In the absence of the principal it fell to him to conduct the worship of the students and to expound the Scriptures. How many there must be who can recall the precise and thoughtful language in which the words of sacred exposition used to be expressed. And it was preciseness, and accuracy, and care, and conscientious regularity, which characterized all his work as a teacher in this Institution.

As the years rolled on, and no promotion came to him, it has often seemed to the writer that he exceedingly resembled the author of the "Gnomon," John Albert Bengel. Bengel occupied, in the early part of the last century, an exactly similar position, at Denkendorf in Wurtemberg, to the position of Mr. Heisch in the Islington College. That is to say, he was, for some twenty-eight years, the senior tutor in a Theological Seminary. And many of Bengel's sententious rules and sayings are expressed exactly in the happy manner of Mr. Heisch himself.

It would be interesting to recall the names of some of those who have faithfully carried out the teaching of those days, and "purchased to themselves a good degree" by devoted service in the spread of the Gospel. There is only space for a very few names; but this is indeed a goodly list that follows: Abraham Cowley, Archdeacon of Cumberland in Rupert's Land; Charles Andrew Gollmer, of the Yoruba Mission; John Thomas Tucker, who baptized, with his own hand, some 2000 converts in Tinnevely; Edward Sargent, Bishop Coadjutor of Madras; Henry Baker, junior, of the Hill Arrian Mission, Travancore; Archdeacon Hunter of Athabasca, John Rebmann, the discoverer of Kilimanjaro; Dr. Koelle, the author of *Polyglotta Africana*; David Hinderer, of Ibadan; James Vaughan, so well known for his work among the lepers in Calcutta, and for his book, *The Trident, the Crescent, and the Cross*. All of these, and many more—men of great mark and distinction—have passed now to their rest and their well-earned reward; and now their old teacher has joined them, among "the spirits of just men made perfect."

About the year 1857 there was a great diminution in the number of students in the College, and very earnest prayer was offered continually that "the Lord of the harvest" would "send forth labourers into His harvest." The answer was immediate and very remarkable. In a few short months every room in the College building was occupied, and much more space was required. The consequence was that the house of the Vice-Principal was turned into rooms for the students, and Mr. Heisch and his family moved to a private house in Highbury. This arrangement continued till the close of Mr. Heisch's connexion with the College. For some time after this the number continued to increase, several students being located in lodgings in the adjoining houses.

As is well known, Mr. Childe was succeeded in the Principalship by Mr. Green, after eighteen years' service; Mr. Green held the office for twelve years, and was succeeded by Mr. Frost; and after five years Mr. Frost was succeeded by Mr., now Dr., Barlow. Through all these years Mr. Heisch continued his faithful, humble, painstaking, conscientious work—not known, perhaps, largely beyond the circles in which his pupils moved, but loved and honoured by them with unabated affection, wherever the providence of God took them in their missionary career.

In the year 1879 the offer was made to Mr. Heisch of the living of Sydenham, near Thame, in Oxfordshire, and in this place he and his family spent the next five years. With characteristic conscientiousness he endeavoured to discharge the duties of a country clergyman, and won the affections of very many of his parishioners by his faithful, loving, and instructive ministry. It must be confessed, however, that he missed the familiar employments of so many years, and found it difficult to adapt himself to his new surroundings. He was not sorry when an opportunity offered for him to resign his post, and since the year 1884 he has lived in comparative retirement at Sevenoaks in Kent.

His closing years have not been years of idleness or inactivity. As long as his strength permitted, he has been wont to help, in preaching and other ministerial work, his clerical neighbours. He has been greatly in request also in ministering to the sick and the afflicted. One permanent result of these valued ministrations is his *Reflections on the Epistle to the Romans*, a scholarly exposition of the Epistle, both exegetical and practical, which was published in the year 1891.

And so his long and useful life of eighty-eight years drew to its close. He knew no lingering illness. He continued his quiet and unobtrusive labours to his very last day. The day before he died he was as usual,



writing and meditating in his study. The following morning he felt unwell, and did not come downstairs. In the course of the day he gradually sank into unconsciousness; and those who stood by his bedside scarcely knew when the end came, so exactly was it—as he would have wished—“falling asleep.” Who could wish, for those they love, a more peaceful and blessed end? And, as loving hearts gathered round his last resting-place in the quiet cemetery at Sevenoaks, the words that came naturally to their lips were, “O ye holy and humble men of heart, bless ye the Lord, praise Him and magnify Him for ever.”

“How blest are they, who live and die like these,  
Loved with such love, and with such sorrow mourned.”

G. F. W. M.

## LETTERS TO THE EDITOR.

### “A TRIPLE WATCHWORD.”

DEAR SIR,—May I venture very respectfully but very earnestly to object to the statement made by “An Old Disciple” that God “has seen fit to defer worldly Christianity until the next age, when Christ shall have come in great glory . . . and has determined then to accomplish it with stupendous rapidity”?

The texts referred to in the footnotes give no support to this statement, and the statement is very disparaging to the Gospel of salvation through faith and very discouraging to Christian workers.

The commission to disciple all the nations (and this surely is world-wide Christianity) is given to the Church to accomplish now, in this age, and is accompanied by a promise which is sufficient pledge of success.

If the interest in Missions should go on increasing until the greater part of Christian people are working joyfully, prayerfully, and hopefully for this end, who can doubt that it will be accomplished “with stupendous rapidity,” and the history of the last hundred years encourages this expectation.

Dec. 2nd, 1898.

HON. D. S.

DEAR SIR,—“Hon. D. S.,” whose letter to you you have kindly allowed me to see, does not seem to be aware that the views stated by me in your December number have for years been clearly proclaimed on the first page of the C.M.S. *Gleaner's Atlas*, in the following words:—*The world will not all be truly converted to God, in this dispensation. Christ is coming to an unconverted world* (Luke xviii. 26-30). *God's present purpose is to gather “OUT OF the Heathen a people for His name”* (Acts xv. 14). *The song of the saved is, “Thou hast redeemed us to God by thy blood OUT OF every kindred and tongue and people and nation.” . . . Our Burial Service prays the Lord “shortly to accomplish the number of His elect, and to hasten His kingdom.” . . . But after He has come, the grand promises concerning His kingdom shall be fulfilled. “All Israel shall be saved”* (Rom. xi. 26), *“All nations shall call Him blessed”* (Ps. lxxii. 17).

Of course it is THE DUTY of Christ's disciples, in obedience to His plain command, diligently to promote the preaching of the Gospel among all nations, and, besides giving cheerfully, for that object, to pray the Lord of the Harvest to thrust forth labourers into His harvest. (This duty, set forth in my paper, is constantly enjoined by the publications and actions of the C.M.S.) And the Lord, who accompanied His command with the precious promise that He would be with His disciples always, even to the end of the age, is daily encouraging obedience by (St. Mark xvi. 20) *working with the preachers, so that the people for His name is being gradually taken out of every kindred.*

The sooner that people is “accomplished,” in answer to the beseeching of true Christians, the sooner will come “the end” of this age, and the sooner will follow the “good time,” when there shall be established, over the whole of the renewed earth, in accordance with the prayer which He has taught us daily to offer, the “everlasting Kingdom of our Lord and Saviour” (2 Peter i. 11).

“AN OLD DISCIPLE.”

## THE C.M.S. VAN AND THE CENTENARY.

SIR,—While acting as Chairman of the Advance Section of the T.Y.E. Committee, I was very interested in the promotion of a C.M.S. Van. One was started as an experiment to see how it would answer. The question now is, "Will the experience we have gained justify the extension of the system?" I have before me a letter from our excellent Association Secretary, the Rev. G. Denyer, who has the Van under his immediate supervision, and his answer to this question is most important. He says: "After nine months' working, I venture to say most decidedly, Yes. The experiment is not a costly one, for I do not think we shall require more than 160*l.* to 170*l.* a year to keep the Van going, that is to say, less than the stipend of a single Clerical Deputation."

We also have to face the question, "Is it worth the outlay?" Only results can answer this. Mr. Denyer tells me, "We can visit parishes at the rate of seventy or eighty a year, spending from one to four days in each. In the summer there is no limit to the sphere of activity, and in many a remote parish the C.M.S. evangelist's voice has been heard enforcing for the first time the claims of Christ upon His servants, and urging obedience to His last command. The open-air is our best preaching-hall, but we are welcomed into schools and parochial buildings, and even the church itself is sometimes placed at our disposal. With the aid of the magic-lantern our evangelists give addresses at the rate of three or four hundred a year, thus reaching audiences that never come within the reach of an ordinary Deputation. And this is not all: large quantities of missionary literature are carefully distributed, and find their way into thousands of homes, and many pounds' worth of books, &c., have found willing purchasers. The immediate object has not, of course, been to raise money, but Incumbents frequently give us collections, which are passed through the ordinary parochial channels. Two Branches of the Gleaners' Union have been started, and one of these has already organized a Sale of Work which sent 20*l.* to the Society."

With this evidence before me, I am venturing to plead that, assuming the Committee finally adopt the system at the end of the twelve months' experiment in April next, the provision of such Vans may find a place in our Centenary offerings. More than one Association Secretary, I understand, is anxious to have a Van at work in his district. The cost of a Van, with fittings, &c., is 120*l.* Now, one of the Special Centenary Funds to which the Committee have invited contributions is "A Fund to be used for spreading the Missionary Spirit at Home, &c." And what I hope is that some of our friends may be willing to contribute the entire cost of a Van to this Fund, as their Centenary offering, with the understanding, of course, that should the Committee *not* adopt the plan, the sum given be used for other methods under the same Special Fund. Such Vans, so provided, might well be named after some of the leaders of the Society during the past century, so that we might have the "Henry Venn Van," the "John Newton Van," &c., according to the wish of the donor of each Van.

The time for such a suggestion might rather seem to be *after* the Committee have decided whether they will continue the method or not, but as then the Centenary will be over, it would be too late to make my suggestion, and I therefore venture to put it forward now.

HENRY TROTTER.

Christ Church Vicarage, Barnet, Dec. 12th, 1898.

## PRAYER FOR THE MOHAMMEDAN SOUDAN.

SIR,—May I ask that the readers of the *Intelligencer* will pray daily for the Mohammedan Soudan, that the Lord may be pleased to awaken the consciences of our rulers and dispose them at a very early date to remove the restrictions now laid on the preaching of the Gospel in that land? He has been pleased to grant us the victory over the armies of the Khalifa, not, I venture to think, for any excellence which He finds in us, as a nation, but in order that the way might be opened for the proclamation in that land so long closed to it; and surely it cannot be in accordance with His will that men should try to shut a door which He has opened, and that a Christian Government should be any party to forbid doing what even the Sultan of Turkey permits, the proclamation of Christ's Gospel to the Mohammedan.

December 13th, 1898.

HENRY A. BROWNLOW,  
Lieut.-General.

## NOTICES OF BOOKS.

BISHOP WALSHAM HOW—A MEMOIR. *By* FREDERICK DOUGLAS HOW.  
*London: Isbister and Co. (price 16s.).*



THE *Intelligencer* can ill afford space to do anything like justice to a volume like the present one, which, with all its points of varied and deep interest to Churchmen of all schools of thought, is entirely lacking, and very disappointingly so, in references to the subject which it is the chief business of our pages to emphasize. We have read the *Life* through—it would have been difficult to do otherwise after once taking it up,—and the only allusion to Foreign Missions which we can recall is one in a letter of Bishop How written during the week of the Anglican Missionary Conference of 1894, in which he says that he left town a day earlier than he had intended, “having had as much Missionary Conference as I could stand. . . . Two or three of the meetings were interesting and lively, but most were very dull, and the attendance was poor, the big hall never being half full.” At the Lambeth Conference of 1897, to which he devoted the last month of his working life—he died within a fortnight of its close,—Bishop How was not a member of the Foreign Missions Committee, electing to join those on “The Relation of Religious Communities to the Church and the Episcopate,” “The Unity of Christendom,” and “The adaptation of the Prayer-book, and its enrichment by additional services.” We should have rejoiced to come across some evidences of the importance which we are quite sure the Bishop did attach to missionary work. The writer of the words,—

“O make Thy Church, dear Saviour,  
 A lamp of burnish'd gold,  
 To bear before the nations  
 Thy true light as of old,”

And of the lines in his Diamond Jubilee Hymn—a facsimile of the original manuscript of which, as also of that of Sir Arthur Sullivan's tune, are given in the book—written at the request of the Prince of Wales,—

“God make the world a better world  
 For man's brief earthly dwelling”—

cannot be suspected of indifference to the work of evangelizing the world. But, with this one exception, few will look in vain for expressions of opinion on topics of present-day interest to members of our Church. On Baptism, Confirmation, and Holy Communion; on Auricular Confession and Prayers for the Dead; on Ritualism and Ritualists and the Ecclesiastical Courts: on all these there is a great deal which from the lips and pen of an avowed High Churchman deserves attention. We cannot dwell on them, we must only allow ourselves to quote one or two sentences of his about the Lord's Supper. He advocated “Early Celebrations,” but he added, “Still, later ones are at present a necessity, and we as earnestly trust that these may never be transformed from a blessed Communion of the Body and Blood of our Lord into a hearing of the Mass”; and he characterized as “gross carnalism” the language in which early Communion is sometimes insisted upon, language from which he said he “recoiled with a shudder,” and “almost trembled to repeat.” The special charm of the book, however, is the Bishop's own personality, his simplicity and freedom from either affectation or ostentation, his humility, his large-heartedness and generosity, his love of nature and of children, and his appreciation of humour. The last-named quality he not only appreciated in others but possessed in a considerable degree. An instance of it is quoted relating to the Bishops'

pastoral against Ritualism in 1875, which was supposed to be a production of Archbishop Tait : Bishop How's epigram upon it was as follows :—

“ When the bishops agree in the things they deplore,  
We must give them the credit of *esprit de corps* :  
Unless, by the way, it were truer to state  
That the spirit which moves them is *esprit de tête*.”

But the saintliness of his character, his love for his Lord and Saviour, his dependence on the Holy Spirit, his zeal and industry for the well-being of the Church are the traits which must endear the Bishop to the reader of his Life as they did to those among whom he laboured with such utter selflessness—if we may use the expression—at Whittington, and in East London, and in the diocese of Wakefield.

*In Uganda for Christ*, the life story of the Rev. John Samuel Callis, B.A., of the Church Missionary Society, by the Rev. R. D. Pierpoint, M.A. (London: Hodder and Stoughton, price 3s.) The circumstances of Mr. Callis' death in Toro in the spring of 1897, a month after reaching his station and two months after his arrival in Uganda, are still fresh in the memory of our readers. The mystery attaching to the Divine will and purpose in permitting the summary removal of workers, just as they reach the threshold of an arduous sphere of service after undergoing manifold sufferings to heart and flesh and battling with many obstacles, is enhanced when we are shown something of the long chain of providential leadings and disciplinary preparations which called and fitted them for such service. But, thank God, the subjects of such dealings are rarely perplexed by them. Their trustful acquiescence in God's love and wisdom, and joyful anticipation of the incorruptible inheritance, furnish most comfortable and assuring answers to our surmisings. As we stand in the solemn stillness of that African hut, near the shadows of the Ruwenzori Mountains, we learn anew the lessons of faith as the young soldier of Christ breaks forth in strains of triumph :—

“ The sands of time are sinking,  
The dawn of Heaven breaks,  
The summer morn I've sighed for,  
The fair sweet morn awakes.”

And again, his very last words—

“ Peace, perfect peace, our future all unknown ;  
Jesus we know, and He is on the throne.”

John Samuel Callis owed his second name to the fact that in the Old Lectionary 1 Samuel i. and ii. was the first Lesson for the day on which he was born, coupled with the fact that his father, the Rev. J. Callis, was then labouring as curate under the Rev. Samuel Garratt, vicar of St. Margaret's, Ipswich. Like Archdeacon Walker, Mr. Callis was brought up among the Norfolk Broads. He came of a godly seed, as so many to whom the missionary call is sent. Whilst at Cambridge the visit of Douglas Hooper from East Africa, and later, while at Wycliffe College, Oxford, the visit of Mr. Moody, much impressed him, as these visits did so many others. After taking his degree, he spent a year as a lay-worker, being too young for ordination, under Prebendary Webb-Peploe, as Mathias of the Niger—called home, like him, just on reaching the field—had done before him. His first and only curacy was at All Saints', Plumstead, first under Mr. Talbot Rice and then Mr. Morris. He endeared himself greatly to the people. During a typhoid epidemic a fellow-worker recalls how she found him trying to wash the two little children of a poor woman who was suffering from the disease, and how he would link his arm in that of a drunken parishioner and take him home and afterwards give him no rest till he got him to the Mission Hall. For such lives and such deaths the Church can only praise God. He gave and He took away, and by giving and taking He calls us to lay aside every weight, to look off unto Jesus, to resist unto blood, striving and witnessing against sin.

*Sites and Scenes*, Part II., by the Rev. W. T. Gidney, M.A. (The London Society for Promoting Christianity amongst the Jews, price 1s.) This, like its predecessor, Part I., is a model missionary handbook. In respect of size and shape and type,

the convenient arrangement of its matter for easy and ready reference, and for the crispness and readableness of its short paragraphs, it strikes us as most excellent. These, however, are only the external merits. The matter compressed into the 250 pages of the book is manifestly the result of most conscientious and industrious work. Mr. Gidney has spared himself neither time nor pains in rendering this service to the Society which he is privileged to serve. In the first section of the book, that on Jerusalem, no fewer than ninety different authors are cited. The first Part gives an account of the London Jews' Society's Missions in Abyssinia, Galilee, Persia, Damascus and Syria, Smyrna and Anatolia, and Arabia. This Part deals with Jerusalem, Hebron, Jaffa, Baghdad, and Chaldea, Egypt, Tunis, Algeria, Morocco, India, and China (though the last two are not properly called Missions, as the Society has no agents in either country, nor ever had in China). Nearly one-half of the book is devoted to Jerusalem. We have, in fact, an epitome of its history, the periods most dwelt upon being just those which are not covered by the Bible story; then an account is given of the present city and of its sites and scenes of interest; and lastly the story of the work among the Jews within it. The Society should not want well-equipped advocates now that Mr. Gidney has placed in its hands these admirable volumes.

*China and Formosa*, by the Rev. James Johnston. (London: Hazell, Watson, and Viney, price 4s. 6d.) Mr. Johnston was one of the first missionaries sent out to China by the Mission of the Presbyterian Church of England, and it has evidently been a labour of love on his part to compile the record of that Mission's work in Amoy, Swatow, Formosa, and Singapore during the past fifty years. Out of sixty-three male missionaries who were sent out during that period, thirteen have died and twenty-one have retired. During the latter half of the century, since 1870, only two out of forty-four sent out have died. The first single lady sent out in 1878 has been followed by twenty-seven, and not one of the whole number has died, though six have retired invalided. A good proportion of the male missionaries, twenty-five out of sixty-three, had University degrees. Few societies, if any, could show a better record in this respect. The first name on the list is that of the Rev. W. C. Burns. When asked when he would be ready to start for China, he said, "To-morrow." He stipulated when he offered that he was to be strictly an evangelist, and he consistently declined throughout his twenty-one years of service to take any part in the organization of Native Churches. With tears in his eyes he told Mr. Johnston, "I have laboured in China seven years, and I do not know of a single soul brought to Christ by me," winning the latter's reverence and admiration for his persevering steadfastness in seemingly fruitless labours, especially considering that his evangelistic preaching while at home had been blessed to very many. A pardonable mistake on page 240 Mr. Johnston has let pass, placing the scene of Archdeacon Moule's labours in the Fuh-Kien Province. Many of the stories told about the Chinese Christians are most interesting. The account of the peaceful death, after a consistent life, of a woman called Gim-keng is very touchingly given. As the watchers by her bedside receded from her view she was overheard to say, "Saviour, You have loved me very much; You have come to lead me to the Father's home, and I am so glad to go with You. I want You to take me quickly." And then again, "You have loved me so."

*A World-Pilgrimage*, by John Henry Barrows. (Chicago: A. C. McClury, price \$2.) After the Chicago World's Parliament of Religions in 1893, a Christian lady in the United States founded a lectureship with the object of providing for the delivery of lectures in India to English-speaking Natives, and Dr. Barrows, who had presided at the World's Parliament of Religions, was the first lecturer appointed under the trust. The letters which he wrote to some American papers during his tour to Europe, Palestine and Egypt, India and Ceylon, China and Japan, are here reproduced under the editorship of his daughter. The observations and impressions of a cultured American, and especially of one who recognizes that he is a servant of Christ, and that Christ is the Lord of the world, must be worth reading, and these are given with a raciness and freshness, and here and there, we should add, with a not displeasing confidence in more or less doubtful conclusions which are characteristic of our trans-Atlantic cousins. His visit to England was at the time when indignation for the sufferings of Armenian Christians was intense, and he wrote: "Oh, that the better England and the true

America might find each other out! There is an England that every righteous man should be willing to die for." In India Mr. Barrows was generally the guest of missionaries, once or twice of those of the C.M.S., and he records a very high opinion of the missionaries as a body and their work.

*John T. Dorland*, by William King Baker (London: Headley Brothers, price 6s.). The subject of this memoir was a member of a family much respected among the community of Friends in Ontario, Canada. Descended from Dutch ancestry, who settled in Long Island at the close of the seventeenth century, and, electing after the Revolutionary War to remain under British rule, they migrated to Canada. Mr. Dorland, at the age of twenty-one, was "recorded as a minister" by the "Monthly Meeting" with which he was connected, and seven years later visited Great Britain, and subsequently the Continent of Europe and the Levant, to interchange Christian fellowship and promote missionary work. His letters while on these tours form the staple of this volume. They afford information regarding the religious life of some of the Quaker congregations in this country, and the picture is by no means a bright and hopeful one; doubts as to the Atonement and a leaning to Unitarian conceptions of our Lord's life and work are not seldom referred to. At Cairo we read with surprise that Mr. Dorland advised his Arab guide to read the Koran and go on pilgrimage to Mecca. He asks, "Was that right?" and answers, "Well, I thought so, and do still." We are puzzled at this, as Mr. Dorland's views are clear and undoubtedly Evangelical. His knowledge of the Koran and of Mecca was probably not very clear. He was at Jerusalem during the annual Conference of C.M.S. Palestine missionaries in the spring of 1895 and met several of them more than once. In one of his letters at this time he said:—"This I must say—I have never met more devoted missionaries, more earnest and more spiritual, than those of the C.M.S. . . . They know so little about Friends, and have never tasted the joy of real liberty. Fancy being under Deans and Bishops!"

*Difficulties about Baptism*, a handbook especially for young men and women, by the Rev. D. D. Bannerman, D.D. (Published for the Publications Committee of the Free Church of Scotland by Oliphant, Anderson and Ferrier, Edinburgh and London. Price 6d.) Although from the nature of its thesis this handbook is mainly controversial, it is a model of its kind for courtesy, candour, and reasonableness. It deals almost exclusively with objections as to the Mode and Subjects of baptism arising from the so-called Baptist position; and so far it presents the teaching common to Episcopal and Presbyterian Churches with admirable force and lucidity. Difficulties arising from the Roman aspect of the Sacrament are not discussed, and naturally, representing as the author does a Scotch Church, he makes no reference to the Evangelical view of sponsorship. There is, however, an interesting chapter on the argument from "family baptisms." Dr. Bannerman is an appreciative reader of C.M.S. literature, and quotes from a journal by Mr. Wood of Mamboia a good illustration to show that neither the baptism of our Lord nor of the Ethiopian eunuch was necessarily by immersion.

We have also received:—*The Joy of Service* and *The Secret of Gladness*, both by J. R. Miller, D.D. (London: Hodder and Stoughton, price 3s. 6d. and 1s.). Both, and especially the latter (with numerous full-page illustrations), are attractively presented and will be acceptable gifts at this season. *Daily Steps Heavenward*, by Mrs. Augustus A. Lyne (London: Elliot Stock, price 2s. 6d.), giving a text and an appropriate verse of original poetry for each day in the year. *The More Excellent Way* (London: Henry Frowde) consists of quotations from poets and from writers, ancient and modern, on "The Life of Love." The "Sequence of Meditations" is compiled by the Hon. Mrs. Lyttelton Gell, whose refined taste and high aim are evident throughout. The cover and get-up of the book are truly artistic. *His Big Opportunity* by Amy Le Feuvre (London: Hodder and Stoughton, price 2s.), is a capital story for boys.

From *Home Words* Office we have received the ever welcome pictorial annuals for 1898:—*The Fireside* (7s. 6d.), *Hand and Heart* (2s.), *Day of Days* (2s.), and *Home Words* (2s.). The amount of missionary matter in the first two is less, we think, than usual; but in the last two we notice numerous articles on and by missionaries, and on missionary work in heathen lands.

## EDITORIAL NOTES.

**O**NE of the appointed Lessons for the Feast of the Circumcision records the faithful admonitions of one whose memory could vividly recall a hundred years of a momentous epoch of the history of the Church and people of God. If a Moses survived who could testify to us from personal knowledge and experience of the favour wherewith the Lord delighted in our fathers—our fathers when they were even fewer than three score and ten persons,—would he not add, “and now the Lord God hath made you as the stars of heaven for multitude”? And as he traced the wondrous itinerary of the past hundred years since 1799, would he not interject many a reproachful and humbling reminder of our stiffneckedness and rebellions into the story of God’s faithfulness and forbearance, His timely interventions and unfailing provisions? But if he were a true Moses, he would bring every lesson to bear on our equipment for what lies still in front. The long march of the past century has brought us to the confines of the land which our Joshua is to subdue and to inherit. What is it at this juncture which the Lord our God requires of us? Is it not “to fear the Lord our God, to walk in all His ways, and to love Him, and to serve the Lord our God with all the heart and all the soul, to keep the commandments of the Lord and His statutes”? “Circumcise therefore your heart, and be no more stiffnecked,” is the pointed application which we think such an one would in faithfulness address to us. Renewed consecration, with unfeigned acknowledgments of haltings and shortcomings, and with sincere vows of loyalty to our Divine Captain—“all that Thou commandest us we will do, and whithersoever Thou sendest us we will go,”—this should be the keynote of our hundredth year. May the Lord “grant us the true Circumcision of the Spirit, that we may in all things obey His blessed will.”

THE announcement regarding the arrangements of the Centenary week in London, which, as promised last month, we give in this number, will be read, we are confident, with keen interest. Several features will at once attract attention. Our country friends will not fail to notice that the Centenary Meeting *par excellence*, the morning meeting in Exeter Hall on Wednesday, April 12th, is to a large extent to be reserved for them. Clergymen and Lay Delegates from our Associations all over the country will, it is hoped, be present in good numbers both to give us and to receive for themselves inspiration and encouragement. The features on Thursday also will, we feel sure, be heartily appreciated. We need all of us to have our horizon extended and our hearts enlarged, and a glimpse on a C.M.S. platform of the work being done by other agencies of our own and sister Churches, and of the Evangelical Nonconformists of this country and America and the Continent of Europe, will give us a new sense of strength and sympathy and comradeship. The two meetings arranged to be held in Albert Hall demonstrate that the Centenary Committee is not lacking in the quality of courage. The children’s meeting on Saturday should be, by God’s goodness, an occasion of which the memory will be cherished, if the Lord tarry, till far into the twentieth century. The list of speakers is naturally not yet quite complete, but the names we are able to announce afford abundant evidence of the cordial good feeling and sincere respect which the best men among our statesmen and naval and military and civil officers entertain for our Society, and still more of the hearty confidence and right willing co-operation which the Bishops and Archbishops of our Church accord to it. What would Thomas Scott and John Venn have felt if, on that Friday in 1799 when they

agreed "that a deputation be sent to the Archbishop of Canterbury as Metropolitan, the Bishop of London as Diocesan, and the Bishop of Durham as Chairman of the Missions Committee of the S.P.C.K., with a copy of the Rules of the Society and a respectful letter" (to which deputation and letter the Archbishop's reply was given a *year afterwards* to the effect that he "would look on the proceedings with candour, and it would give him pleasure to find them such as he could approve"), if a copy of this number of the *Intelligencer* could have been put into their hands! Would they not have read with profound emotion and with devout thankfulness of services to be held in St. Paul's and Southwark Cathedrals, and in Westminster Abbey, and of the two Archbishops of the Church of England taking a prominent part in commemorating the hundredth anniversary of the movement which they were engaged in initiating!

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BUT the London "Centenary Week" will be only the prelude to a commemoration which in the course of the same month of April will embrace all England and Wales and Ireland. Almost, if not quite, every cathedral will have its Centenary Service, and probably every one of the Bishops will in some way participate in the celebration. In every active C.M.S. centre committees are engaged in preparing programmes and selecting speakers (local, we trust, as far as possible). The list of such places and examples of the programmes that have been sent to us will be found on a previous page, and we hope the perusal will stir up friends in backward Associations to put forth efforts without delay to secure that their towns and parishes may have a share in what should, if not rightly to be termed a national movement, be at all events coextensive with our national Church.

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YES, we repeat, "coextensive with our national Church." Why not? It is true that two-thirds of our parishes do not actively support the C.M.S., but is that a reason why they should not give thanks with us for what God has done, and pray with us for more of His Spirit to do better in the days to come? We have reason to hope that this much of sympathy will be manifested to a large extent. In two or three Diocesan Conferences we have noticed that proposals for such a general taking part in our Commemoration have been adopted. At the Chester Diocesan Conference held last November, for example, a committee which had been appointed to consider the relation of the Church at home with the Colonial and Missionary Churches were empowered to add to their number with a view to a diocesan celebration being arranged in connexion with the C.M.S. Centenary, and Bishop Jayne expressed his hope that the whole diocese would take a thorough interest in the Commemoration, adding that the Church "owed an immense debt of gratitude to the Society."

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WE have much pleasure, while on this subject, in recording a very graceful act by the Bishop of Newcastle. He has announced his intention to prefer the Rev. Ralph Nicholson, the Clerical Secretary of the Northumberland C.M. Association, to a vacant Honorary Canonry, "desiring," as he says, "among other things, to honour the Church Missionary Society by enrolling its chief local representative as a member of our Cathedral Chapter in the Society's Centenary Year."

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WE have no evidence as to how and to what extent the Day of Intercession for Foreign Missions was observed. The attendance was not large



at the Church Missionary House on Thursday afternoon, December 1st, when the Committee kept the day; but our hope is on such occasions that absentees are more usefully assisting in meetings for the same purpose in their own parishes. We wish now to draw attention to the fact that in the programme for the Week of Universal Prayer put forth by the Evangelical Alliance, Friday, January 6th, is assigned for prayer in behalf of Foreign Missions. It should not be forgotten that this Week of Prayer had a missionary origin, having been suggested in the year 1859 by the missionaries of the American Presbyterians at Ludhiana in the Punjab, and observed every year since. The topics suggested for that day are:—

“That no open door of access to Jewish, Heathen, and Mohammedan races may be closed; that the whole world may be open to the Gospel; that God’s people may fully esteem opportunity for propagating Christianity as an exceeding privilege; that the evangelization of the world may be kept in view by all Churches as accordant with the Mind of Christ; that in this enterprise believers may attempt great things and expect great things; that wisdom, courage, faith, love, and patience may be multiplied to all missionary directors, workers, and converts.”

A REQUEST for special prayer has been sent out from Salisbury Square to a wide circle of the Society’s friends. Our Note last month on the financial needs of the current year will be in the memory of our readers. At least 40,000*l.* more than the income of last year appears to our experienced financiers to be necessary if we are to close our hundredth year without a deficit, or without drawing on the special Centenary Funds. The latter will, of course, be a possible resource, inasmuch as the additional expenditure is being incurred for the very object—the support of an enlarged staff of missionaries—for which these gifts have been invited. But it would be a disappointment to the hopes and expectations we have been forming, that those Funds would be in the main intact and available for the carrying out of fresh schemes of consolidation and extension in the opening years of the new century. It may be the Lord’s will not to satisfy this desire. That is what we wish to know. We must not assume it is, without asking Him unitedly to make His purpose clear. Let us then—this is our request to our readers and other friends—between January 1st and March 31st pray regularly, earnestly, believingly that the money that is required may, if it be the Lord’s will, be provided independently of Centenary Funds, and that meanwhile the Society may be kept so faithful to Him in all things that there may be no hindrance to His bounty and blessing.

THE references in the press to our statement on the Society’s financial outlook have been, so far as they have come to our notice, on the whole of a sympathetic nature. One paper says: “Where the money required is to come from is not quite clear; and the position, regarded from a business point of view, is certainly a serious one.” Another says: “The outlook is very gloomy, and the figures show that the Society is working ahead of its income.” A third says the statement reflects little credit on the Society’s business methods; it “illustrates Mr. Micawber’s faith, the unreasoning but undying hope that ‘something will turn up.’” While a fourth expresses confidence that “of course, some one will come to the rescue at the right moment,” the editor’s idea being that “at the present day it is a few large cheques that relieve the societies from the embarrassment of deficits,” as compared with “formerly,” when “the popular response to appeals for funds could always be relied upon.” It is not our object to in any way seek to minimize the less promising aspects of the position. Looked at apart from the confidence

which reposes in God's power and willingness to sustain the agencies which have no other *raison d'être* than His expressed will, we admit the reasonableness of the forebodings, and in some measure of the upbraidings. As regards the latter, however, men of the world should do us the justice to remember what we have said so often, that our expenditure for this year was sanctioned, and necessarily so, long before the deficit in last year's accounts was known or could be known; and also that the income of the Society has increased at least 100,000*l.* during the past ten years. Under similar circumstances, would a business firm feel called upon to manifest alarm by a sudden and injurious contraction of its operations? The truth is that the financial position of the Society, looked at broadly, was never in the past hundred years of its history more hopeful and encouraging; and that not because of "large cheques" from a few, but because of the generous, regular, and ever-increasing gifts of many devoted friends, who are for the most part poor in this world's good, but rich in faith. We are persuaded that it would be disloyal to the C.M.S. constituency to assume without an emphatic and unambiguous assurance to that effect that its self-denial in this regard has reached the maximum point, and that nothing more can be done for the soul-benighted people for whom our Master has died, and whom He loves. When such a message reaches the Committee it will clearly be their duty to reconsider their policy. It is the barest justice to our friends to say that the only message on the subject of the sending out of all who appear to be God-called men and women which has reached the Committee of late has been from one of our most influential Associations, and its tenor is that we should extend the policy of faith by seeking recruits from a still wider area, i.e. from the United States and the Continent of Europe, &c. To this call the Committee have not felt it right to respond, but they welcome the evidence of trustful courage which it indicates.

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At the great and enthusiastic missionary meeting at Exeter Hall on November 24th, organized by the London Junior Clergy Missionary Association in connexion with the S.P.G., two of the speakers might well appear to unthinking hearers to be at issue on an important missionary principle. The Earl of Selborne uttered a vigorous protest—and, as he stated, the missionary societies of this country at all events are at one with him in so doing—against the idea that when missionaries go to heathen lands they should look for protection, and possibly even for vengeance, to the Government. Bishop Welldon, on the other hand, expressed in decided terms the view that missionaries are entitled to precisely the same protection as other subjects of the Queen. The two statements are in no real sense contradictory of each other: one relates to a missionary's rights and the other to the expediency of his claiming them. When Lord Selborne added that the blood of the martyrs would no longer be the seed of the Church if the blood of the martyrs came to be "a diplomatic asset or a good political investment," no room was left for misunderstanding his reference or for calling in question the propriety of his protest. We emphatically share his conviction that nothing more destructive to the efficiency of our Missions could occur than for the impression to get abroad that missionary work is but a department of the Government. Not less emphatically are we agreed with the Metropolitan of India when he declared that the State, whether in India or anywhere else, assumes an indefensible and impossible attitude when it puts a veto upon Christian Missions.

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Is it in contravention of this latter principle that Lord Kitchener, on

whom a deputation of C.M.S. Secretaries and members of Committee waited a few days before he sailed to return to Cairo, has not felt able to give permission to the Society to engage immediately in missionary work among the Mohammedans of the Soudan? We are not prepared to pronounce decisively upon the question. A veto is being put for the time being undoubtedly, but neither Lord Kitchener's words nor his manner gave the impression to the deputation that he wished to prohibit wise and conciliatory evangelistic efforts among the Mohammedan subjects of the Soudan, except temporarily and on military grounds. Meantime he offered every facility for proceeding at the earliest possible date to reach the Pagan tribes on the White Nile to the south of Khartoum.

The delay imposed to efforts in behalf of the brave and fanatical Soudanese Moslems is a disappointment and cause of regret to the Committee. They feel, moreover, in common we are persuaded with a considerable proportion of the serious-minded British public, that so long as the highest interests of the Natives are left uncared for no efforts of physical benevolence or of mental enlightenment can be regarded as adequate memorials of the great Christian soldier whose name has indelibly enshrined Khartoum on the hearts of the English race. The Committee therefore do not relinquish, they are not asked to relinquish, the hope of realizing ere long the purpose which has for thirteen years been entertained of placing witnesses for Christ among the followers of Islam in the Egyptian Soudan. We read of Paul and Silas that before the Lord brought them the call to come into Europe He hedged their way, forbidding them to go into Asia, and suffering them not to go into Bithynia. The Committee have felt in like manner that the closing temporarily of a door towards which their eyes have been long turned, and through which they trusted the hour had come to enter, and the opening of another door which for many years past has been unthought of, may be a Divine intimation as to whither in the vast Eastern Soudan they should direct their first steps. They have accordingly expressed their readiness to respond to the Sirdar's offer, and they hope to be ready when the Nile rises next autumn to send up a well-equipped pioneer party to occupy one or more stations between Khartoum and Uganda. General Gordon himself strongly urged the Society in 1878 to evangelize the tribes on Lake Albert, especially those of the Makraka country on the fourth parallel of north latitude; and Bishop Tucker's journal of his visit to Toro, of which our pages this month give a first instalment, show that the Gospel has approached very near to these tribes through the instrumentality of native teachers from Uganda. The Rev. C. T. Wilson's article, also in this number, gives valuable information about the regions and races of the Upper Nile Valley. Mr. Wilson, as we mentioned last month, is one of the very few living men who has himself travelled from the Nile sources in the Victoria Lake to Khartoum. We ask earnestly for prayer that the way may be in all points made clear, and that the men of God's choice and the means for their support may be provided.

Two testimonies from Government officers to the value of Missions and missionaries in promoting civilization have been published within the past few weeks. Mr. Charles, Her Majesty's Consul at Fuh-chow—with whom the Committee had the pleasure of an interview on December 6th,—at the conclusion of his report on the trade of the district, expresses the opinion that undoubtedly commercial interests are advanced by the presence of missionaries in districts of the interior which are never visited by merchants. The hostility of the Natives towards foreigners is, he alleges, appreciably diminished by missionaries

living among them. We hope the merchants who read his report will take note. A substantial contribution from British merchants engaged in the China trade—only not the opium-trade—to the C.M.S. Centenary Fund would appear to be, according to the Consul's testimony, a very far-sighted and sagacious investment. The other witness is Admiral Sir E. Fremantle, who, it will be observed, is to be one of the speakers at the C.M.S. Centenary Meeting on April 12th. Speaking at a meeting of the Universities' Mission at Exeter in October, and referring both to their missionaries and those of the C.M.S., he is reported to have said that "every missionary who went to Central Africa did more towards the abolition of the slave-trade than half a dozen of her Majesty's cruisers." We will not put in a claim for a Government subsidy on the strength of these testimonies, but they ought to have weight with the authorities in the direction of winning their concurrence to our missionaries going to Khartoum and to the tribes on our Indian frontier.

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THE sudden death of Bishop Matthew, the second Bishop of Lahore, from a stroke of paralysis on December 2nd inflicts a loss which will be very sensibly felt by all Churchmen, and indeed we may say probably with perfect truth by all Christians of whatever sect, in his diocese, and by not a few will be deeply mourned as removing a trusted and beloved friend. His consecration took place on the Feast of Epiphany, 1888, in Westminster Abbey, so that he had well-nigh completed eleven years of episcopal service; his predecessor, Dr. T. Valpy French, having occupied the see for ten years. During 1898 four out of the eight dioceses of India became vacant—counting Madras, though we are not sure that the honoured and veteran Bishop Gell's announced resignation has been formally effected. Two have been filled, and we would bespeak much prayer both for the new Bishops in the Eastern and Western Presidency cities; and also for the authorities on whom rests the selection of men for the other vacancies. A large proportion of the clergy both in Madras and Lahore dioceses are in connexion with the C.M.S.

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It causes us not a little sorrow and pain to record that the Rev. J. H. Horsburgh has in effect retired from his connexion with the Society. He has for some years felt a conscientious difficulty in accepting an episcopal license. Bishop Moule and Bishop Cassels have successively shown the utmost consideration, as he fully acknowledges, in patiently and hopefully waiting till he should see his way to conform to Church usage in this respect, and Bishop Cassels expressed his willingness to leave him still unfettered as a recognized though unlicensed worker in his diocese. But the root of Mr. Horsburgh's difficulty appears to lie deeper. He deprecates, as all Christians do, the reproduction of the numerous sects and denominations of the home lands in the mission-field, and from that point of view he feels unable to be a party to the introduction of Church forms—such as confirmation for example, among the converts of the C.M.S. Mission in Si-chuan. As will be seen from the Selections, the Committee have felt that no other course was open to them than to sorrowfully acquiesce in a separation taking place "by mutual consent." We must add, in justice to Mr. Horsburgh, that to the best of our belief he entertains no scruples regarding the benefits of confirmation or the use of any other Church Order or Ceremony in itself. His difficulties lie altogether in his fears lest the Native Christian community in China should be from its very birth divided into multiplied sects. He may not perhaps have fully realized that if on the above grounds he dissociates himself from all existing Churches or Denominations, and works on

lines peculiar to himself, he will in effect be adding, so far as in him lies, another to the already too numerous divisions. But this of course has been pointed out to himself, and there is no need to say more on the point. The example of Mr. Horsburgh's devotion, the spiritual influence of his life and intercourse, and the marked wisdom and judgment with which he has guided the first steps of a new Mission on new lines in a province far removed from the coast, have won the Committee's loving esteem, and they heartily wish him God-speed in any future work he may take up for the evangelization of China.

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RUMOURS of disturbances and expected disturbances in the Province of Si-chuan have lately appeared in the papers. We learn with thankfulness that Bishop Cassels, writing in the middle of October, attached very little weight to these rumours. The rebel chief, U-man-tsi, who has caused the excitement, has circulated anti-foreign proclamations far and wide over the Province, and has his emissaries in all directions stirring up the people against the missionaries, yet he has never left his fastness, and the Bishop feels increasing confidence that if the missionaries quietly pursue their work the excitement will subside ere long.

The murder of Mr. W. S. Fleming, of the China Inland Mission, reported by the press telegrams, occurred not in Si-chuan, but at Panghai, on the southern border of Kwei-Chow Province, about 250 miles south of Chung-King, one of the two capitals of Si-chuan. We truly sympathize with the China Inland Mission.

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THE services for men only at the Collegiate Church of St. Saviour's, Southwark, on November 24th, promoted by the London Lay Workers' Union, when the Bishop of Ripon was the preacher, was, from the point of view of numbers, a pronounced success. Every niche of the church was crowded, and the Bishop's earnest words, from Acts xvi. 9, were listened to with the deepest attention.

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THE Committee of the Younger Clergy Union for London (C.M.S.) are arranging a meeting for Clergy only in the Church House on Tuesday, February 7th. The object is not to advocate the claims of the C.M.S. or any one Society, but to emphasize the solemn call to the Church to Evangelize the World. The Archbishop of Canterbury has promised to preside, and the Bishops of Newcastle and Stepney and the Rev. F. J. Chavasse, of Oxford, will be among the speakers.

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THE Archbishop of Dublin in his Primary Charge to the united diocese of Dublin, Glendalough, and Kildare, in October, referred to a very gratifying increase during the past ten years in the contributions of the diocese to Foreign Missions. In 1887 the total so contributed was 5614*l.*; in 1897 it was 12,469*l.* The number of non-contributory parishes was twenty-seven in 1887, and only ten in 1897. Has any English diocese a record to show in either particular comparable to this?

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THE interest taken in Medical Missions, manifesting itself in books of travel, in comments of the press, in speeches and sermons, and best of all, thank God, in offers of service from medical men, is one of the most conspicuous features which meet the eye and ear in contemplating the attitude of the Christian public towards missionary work at the present time. With the view to uniting those so interested in a bond of prayer and work, the

Committee have sanctioned the formation of a Special Prayer Union in connexion with the Medical Mission Auxiliary, to be called "The Order of the Red Cross." The members will agree to pray regularly for Medical Mission work, to help the C.M. Medical Mission Auxiliary by gifts of money, clothing, dressings for hospital patients, &c., and to try and interest friends in this branch of missionary work. Miss Joyce Kennaway, a daughter of the Rt. Hon. Sir John Kennaway, M.P., President of the Society, is an Honorary Secretary, the only one at present, but another will shortly be appointed. Communications should be addressed, "The Hon. Secretaries, The Order of the Red Cross, C.M.S., Salisbury Square, E.C."

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A VERY beautiful tablet of alabaster, with its inscription in letters of gold, now perpetuates in Harrow Chapel the memory of our much-loved Hon. Sec., Prebendary Frederic Wigram. At a confirmation held on Saturday, December 3rd, Bishop Welldon referred to it, when directing the thoughts of those just confirmed to the possibility of finding a sphere of life-usefulness in foreign lands. He said, "The latest memorial erected in this Chapel to a Harrow boy contains these words, 'And other sheep I have which are not of this fold, them also I must bring, and there shall be one fold, one flock.'" How would our friend have rejoiced had he known that his memorial, in his own school chapel, would point a reference to possible missionary service to 125 boys at one of the most impressive moments of their life.

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WE have above invited prayer in view of our finances; will our friends also ask that the Committee of the C.E.Z.M.S. may be relieved of the financial difficulties which are now pressing upon them? They brought forward a (for them) heavy deficit, and now with increasing liabilities they have a depleted treasury. They are trusting and going forward.

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FOR the past few years the Society has published at this season an illustrated book for young people. This year, we are happy to announce, two such books have been issued, each written by a daughter of one of the Secretaries. *With One Accord*, by Miss E. Baring-Gould, has been pronounced by impartial friends a most interesting and instructive book for young Churchpeople regarding the use of Church Prayers and Offices in the Mission-field. The contents of *The "Penny Man" and his Friends*, by Miss E. F. Fox, do not belie the title, on the contrary they fulfil it and more. There is pathos as well as entertainment, and there is a purpose too which we will not defeat by a premature revelation.

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THE number of subscribers to the larger history of the Society whose names have already been received is large beyond our expectation. The list will close on February 28th, after which the price (net) will be 18s., the subscription price being 12s. 6d. The first two volumes will be published early in March, and the third (D.V.) a few weeks later.

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THE usual New Year's Service and administration of the Holy Communion for the Committee and friends of the Society will be held at St. Bride's, Fleet Street (by kind permission of the Vicar), on the Epiphany (Friday, January 6th). The preacher will be the Rev. J. A. Faithfull, Rector of Whitechapel. The service will commence at 10.30.

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## HOME DEPARTMENT.

## NOTES AND COMMENTS.



It is most difficult to ascertain from the Contribution Lists published with the Annual Report how much is done by the Young, but at all events when the calculation is made on the same principles in successive years we can arrive at some conclusion as to whether there has been advance or the contrary in the gifts of the children. We are glad, therefore, to be able to state that during the year 1897-8, 18,518*l.* was raised for the C.M.S. by the Young, the total having been 17,811*l.* the year before, these figures dealing only with the Provinces of Canterbury and York. While the general contributions have increased by 1-28th, those from the children have increased by 1-25th, and there were in 1897-8, 144 more parishes in which the aid of the young was enlisted than there were in the previous year. These figures are fairly satisfactory, but more than that cannot be said, for, omitting parishes about which it has not been possible to arrive at a conclusion one way or the other, we find that while in 2423 parishes the children are looked after in connexion with Foreign Missions, in 2300 they are neglected altogether. There appear to be no less than 146 *Rural Deaneries*, from which nothing is sent up by the children, although there are some contributions from adults.

However, too much stress must not be laid upon the dark side, for it is only recently that any general effort has been made to induce friends to pay attention to this most important branch of home organization, and the work which has been set on foot has hardly yet had time to tell. The Central Junior Associations which have been formed in several of the large towns are rendering excellent service, and the great need now is to extend these organizations, and also to urge the Honorary District Secretaries to bring the matter forward in the country parishes. It would be well if the Committee of the C.M.S. Association in each town would depute a small special Committee, composed of gentlemen and ladies, to attend to and develop the work amongst the Young, and thus perhaps save the general Committee from faults of omission.

A large gathering of teachers from private, national, and board schools in the Islington Deanery, as well as representatives from the Sunday-schools, was held in November in the Memorial Hall, Islington. Addresses were given by the Revs. J. E. Padfield, J. A. Lightfoot, and T. W. Drury. It is much to the advantage of the C.M.S. that there is an Association for the whole of the Islington Deanery, the Committee of which organizes such meetings, and continually devises fresh plans for furthering the missionary cause. A Committee for a whole deanery is not always possible, but when there are such strong C.M.S. parishes as, for instance, in the Harrow and Highgate Deaneries it would be advantageous to form an Association of them, so that the work might be consolidated, instead of everything being left to individual effort.

We note with thankfulness that addresses about Foreign Missions have recently been given in many of the great public schools. The Rev. C. E. Tyndale-Biscoe, of Kashmir, has visited Eton, Uppingham, Sherborne, Rugby, Malvern, Christ's Hospital, Liverpool, Birkenhead, Reading, Dean Close School, Cheltenham, &c., and of course many other schools have been addressed by other speakers at various times. Foreign Missions in general rather than those of the C.M.S. in particular have been the subjects treated

of, for the great thing is to guard against that prejudice concerning missionary work which has unfortunately been so prevalent in days gone by. But while much has been done, much remains to be accomplished: there are many schools in which there is never any reference to the evangelization of the world, and renewed effort should be made to induce the Heads of the various grammar schools in the country to afford facilities for addressing their pupils.

Writing with reference to a note in the November *Intelligencer* about the importance of working up missionary meetings, a friend has given some interesting details of the methods adopted in bygone years in a certain village. It was the custom of the vicar's wife to call upon her friends during the two days preceding the annual C.M.S. meeting, and remind them of the engagement on the Wednesday evening: special sermons dealing with the Divine authority for Foreign Missions were preached on the Sunday by the vicar (the anniversary sermons came at another time of the year), and when the day of the meeting arrived the church bells were rung, many of the ringers afterwards coming on to the meeting. In some form or another missionary work was brought before the people all the year round, with the result that from a population of the operative classes which now numbers about 2000, over 1000 used to be sent to Salisbury Square. All this refers to former days: there has been a falling away since, though now again advance is being made. It is specially interesting to note the statement that the first Jubilee told favourably on the contributions from the village in question, and that the appointment of the Day of Intercession was even more effective.

The urgent need of paying more attention to the work amongst the young is gradually being realized. Several conferences were held in London during November with the object of emphasizing this need and of taking counsel with various friends who have the welfare of the children, as well as the evangelization of the world at heart. The Bishop of London kindly attended the Conference held at St. Matthew's, Bayswater, on November 17th, and delivered an interesting address.

The Birmingham Lay Workers' Union has been endeavouring to arrange a regular system of Sunday-school addresses, and also a series of lantern lectures, both to children and adults. In this connexion attention may again be called to the desirability of aiming at definite results whenever there is a meeting: for instance, at gatherings in Sunday-schools boxes should be mentioned, the Monthly Letter to Sunday-schools should be brought under the notice of the superintendent and teachers, a C.M.S. notice-board should be advocated, and, if one does not already exist, a Junior Association should, if possible, be formed. In one Sunday-school in the Midlands, the total collected has risen in a few years, from about 6*l.* to 22*l.*

C. D. S.

#### CHURCH MISSIONARY HOUSE.

THE Rev. H. E. Fox presided over a gathering of the Society's friends in connexion with the Day of Intercession, on Thursday, December 1st, and the Rev. G. S. Streatfeild, Vicar of Christ Church, Hampstead, gave a devotional address.

The monthly meeting of the Lay Workers' Union for London was held on December 13th. The Rev. F. G. Toase, missionary from the Yoruba Country, gave an address.

On December 15th, the monthly meeting of the London Ladies' C.M. Union



was addressed by the Rev. J. H. Keen, who described the work carried on at Massett, Queen Charlotte's Island.

#### YOUNGER CLERGY UNIONS.

THE monthly meeting of the London Younger Clergy Union, held on November 21st, took the form of a discussion on the efficiency and general prospects of the Union. Several suggestions were of great value, but the keynote of the meeting was struck by the President (the Rev. E. N. Coulthard) in his inaugural address by a plea for a larger statesmanship, which would make the Union a force in the Church at large. It was felt that a membership of nearly 400 clergy represents a collective sphere of influence which should materially affect Church life in the three London dioceses in its outlook on foreign missionary work. At the Committee meeting which followed, it was resolved to embody in a permanent form the many valuable suggestions to this end which flowed from various members.

The Rev. C. E. Quin presided over the monthly meeting of the Belfast Y.C.U., held at St. George's Café on December 1st. After the reading of Scripture and a short devotional paper by the Rev. R. E. Waters, a paper on the East African Mission was read by the Rev. H. W. Brownrigg. Arrangements were also made for a more extensive effort in the direction of deputational work by the members.

#### WOMEN'S WORK.

A TOUR of work in the diocese of Lichfield, including addresses in six ladies' schools, G.U. and Y.W.C.A. Branches, and Sunday-schools, was made during November by Miss Etches, of the Women's Department. The centres visited were Shrewsbury, Stafford, Albrighton, and Pennfields. In one of the schools the girls welcomed their third annual meeting, while two others had their first. In all the meetings keen interest was shown. The Terminal Letter was introduced into the two new schools, and girl secretaries appointed.

F. W.

A series of meetings were held in Bedford from November 9th to 14th, by Miss Baring-Gould and Miss Whately. Addresses were given in two schools, to Sunday-school teachers and others engaged in the education of children, to members of the Y.W.C.A., and to students at the Kindergarten Training College. A united gathering of the members of the various Prayer Circles, consisting of schoolgirls and young ladies, was held on November 11th, and a meeting of the Missionary Reading Union on the afternoon of November 12th. Two amalgamated meetings were addressed on Sunday afternoon, consisting of the members of various Bible-classes for children and schoolgirls.

E. B-G.

Miss Etches paid a visit to Cambridge from November 28th to December 10th, for the purpose of holding missionary meetings in the surrounding villages. Eight villages were visited. Three of these were doing no missionary work, and undertook to begin some—in one case by circulating *Awake*; in another missionary-boxes were taken; in another a monthly missionary working party was arranged. Three National schools were addressed in the afternoon. This part of the work is often a help in filling the room for the evening meeting. In one village of 260 inhabitants we had an audience of sixty to the evening meeting. Three mothers' meetings were addressed. In Cambridge itself one Sunday-school and one Higher Grade school of 200 girls were addressed, and were much interested. One Gleaners' Union was started in an outlying parish, and the Gleaners' Union helpers were inspired to more prayerful effort by a few words from Miss Etches at the end of a social gathering.

M. D. M.

#### NOTES FROM IRELAND.

An interesting tour, lasting for about three weeks, has just been made by Mrs. Santer, formerly of Burdwan, and Mrs. Lynch (the Hon. Lady Secretary of the

Women's Department of the Hibernian Auxiliary), through the dioceses of Ossory, Cashel, and Cork, in connexion with the organization of Diocesan Branches of the Hibernian C.M.S. Ladies' Union, permission for their formation having been previously received from each of the Bishops of those dioceses. Meetings (chiefly drawing-room) were held in Carlow, Enniscorthy, Ferns, Gorey, Abbeyleix (two), Clomanto, Urlingford, Castlecomer (two), Rathdowney, Waterford (two), Cappoquin, Queenstown (two), Kinsale, and St. Anne's, Blarney, at all of which Mrs. Santer spoke. Her addresses were fully appreciated, and the impression made by them will, we trust, bear much and lasting fruit.

A very important meeting of workers and clergymen took place in Cork on November 5th, where the Cork, Cloyne, and Ross Branch was formally started. The Rev. Edward Gibbings read a letter from the Bishop expressing regret at his inability to be present, and his good wishes for the work in hand. Mrs. Meade, who is President of the Branch, as well as a Central Vice-President, occupied the chair. Mrs. Ashton, wife of the new Southern Secretary, was appointed Hon. Diocesan Secretary, and all arrangements were made for the formation of a Committee, appointment of Treasurer, and Hon. District Secretaries. There is good ground for hope that this branch, now so happily formed, may prove a great means of increasing interest, and deepening and strengthening the C.M.S. work throughout the united dioceses.

It is purposed to hold a Monthly Central Prayer-meeting jointly with a previously existing G.U. and C.E.Z.M.S. Prayer-meeting.

The formal inauguration of the Ossory Branch only awaits the holding of a drawing-room meeting which Mrs. Crozier kindly purposes having at the Palace as soon as possible. She is to be President of the Branch (and is also a Central Vice-President). Mrs. Hare has kindly consented to be Treasurer, and several ladies through the dioceses have expressed willingness to act as Hon. District Secretaries, so that all is most promising for the work.

On November 14th Mrs. Lynch, and also Mrs. McClelland, formerly of Fuh-Kien, attended the second annual meeting of the Belfast Ladies' Union, which is now being transformed into a Down, Connor, and Dromore Diocesan Branch of the Hibernian Church Missionary Society Ladies' Union. Notwithstanding that the day was very wet, the room was well filled, several clergymen being present, as well as a large attendance of ladies. Very telling addresses were given by Mr. Pike, of Uganda, and Mrs. McClelland. The prayerful spirituality of the workers in this Union, which for the past two years has been steadily holding on its way, gives good hope that now that it is enlarging its field of labour, the Master's blessing, which has been so earnestly sought, will be largely and increasingly vouchsafed.

#### LOCAL ASSOCIATIONS AND UNIONS.

**M**R. H. E. THORNTON presided over a meeting for men only in the Circus Street Hall, Nottingham, on November 3rd. In his opening remarks the chairman referred to the object of calling such a gathering, explaining that the Centenary celebration would be held in April of next year, and dwelt briefly on the high destiny of the Anglo-Saxon peoples respecting the spread of the Gospel, and the work being done by the several agencies of the Church of England. The Rev. Douglas M. Thornton, shortly proceeding to Cairo, gave an intensely interesting address, showing that the students of the teaching of Christ as recorded in the Gospels realized from His teaching that missionary work was to be progressive. Mr. C. E. Cæsar followed, and traced out the history of the C.M.S. in Nottingham. At the close of these two addresses, a resolution proposing that a Lay Workers' Union be formed in Nottingham was adopted.

By the kindness of the President and Council of the Durham College of Medicine, two meetings in connexion with the C.M.S. Medical Mission Auxiliary were held in that College during November. At the former Dr. A. Neve, of the Kashmir Mission, illustrated his lecture with lime-light views and gave some valuable information; while at the latter the Rev. Dr. Sterling, a graduate of the College, gave an account of his work at Gaza to an audience of nearly a hundred of the students. The President (Prof. Philipson) kindly presided on both occasions,

and on the latter was supported by Prof. Howden and several doctors. Dr. Sterling exhibited a fine collection of china and pottery from the Holy Land, dating circ. 300 B.C. H. K.

Medical Missions have taken a prominent place in the Leeds C.M.S. circles during November. The quarterly meeting of the Leeds Ladies' C.M. Union was held on November 7th. Dr. Arthur Neve (Srinagar, Kashmir) addressed the ladies, emphasizing the importance of Medical Missions, the advantage of sending out medical missionaries by two and two, and the supreme necessity of thoroughness and first-class workmanship in all branches of such missions. He also spoke of the political and social conditions in Kashmir and their bearings on missions, and gave a short sketch of the hospital work in Srinagar. Dr. F. M. Graham gave ample testimony to the value of the work carried on by the Medical Mission in Kashmir, from what he had himself seen in Srinagar and travelling about the country. On the evening of the same day Dr. Neve lectured on his travels in Kashmir and Lower Tibet, in the Chemistry Lecture Room of the Yorkshire College, students being specially invited to be present. A series of beautiful pictures from photographs taken by Mr. G. Millais, his travelling companion, exhibited by a lime-light lantern, aided the graphic account given by the lecturer of the scenery of the country, and the customs and superstitions of the inhabitants. The readiness with which the medical missionaries were received on their travels up-country was dwelt on as giving warrant for the belief that new countries, especially the closed land of Tibet, might be opened to us through their agency. R.

The annual meeting of the Shropshire C.M. Union was held at the Working Men's Hall, Shrewsbury, on November 8th, the Rev. M. Brownlow, Vicar of St. Julian's, in the chair. The Rev. G. H. White, Vicar of Lawley, was appointed Secretary for the Wellington District, in place of the late Canon Nash, whose death was a great loss to the Union. Miss Attlee, a former member of the Union, having gone out to Palestine as a missionary, the Rev. E. A. Wilson, Association Secretary, called attention to her work, and asked her father, the Vicar of Middleton Scriven, who was present, to give some account of it, which he did. The Chairman then introduced, as a deputation from the Parent Society, General Brownlow, who gave a very able and spiritual address. F. W. K.

The Missionary Mission at St. James', Bath, conducted by the Rev. C. Dunlop Smith, proved a great blessing, and awakened much interest in our Church. The Mission was opened by the Rev. G. L. James, on Saturday, November 12th, with an address to workers, and he also preached at both services on Sunday, November 13th. Mr. Dunlop Smith began his work at St. James' Church on Monday evening, November 14th, when there was a good attendance. The interest and numbers steadily increased day by day until on Thursday most of the seats in the middle aisle were well filled. A special feature of the mission was the stall for the sale of missionary books and papers at the Memorial Hall. In this Hall the Missioner gave four interesting afternoon addresses. He also, on two occasions, addressed gatherings for children. The result has been a great increase of missionary interest among the congregation and deepening of the spiritual life. A large drawing-room meeting was held at the house of the Vicar (Rev. G. L. James), when the Rev. Prebendary Tate took the chair, and the Rev. C. Dunlop Smith gave a stirring address. Branches of the Gleaners' Union and the Sowers' Band will be formed as a definite result of the mission. G. L. J.

Organized by members of the Lay Workers' Union, simultaneous addresses were given in North-West and South London on Advent Sunday, November 27th. It is a cause for thankfulness that this movement is growing and extending, not only in London, but in the provinces also. The South London list this season comprises 230 addresses, either in church or Sunday-school, in 127 parishes, while that for North-West London has sixty-two addresses in twenty-three parishes.

The third annual missionary week in connexion with St. Thomas', Edinburgh,

was held from November 27th to December 4th. Representatives from twenty-two organizations took part in the various gatherings of the week, and among those who presided were the Master of Polwarth, Principal Sir William Muir, K.C.S.I., and Sir Archibald Campbell, Bart. Of the addresses given we have not room to speak here, but mention must be made of one from Mr. D. N. P. Datta, M.B., on "Mission Work among Low Classes in the Punjab." [See *supra*, p. 19.] The prayer-meetings, children's meetings, and meetings conducted by students, were all well attended, and God's blessing has abundantly rested on the efforts put forth.

For their Annual Conference the Dorset Hon. District Secretaries were received and hospitably entertained at Sherborne Castle by Mr. and Mrs. Wingfield-Digby. They arrived at the Castle on Monday evening, November 28th, and remained there till Wednesday morning, 30th. On Tuesday morning they met in the library of the Castle, and Mr. Wingfield-Digby presided. The Association Secretary, the Rev. W. Clayton, gave a brief review of the work of the C.M.S. in the county during the year, which showed that the contributions to the Society had again been increased. The Hon. District Secretaries then reported on the work of the C.M.S. in their respective districts, parish by parish, after which the Rev. B. Baring-Gould, from Salisbury Square, gave an address on the coming Centenary. In the afternoon a number of clergy met the Hon. District Secretaries by invitation in the drawing-room of the Castle, when Mr. Baring-Gould again spoke. In the evening there was a special service in the Abbey Church, the Rev. H. C. Coote, Vicar of St. John's, Wimborne, preached the sermon.

W. C.

In connexion with the observance of the Day of Intercession for Foreign Missions, a Parochial Missionary Association was formed at Barnard Castle. In the afternoon a representative gathering of those interested in Foreign Missions was held, the Vicar, the Rev. J. T. Penrose, presiding. Deeply interesting addresses were given by Mrs. McLean, from Agra, who drew a vivid and touching picture of the deep needs of the Heathen in that district, and by the Rev. H. Knott, the Association Secretary. After this a resolution for the founding of the new Association was proposed by Mr. Bailey, a supporter of missionary work in the parish for more than fifty years, and seconded by Mr. Scott, the Curator of the Bowes Museum. At six o'clock a striking lantern lecture was given to young people by Mr. Knott, on "Straying Sheep; Seeking Shepherds; and Saved Sheep," in the National School, and at seven o'clock the Intercession Service was held in the Parish Church, Mr. Knott preaching from Luke xi. 5-9.

F. E. S.

### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for guidance in preparing plans for the proposed Mission in the Soudan. (Pp. 1-6, 66-7.)

Prayer for men and means to prosecute the work in Moslem lands. (Pp. 6, 66-7.)

Thanksgiving for the progress already made towards Native Church independence; prayer that self-support and self-government may be more definitely aimed at in the future. (P. 8.)

Thanksgiving for encouraging news from Uganda; prayer for the Native Church there, and for the development of the work in Toro. (Pp. 30, 45.)

Thanksgiving (with prayer) for the influence of Christian literature in India. (Pp. 12-19.)

Prayer for the sufferers from famine and flood in Persia, China, and Japan. (Pp. 46, 48, 49.)

Thanksgiving for the whole-hearted way in which the members of the Society are preparing for the celebration of the Centenary; prayer that all who are responsible for the plans may be guided by the Holy Spirit. (Pp. 51-54.)

Prayer that the "Order of the Red Cross" may be the means of gathering in a more organized way the sympathies and prayers of those interested in Medical Missions. (P. 69.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, November 15th, 1898.*—On the recommendation of the Ladies' Candidates Committee, Miss Minnie Brown was accepted as a Missionary of the Society.

The Rev. Llewellyn Henry Gwynne, London College of Divinity, Vicar of Emmanuel, Nottingham, was accepted as a Missionary of the Society, for work in the Gordon Memorial Soudan Mission.

The resignation of the Rev. R. H. Welchman, on his appointment as a Government chaplain in India, was accepted by the Committee.

The Committee heard with much sorrow of the death of the Rev. H. T. Jacob, of the Western India Mission, and put on record their warm appreciation of his earnestness and zeal during his brief Missionary career of three years, and instructed the Secretaries to convey to his relatives the assurance of their sincere sympathy.

The Committee located Miss Rose Bachlor, of the New South Wales C.M. Association, to South China, in lieu of Tinnevely, as fixed by Minute of September 10th, 1895.

The Committee had an interview with the Most Rev. Bishop-designate of Calcutta, who was introduced in a few words by the President and the Honorary Secretary. In his reply Dr. Welldon stated that he had long been a warm supporter and admirer of the Society, and that he looked forward with lively interest to a closer acquaintance with its work in his future diocese. He expressed himself as most hopeful for the future of Christianity in India, and asked for the sympathy and prayers of the friends of the Society. Dr. Welldon was commended in prayer to Almighty God by the Honorary Secretary.

The Committee also had interviews with the following returned Missionaries:—The Rev. B. F. Buxton of Japan, the Rev. J. W. Balding of Ceylon, the Rev. V. W. Harcourt of Mauritius, the Rev. C. T. Wilson of Palestine, the Rev. J. A. Alley of Sierra Leone, and Mr. E. Fry of Yoruba.

Mr. Buxton spoke of the difficulties which day by day affected Missionary work, e.g., Japan was flooded with agnostic feeling and thought, the whole influence of the Public Schools being against Christianity. He stated that amid the 3500 students in Matsuye they had received some encouragement; that while it was not hard for a student to study the Bible and practically to accept Christianity, persecution at once broke out on his being baptized. Nevertheless, in Matsuye during the last ten months some ten students had been baptized. Mr. Buxton spoke of the immorality which was spreading in Japan like a flood, and of the self-assertiveness and refusal to submit to authority. On the other hand, a great spiritual thirst is being evinced by the Native Christians for higher attainment in spiritual life. With this object in view, a gathering of 1000 Christians was recently held in Tokio. Mr. Buxton testified to the faithfulness with which Church Missionary Society native workers adhered to the fundamental truths revealed in God's Word.

Mr. Balding, in reviewing his residence of seventeen years at Baddegama, spoke of the work during that period. Seventeen years ago there were but twelve schools in the district—now there are forty; then, no Native pastors—now three; then, the Native Christians contributed Rs. 1000—now over Rs. 2000. He has been allowed the privilege of baptizing 560 Singhalese. He testified to the excellent influence being exerted through the Mission-schools. Referring to the recent revival of Buddhism under the leadership of two Englishmen, once clergy of the Church of England, he pointed out that this has been overruled to the stirring up of the Native Christians to more earnest aggressiveness on Heathendom. He concluded by pointing out the urgent need of the outpouring of the Holy Spirit upon the Native Christians.

Mr. Harcourt spoke of his work in Mauritius during the last seven years, and of the Orphanage at Plaisance of which he had been in charge. Amongst the difficulties they had to contend with in Mauritius, the variety of languages was a most serious one, making it necessary to hold so many separate services for the different classes of the Christian community. He spoke appreciatively of the sturdy independence of character to be found amongst the Native Christians of the Island.

Mr. Wilson reviewed the progress of the Palestine Mission during the fifteen years since he first landed there. He described the agencies as much developed, especially the ladies' work, village work, which is the chief means available for reaching the large proportion of the Mohammedan population, also the medical work, and a certain amount of evangelistic work in Bible depôts. He urged the importance of the educational side of the work, especially the boarding-schools and Training Institution, and the importance of further itinerating work in connexion with the Medical Missions; and urged the need of reinforcements, especially ladies.

Mr. Alley, of the Sierra Leone Mission, expressed his sorrow at having been driven from his station at Port Lokkoh early this year, but he felt there might be good to come out of the troubles. The year had opened well with fresh towns occupied and many openings found for preaching. He referred to the work the Rev. W. J. Humphrey had done in the study of special matters connected with the language, with a view to helping Missionaries in the study thereof. He felt that this was a matter of great importance, worthy of the place it had had in Mr. Humphrey's life.

Mr. Fry described the work in which he has been engaged for the last two years in connexion with the dispensary, the training of evangelistic agents, and the schools in Abeokuta. He dwelt upon the results of the wide opening up of the Yoruba Country. It would involve a testing time for a number of the Christians, and would quite possibly result in great changes in the population of Abeokuta, the Christians and others being likely to spread abroad through the now peaceful country. He had been much encouraged by visits to some of the farms around Abeokuta, but had found Mohammedan opposition growing there. The lady Missionaries in Abeokuta were finding encouraging openings in the compounds of the four kings established in Abeokuta under British rule.

*Committee of Correspondence, November 22nd.*—On the Secretaries presenting correspondence from the Rev. J. H. Horsburgh, and Bishop Cassels, the following Resolution was adopted:—

"That after full and prayerful consideration of the communications which have passed in connexion with the position of the Rev. J. H. Horsburgh as a Missionary of the Society, the Committee regret that they see no other course open to them than one suggested, at least by implication by Mr. Horsburgh himself, namely, that his connexion with the Society be now closed by mutual consent. While thus closing connexion the Committee would at the same time express their sorrow at thus parting with a Missionary to whose spiritual influence and devotion they owe so much, and their regret that the only alternative Mr. Horsburgh could suggest appeared to them to demand a departure which they could not sanction from principles involved in the constitution of the Society."

*Committee of Correspondence, December 6th.*—On the recommendation of the Ladies' Candidates Committee, Miss Agnes Mary Cox was accepted as a Missionary of the Society.

The acceptance by the New Zealand C.M. Association of Mr. A. J. Carr was recorded.

On the recommendation of the Africa Group Committee, Resolutions were confirmed appointing Bishop Oluwole Chairman of the Abeokuta Native Church Council, and Superintending Missionary of the Abeokuta district; and transferring to the Abeokuta Church Council the Society's work in the out-stations round Abeokuta. Bishop Phillips was also appointed to the temporary charge of the Ibadan district during the Rev. T. Harding's furlough, and to the acting-chairmanship of the Ibadan Church Council.

The Committee had an interview with Mr. W. R. Carles, Acting-Consul, Fuh-chow, who expressed himself in warm terms of appreciation of the Society's Missionaries and of the lines on which they worked. He warned the Committee that in the present disturbed state of China lady Missionaries in isolated stations ran more than ordinary risk. He testified to the "grand work" which they were carrying on, and which could only be performed by women. He referred to the importance of young Missionaries at the outset of their career placing themselves under the direction of their experienced colleagues. Mr. Carles pleaded for a somewhat fuller intercourse between the Missionaries and the foreign community, feeling that both would be benefited by such intercourse.

Miss Minnie Brown was located to the Palestine Mission.

On a letter from the Bishop of Moosonee, regarding the proposed division of his diocese, the Committee agreed that in the event of the Bishop and the Provincial Synod recommending the division of the Moosonee Diocese, and should such a step be feasible, the Committee would not raise any objection, but in view of the relative claims of other Mission-fields, they could not see their way to augment their financial responsibilities by taking any share in the provision of the stipend for the proposed new diocese.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Sierra Leone*.—On Trinity Sunday, June 5, 1898, at Freetown, by the Bishop of Sierra Leone, Messrs. Charles Nicholas Lewis, B.A., Joseph George Wilson, Alfred Edward Williams, and Paul Augustus Bickersteth, to Deacon's Orders.

*Mid China*.—On Sunday, Oct. 9, at Ningpo, by the Rt. Rev. Bishop Moule, the Revs. Mo Kw'un-yü and Song Vi-sing to Priest's Orders.

*New Zealand*.—On Sunday, Sept. 25, by the Bishop of Waiapu, Manahi Katene Pukerua, Hemi Petiti Huata, Tapeta Timutimu, and Aperahama Tamihere, to Deacon's Orders.

### DEPARTURES.

*Sierra Leone*.—Mr. T. Caldwell left Liverpool for Sierra Leone on Dec. 3.

*Yoruba*.—Mr. J. McKay left Liverpool for Grand Canary on Dec. 3.

*Niger*.—The Revs. A. E. Richardson and J. C. Dudley Ryder left Marseilles for Tripoli on Nov. 18.

*Eastern Equatorial Africa*.—The Rev. and Mrs. J. E. Hamshire left Marseilles for Mombasa on Dec. 1.—The Rev. and Mrs. W. E. Taylor left Naples for Port Said and Cairo on Dec. 4.

*Egypt*.—The Rev. D. M. Thornton and Miss M. Cay left Marseilles for Alexandria on Nov. 17.

*Palestine*.—Dr. J. Cropper left Dover for Acca on Sept. 17.—Miss E. G. Reeve left Folkestone for Jaffa on Oct. 26.—The Revs. Dr. Sterling and S. Gibbon left Marseilles for Jaffa on Nov. 17.—Dr. and Mrs. Gaskoin Wright left London for Jaffa on Dec. 8.

*Bengal*.—The Rev. H. M. Moore left London for Calcutta on Dec. 9.

*North-West Provinces*.—The Rev. and Mrs. J. W. Goodwin left London for Agra on Nov. 28.—Miss A. B. Davis left London for Benares on Dec. 9.

*Ceylon*.—The Rev. and Mrs. J. G. Garrett left Marseilles for Kandy on Nov. 18.—The Rev. and Mrs. J. Thompson left London for Colombo on Nov. 24.—The Rev. S. Coles left Marseilles for Colombo on Dec. 2.

### ARRIVALS.

*Eastern Equatorial Africa*.—Miss M. I. Culverwell left Mombasa on Nov. 22, and arrived in London on Dec. 13.

*Uganda*.—The Rev. H. R. Sugden left Mombasa on Aug. 22, and arrived at Southampton on Nov. 18.—The Rev. B. E. Wigram left Mombasa on Nov. 22, and arrived in London on Dec. 13.

*Palestine*.—Miss Kate Dickinson left Jaffa on Nov. 15, and arrived in London on Dec. 5.

*Bengal*.—The Rev. R. B. Marriott left Calcutta on Nov. 9, and arrived at Plymouth on Dec. 8.

*Punjab and Sindh*.—Mrs. A. E. Ball left Karachi on Sept. 9, and arrived in London on Nov. 12.—Dr. and Mrs. Marcus J. Eustace left Bombay on Nov. 19, and arrived in London on Dec. 7.

### BIRTHS.

*Palestine*.—On Oct. 6, at Acca, the wife of the Rev. C. A. Manley, of a son.

*Punjab and Sindh*.—On Nov. 29, the wife of the Rev. R. Sinker, of a son.

*South India*.—On Nov. 5, at Masulipatam, the wife of the Rev. E. G. Roberts, of a daughter.

### DEATHS.

*Eastern Equatorial Africa*.—[Telegram from Mombasa received Nov. 30] Elizabeth, wife of Mr. J. Burness.

*Punjab and Sindh*.—On Oct. 26, Norman Edward, aged 22 days, son of Mr. E. Rhodes.

On Dec. 11, at Cromer, Annette, aged 69, wife of the late Rev. C. C. McArthur, formerly of the Ceylon Mission.

On Dec. 3, at Hattenhof, Germany, the Rev. F. Schurr, formerly of the *Mauritius Mission*.

On Oct. 21, at Letcombe Regis, Berkshire, the Rev. T. Lanfear, formerly of the *New Zealand Mission*.

### PUBLICATION NOTICES.

**History of the Church Missionary Society. Its Environment, Its Men, and Its Work.** By Eugene Stock. We would again call attention to the issue of this work by subscription. The three volumes will be supplied for 12s. 6d. *net*, if paid for before February 28th; after that date the price will be increased to that at which the "History" will be published, viz., 18s. *net*. Prospectus and syllabus on application. See also *Intelligencer* for November.

**One Hundred Years: Feing the Short History of the C.M.S.** The first edition of 5000 copies of this book is exhausted, except for a small supply of the better bound copies, and a second edition is now on sale. Friends willing to help in the circulation can be supplied at 10s. 6d. per dozen, post free; but copies must not be sold for less than 1s. *net*, the published price. The book can also be obtained in somewhat better binding, with gilt top, for 1s. 6d. *net*, post free.

**Popular Missionary Papers.** A series of papers has been commenced under this general title, the first four of which will be ready by January 1st. The titles are:—

- No. 1. **In a Chinese Village.** By Mrs. H. S. Phillips.
- „ 2. **What is a Missionary?** By Miss Emily Symons.
- „ 3. **Working Girls.** By the Author of "Other Lands."
- „ 4. **The Most Important Person in the World.** (For Mothers.) By the same Author.

They are all illustrated, 4 pages 4to, and are intended more particularly for Country Districts, but will doubtless be useful also in poorer town districts. Copies supplied *free of charge*.

**Thy Work—My Work.** This is the title of the Rev. H. E. Fox's Address on the Gleaners' Union Motto Texts for 1899. The Booklet has been added to Series B of the Gleaners' Union Tracts, &c. Price 4d. per dozen, or 2s. 6d. per 100, post free.

**Bishop Welldon on Foreign Missions.** The Bishop's Address at the mass meeting of Men in Exeter Hall on November 7th, 1898, reprinted from the *Intelligencer* for general circulation. Copies supplied *free of charge*.

The following new *Centenary Papers* can now be obtained free of charge:—

**How to Celebrate the Centenary in a Manufacturing Working Class Parish.** By the Rev. J. O. Pinck, D.D. For Clergy and Workers.

**Some Leaders of the Century at Home.** No. 4 of "Then and Now" Series.

**C.M.S. Monthly Magazines.** We are prepared to supply friends with copies of the January magazines *free of charge*, for use as specimens in endeavouring to obtain new subscribers to the magazines, and making them known. This is additional to the offer of back numbers of the 1898 issues for general distribution, made in the *Intelligencer* for December. The magazine volumes and cases for 1898 are now ready, viz.:—

<i>Intelligencer</i> , Vol., Cloth, 7s. 6d. ; Case for binding, 1s.		
<i>Gleaner</i> , Vol., Paper bds, 1s. 6d. }	Do.	do.
Do. do. Cloth, 2s. 6d. }	Do.	do.
<i>Mercy and Truth</i> , Vol., Cloth, 2s. 6d.	Do.	do.
<i>Awake</i> , Vol., Cloth, 1s. 6d.	Do.	do.
<i>Children's World</i> , Vol., Cloth, 1s. <i>net</i>	Do.	do.
		with Index, 8d.

**Per Crucem ad Lucem. Memoir of the Rev. C. T. Hoernlé.** We have purchased the few remaining copies of this book, and can supply it to friends for 2s. *net* (2s. 3d. *post free*). Crown 8vo, xii. and 223 pp., with Frontispiece, cloth boards. Mr. Hoernlé was a C.M.S. missionary in North India from 1838 to 1881.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.



# THE CHURCH MISSIONARY INTELLIGENCER.

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## CHRISTIANITY IN MEDEA'S CAULDRON; OR, THE GOSPEL VERSUS ECLECTICISM.

"Those wise answers of the far-off sage,  
So wise, they shut out God, and can enchain  
To-day in narrow bonds of foolishness  
The subtle Eastern brain."

(L. Morris, "The Wanderer.")

"L'idéal chrétien est devant nous depuis dix-huit siècles; il brille de notre temps avec une telle intensité qu'il faut faire de grands efforts pour ne pas voir que tous nos maux proviennent de ce que nous ne le prenons pas pour guide. Mais plus il devient difficile de ne pas le voir, plus certains hommes augmentent d'efforts pour nous persuader de faire comme eux, de fermer les yeux afin de ne pas le voir. Pour être bien sûr d'arriver, il faut surtout jeter la boussole par-dessus bord—disent-ils—et ne point s'arrêter." (Tolstoi.)



None of an interesting series of articles upon some of the chief leaders of thought in India during the present century, which Professor Max Müller is now contributing to *Cosmopolis*, that eminent Sanskritist, in speaking of Keshub Chunder Sen and his followers, writes thus:—

"There were no Christian ambassadors to grasp the hand that was stretched out. Such missionaries as were in India then wanted unconditional submission, not *union or conciliation*. They were themselves fettered by superstitions which men of the type of Rammohun Roy had long discarded. . . . The philosophy of the Vedānta . . . remained . . . the firm foundation of their religion. . . . When he was in England it was doubtful whether he, in his mind a Vedāntist, was not in his heart a Christian. . . . We shall see that some of his followers surrendered even that outward badge of Brāhmanism" (the sacred thread), "but they could not surrender that ineradicable belief in the substantial identity of the eternal element in God and man. A man like Athanasius might easily have brought them to call it the divine sonship of man, if that expression had been fully explained to them. But no one was there, nay no one seems even now bold enough to speak out, and to separate the vital kernel from the perishable crust of religion. That vital kernel was more clearly seen by Rammohun Roy than by many of the missionaries who came to enlighten him. In Rammohun Roy's translation of the Upanishads, we can clearly see that in his views of the Deity and of the relation between the human and the Divine, he had never yielded an inch of his old Hindū convictions, though his practical religion was saturated with Christian sentiments."\*

It seems at first sight rather curious to find "Athanasius contra mundum," who so nobly contended against the Arian attempt to detract from the essential Deity of Christ, held up as an example to Christian missionaries to show them the wisdom of modifying the Gospel in order to commend it to the Hindū mind. But passing over this and the question of what is meant by the "eternal element in God," we turn to the consideration of a more important matter,—one that is directly or indirectly referred to, not only in the article already quoted, but in

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\* "My Indian Friends" (*Cosmopolis* for August, 1893, pp. 340, 341).

very many of the periodicals and even in much of the light literature of the present day,—the desirability or otherwise of so altering and improving (?) the Christian Faith as to render it acceptable in its modified form to those who will not accept it as it is.

If we understood Professor Max Müller's contention aright, he holds that what is needed at the present time in India is the formation of some eclectic system of Theosophy (in the proper meaning of that much-abused term), which, by blending the esoteric teaching of Christianity (apart from its doctrinal system) with the speculations of Hindû philosophers, will satisfy the aspirations and longings of thoughtful and earnest Hindûs. That we are not misrepresenting the Professor's meaning is clear from the fact that he informs us that he himself advised Keshub Chunder Sen to have the New Testament translated into Sanskrit, and into some of the leading Indian vernaculars for the instruction of his fellow-countrymen, "*only leaving out the historical passages and any other chapters or verses which he considered inappropriate for influencing the Indian mind.*"\* The opinion thus expressed as to the possibility and the desirability of such a fusion of Hindû and Christian teaching is one which, as we have said, is in some form or other very prevalent not only among earnest students of Comparative Religion, but also among that large class of people who, as Thucydides says,† finding the search for truth so difficult, turn to whatever lies nearest at hand and seems most generally accepted in the circle to which they belong. People fancy that it is narrow-minded to conceive of Christianity as the Absolute Religion, and prefer to believe that it is possible to construct some new creed which will contain within itself all that is true and noble in all existing faiths, and will thus form a religion acceptable to all men alike. To this new religion, not only Islâm and Christianity, but also Brâhmanism,‡ Buddhism, and all other faiths and philosophies ancient and modern are to contribute, though not perhaps in equal measure. All that is dogmatical, historical, local, in every one of the existing religions is to be abolished, and mankind are to become brothers in faith and never again to contend with one another about such outgrown fallacies as particular doctrines and systems of theology. The object of the present article is to inquire to what extent such an amalgamation of Christianity with other faiths is possible and desirable.

Is it possible or desirable to form a Christo-Brâhmanical religio-philosophical system which would take the place of all the varied and mutually contradictory creeds that at present obtain in India, and which would be more readily accepted by the people and would be better adapted to their requirements than the simple and unaltered Gospel of Christ? In the same way, should we hope to construct in Japan, Ceylon and China, a philosophy or a system of Theosophy which would enable earnest and thoughtful Buddhists, without cutting themselves adrift from the ideas and customs of their fathers, to unite with cultured

\* *Cosmopolis* for August, 1898, p. 348.

† Οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται (Thucydides I., 20).

‡ Cf. Max Müller's Hibbert Lectures for 1878, pp. 377, 378.

Europeans in one enlightened and all-embracing creed? Is there no common ground on which Christians and Muslims may unite in worship? Or should we not strive to bind all the nations of the world together in a true and real Religion of the Human Race, in which all men, sinking all differences and eliminating all that is distinctive in their various beliefs, may unite as members of one great family, of one universal Church?

It must be confessed that to the human intellect there is something alluring in such a suggestion. We now know that truth lies at the root of all that is erroneous, and that something good and worthy of careful and even reverent consideration may be found not only in every system of philosophy but still more in every religion. We, as Christians, believe that God has never left Himself without a witness in the hearts of His creatures, and we hold that, "if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God." \* We know that "God fulfils Himself in many ways." We are aware that Judaism, though one of the Divine methods of preparing the way of Christ, was not the only method used by the Creator for the furtherance of His purpose of redemption. Christ was not only the "end of the law," but the end and aim to which all Greek and Roman, all Hindu and Chinese philosophy also tended, however unconsciously. If Plato and Aristotle, Pythagoras, and even Pyrrho, in Europe, prepared the way for the reception of the Gospel, how can we venture to deny that in India Patanjali and Vyâsa, Buddha and Kapila, Kanâda and the unknown author of the Bhagavadgita, nay, even the materialistic Cârvaṅka himself (the Epicurus of India), had their part in the Divine scheme which brings good out of things evil?† But it is one thing to admit this, and quite another thing to fancy that an eclectic system of religion can be constructed to which Christianity and these various religions and philosophies shall all on an equal footing contribute. We are told of a Roman Emperor who wished to admit Christ into the Classical Pantheon, and give Him a place with Orpheus or even with Venus among the deities of the imperial city; but the success of this ingenious plan was not such as to encourage us to repeat it. Nor do we believe that, were such a fusion of Christianity with other systems possible, the newly-coined religion would in any degree satisfy the needs of a single human being. We may learn much from Plato, much from Buddha, much from Maulânâ-yi-Rûm. But the most important lesson which they and all other philosophers teach us is that no philosophy can satisfy the soul of man made in the image of God. Well does Fronto,‡ in speaking of the "Consolationes" of Seneca, remark that all such human reasonings cannot heal the broken heart of a parent mourning over the grave of his lost child. We do not need a Pyrrho to teach us the vanity in this respect of all human philosophy, for even Plato himself compares the best and most irrefragable of all such speculations to a raft, upon which, only in default of some firmer

\* Max Müller, Hibbert Lectures, 1878, p. 23.

† Cf. Pseudo-Dionysius Areopagita, De Div. Nom. IV., 30.

‡ "De Nepote Amisso."

vessel such as some word of God, would the stormed-tossed mariner strive to cross the ocean of existence.\* And, to refer to the myth which Plato uses here as an illustration, it is only when his raft is dashed in pieces on the rocky shore that at last, by the aid of a divine person, the shipwrecked Ulysses is enabled to land in safety.† All history and experience teach us that, as of old in the storm on the Sea of Galilee, there is only one Voice which can bid the billows rest and say to the human soul, "It is I: be not afraid."

Everyone who has studied Indian philosophy, however slightly, is aware that the six recognized systems as taught in the Upanishads, though differing from one another very materially—as is the manner of philosophies in Europe also both in ancient and in modern times—yet have certain great characteristics in common. Indian philosophy is even more crudely materialistic than Greek, and the *prakriti* plays in Indian writings perhaps even a more important part than the *ύλη* in Hellenic speculations.‡ As in Greece, so in India, philosophy has ever been in danger, if it endeavoured to escape from Dualism, of ending in a blind Pantheism not far removed from Atheism. Indian aphorisms about the *paramātman* and the *jīvātman* can hardly be said to lead the inquirer as far as Plato and Aristotle led their disciples in the search for God, and we know that Plato in the *Timæus* acknowledged how difficult it is to discover the Creator and Father of the Universe, and how impossible to describe Him to the multitude.§ The early creed of the Vedāntists, "There || is only one Thing in existence, and no second," has now practically become the axiomatic foundation of modern philosophy in India, and leaves no room for a Creator. We all know something of the influence which the belief in the illusory nature (*mâyâ*) of all things cognizable to the senses still exerts, and we are aware that the doctrine of metempsychosis is regarded as needing no argument to prove it. It is only quite recently that an able Indian writer, in criticizing Mr. Balfour's "Foundations of Belief," stated that his fellow-countrymen had never yet been able to affirm the existence in the Divine Nature of any preference for the good and any hatred of evil. This testimony is true. How, then, is it possible to conceive of any religious system being devised in which Indian philosophical speculations may be combined with the great revealed doctrines of Christianity in order to form a religion for India?

Undoubtedly the very doubts and uncertainties, the very errors and faltering guesses of Indian philosophy, bear witness to men's need for the truth of the Gospel. But the Gospel must be accepted as the Good Tidings, as God's answer to the questionings of the human heart, and not as merely a mass of human speculations, as a philosophy nobler indeed, but not one whit more authoritative than those which have in such bewildering numbers arisen in Europe and Asia in ancient and modern times alike. Pantheism, as is well known, underlies almost all Indian philosophy, just as Dualism does old Persian religious specula-

\* *Phædo*, 85 D.

† *Odyss.* V., *fin.*

‡ Aristotle affirms that the dogma *Οὐδὲν γίγνεται ἐκ τοῦ μὴ ὄντος* was generally held (*περὶ γὰρ ταύτης ὁμογνωμόνουσι τῆς δόξης ἃ πάντες οἱ περὶ φύσεως*).

§ *Timæus*, 10.

|| "*Ēkam ēvādvaityam.*"

tions. And, as Robertson of Brighton has well pointed out, the way to refute error is to show the misunderstood truth upon which it is based. In the case of Pantheism this misunderstood truth is the Omnipresence of God. The grand Scriptural doctrine that man was created in God's image, that through union with the Incarnate Son of God that image may be restored, and that we by regeneration may become sons of God, may be said to be the answer at once to the Hindu yearnings for *yōga* or union with God the *Paramâtman* or Highest Spirit and to the Platonic view that the primal music in man's nature, though now sadly out of tune, may in some way be recovered and restored.\* Belief in the Transmigration of souls testifies to men's consciousness that the human spirit is immortal and that death does not end all. The doctrine of *avatâras*, so clearly taught in the Bhagavadgita, for example, is at once confirmed and refuted by the Incarnation of our Lord. Christianity has points of contact with all that is best and truest in all religions and in all philosophies just because it is God's authoritative answer to the yearnings and the questionings of human hearts and minds. We therefore most fully agree with Professor Max Müller in holding that "What India wants is the young and vigorous Christianity of the first century, not the effete Christianity of the fifteenth century, still less its poor modern imitations."† But for this very reason, feeling that Keshub Chunder Sen was right when he said that "India needs *Christ*," we protest against the theory that any watering down of the historical Christianity of the Gospels can possibly satisfy the needs of Hindu, Buddhist, or Muslim. Christianity is not a philosophy, it is the answer to all philosophies, it is *Life*.

It is a remarkable and deeply-significant fact that no system of philosophy has ever commanded or can ever command the assent of any large proportion of the human race. Buddhism was in its origin a philosophy,—an Agnostic rather than an Atheistical philosophy,—but ere it could spread to Ceylon, China, or Japan, it had to become a religion with Gautama Buddha himself as one of its gods. Even in this form it had to co-exist, often in the same mind, with Taoism, Shintoism, and perhaps other forms of faith. One reason of this doubtless is that "divine Philosophy" claims to address itself not to the multitude but merely to an elect circle of thoughtful minds. But this is not the only reason. The human mind,—the instinct of the race,—demands a *Religion*, a revelation from One higher than man, something which instead of giving men mere speculations about the Divine may bring them into some kind of *connexion* with the God to whose existence their spirits testify and for whose approval their souls yearn. They need Divine *authority* for their creed: they require something *certain* and not merely probable. Men have in all ages felt that no mortal being can possibly teach men to know God and to do His Will unless he has been Divinely illumined and Divinely commissioned. They have felt that the facts of human sorrow and suffering, of human sin and death, are too real to be explained away by any chain

\* Πᾶς γὰρ ὁ βίος τοῦ ἀνθρώπου εὐρυθύλας τε καὶ εὐαρμοστίας δεῖται (*Protag.*, 326 B.).

† *Cosmopolis*, August, 1898, p. 335.

of reasoning. This feeling is a wise and true one, for philosophy, however entrancing and however beautiful, is an appeal to the mind and reason, not an answer to the dumb questionings of heart and spirit. Religion alone—all religion in some measure—attempts to do that; hence men have in all ages demanded a religion and accepted its teachings because they have believed in its Divine origin and authority. In the very essence of things there is this difference between religion and philosophy, that religion claims to be from God, philosophy openly professes its merely human origin; religion demands our assent under penalty of the Divine disapproval, philosophy appeals to our reason and declares that if we do not admit her claims we show ourselves to belong to the common herd, the unenlightened multitude, that has no faculties to understand the sublime.

Now, Christianity when subjected to this test is distinctly and indubitably not a philosophy but a religion. Christ did not appeal to a learned inner circle, but to the multitude; not to Reason but to Conscience, not to the intellect but to the heart. From one end of the Gospel to the other we find Him asserting in the very clearest terms that He spake with the Father's authority, that He Himself came to reveal the Father, that none could draw near to the Father except through Him, that He and the Father are one. Contrast this with the language of Buddha, for example, as contained in the Mahaparinibbâna-sutta, and the difference will be at once evident. Christ's claim may be accepted or denied, but it can never be explained away. No one who accepts the Gospels merely as he accepts the *Memorabilia* of Xenophon can avoid the conclusion that, whereas Socrates, however erroneous certain of his teachings may have been, was undoubtedly one of the wisest and best of men, Christ, on the other hand, if His teachings are incorrect, must take rank in a very different category. His claims are either true or false. With regard to them we are given no choice. We must as reasonable men come to one of two conclusions; we must either assert with the Jews that "He deceiveth the people," or we must fall at the feet of the Crucified and with Thomas exclaim, "My Lord and my God."

It is on this account that every attempt to form an Eclectic system with a philosophical Christianity as one of its constituents must ever fail, as it has ever failed. Justin Martyr, we are told, continued to wear his philosopher's cloak long after he had embraced the Gospel, because, as he himself informs us, he found in it the only true philosophy.\* But he did not endeavour to amalgamate the Christian faith with Platonism, to place Christ on a level with Plato. Nay, rather he held that philosophy was his *παιδαγωγός* to lead him to Christ, he grasped the Divine hand that raised him from the billows and landed him on the rock of Truth, and he was glad when the time came not to patronize Christ but to lay down his life for Him. In the same way many of us have acknowledged the charm of philosophy and have hung on the utterances of Socrates, of Plato, of Marcus Aurelius, finding

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\* Ταύτην μόνην εὕρισκον φιλοσοφίαν ἀσφαλῆ τε καὶ σύμφορον. (Dial. cum Tryphone, cap. viii.)

much to learn from them all, much to thank God for in their teachings. So may many a Hindu, a Buddhist, a Confucian, a Sufi, cling lovingly to all that is true and noble in the doctrines of the Vedânta, of the Dhammapada, of the Lun Yu, of the Maṣnavî, and—as a Persian poet says—love all the better the scent of the rose because its sweetness tells of the nightingale. But no philosophy can take the place of Him Who is Himself the Way, the Truth, and the Life, for no philosophy can lead us to God—except, indeed, by making us feel our need of Jesus Christ, to Whom Philosophy and Heathenism as well as Judaism bear witness.

History, ancient and modern, speaks with no uncertain voice as to the possibility of forming a substitute for the simple Gospel of the historical Christ. What attempt to unite the morality of the Gospel with any form of philosophic Theism has ever succeeded in the world? Our libraries are filled with the records of the failure of such systems. Manichæism in the East and Neo-Platonism in the West are among the best known of these futile efforts in the past. Our own age has seen in India the rise, and already sees the waning of the Brâhmo-Samâj, the Prârthana-Samâj, the Âryo-Samâj, and other similar attempts to modify Christianity and to adapt it to the needs—the supposed and not the real needs—of the Hindu, who is too proud to enter the Kingdom of Heaven as a little child, as a Paul of Tarsus, an Augustine, a Clement of Alexandria did. Young Japan is busily engaged in something similar. Vast numbers among ourselves are striving, each for himself, to find or invent some *via media* between accepting and rejecting Jesus of Nazareth. His teaching they will accept if they may omit His divine claims, His miracles, His atoning death, His resurrection, His promised return to judge the world. A Christianity adapted to the spirit of the age, to the wisdom of the nineteenth century, a religion without dogma, and that calls for no exercise of faith, no confession of sin, no denial of self, no taking up of the Cross, is loudly demanded not in India alone but in Europe as well. Men forget how often the experiment has been tried and has failed. They fail to see that a religion which ignores or denies the most painful and ignominious facts of our fallen nature can never satisfy and can never heal. The lost harmony between the soul and its Creator can never be restored by ignoring the discord. The narrowness of Christianity was denounced by Romans and Greeks alike in the past, just as it is now denounced by so many, both in England and in India. The preaching of the Cross of Christ was to the Jews a stumbling-block, and to the Greeks foolishness, and it is so still to their successors. Yet an increasing number in India, in China, in Japan to-day know by their own experience that Christ is “the power of God, and the wisdom of God: because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”\* Hence it is that amid the wrecks of all human philosophies and theosophies His promise is fulfilled who spake as never man spake, “Heaven and Earth shall pass away, but My words shall not pass away.”†

It is surely time to give up the fruitless attempt to construct a new

\* I Cor. i. 23—25.

† St. Luke xxi. 33.

religion, and to learn from our many failures the lesson they should teach. Our human φιλοσοφία, if worthy of the name, should lead us to accept the Divine Σοφία. No philosophical τὸ θεῖον,—no *brahman*, to use the Hindu term—can ever take the place of Our Father in Heaven. No collection of beautiful sayings, of exquisite philosophic guesses at truth, can comfort one mourner, can regenerate one sinner, can give peace to the remorseful and repentant, can give life to our souls, can illuminate the darkness of the tomb. *These things have been tried and have failed.* The human race has grown old in the fruitless attempt to satisfy its hunger with a stone. Philosophies rise one after another, they do their work for good or ill, but they all fade and pass away. Only the Gospel lives on, as fresh, as vigorous, as life-giving to-day as when in ages gone by it gave life and health to the nations which overthrew the effete Empire of Rome. And why? Because “it is not a theory, a splendid guess, but a proclamation of facts.”\* And for this very reason it cannot be brought into union with human theories and amalgamated with human philosophies. In a manner, of course, it is true that the Christianity of a nation takes to some extent its colouring from the idiosyncrasy, the habits, the mental characteristics of the people. The religion of Scotland differs in some degree from that of England; the faith of an Augustine from that of an Origen. Christianity to St. Paul presented itself in an aspect not in every respect the same as that under which it appeared to St. John. “All things to all men” is, when properly understood, a law of the faith of Christ, for Christianity is a *life*, not a system of morals, of doctrines, of rites and ceremonies. Yet when the attempt to “adapt” Christianity to men’s wishes and fancies rather than to apply it to the needs of their souls is wrongly made, when in a word the Gospel is perverted by the attempt to incorporate into it foreign elements, the result is not good. The present state of the Greek and Roman Churches, resulting in a measure from the conscious or unconscious admission of heathen elements, shows clearly enough the truth of the old saying, *Corruptio optimi pessima*. The teaching of Christ, like the light to which He compared Himself, does not admit of admixture with anything else. Like the light of the sun, too, it is composed of various rays, it may be resolved by the spiritual prism into parts of varying splendour adapted to different minds, and perhaps in a measure to different ages of the world. It may assume a different aspect in consequence of the medium through which it shines. Yet its essence must remain unaltered, or the result is but another of the more than Protean varieties of falsehood with which unhappy mankind have so long deceived themselves. We may if we will cull flowers from the Gospel and entwine them gracefully and prettily with those of human philosophies and religious systems—as has been done both in Europe and in Asia;—but the result is only a charming bouquet which soon loses scent and freshness. The nations of this sorrowful and sin-stained earth need not this for their healing, for there is no healing in it. Nought can heal but the leaves of the Tree of Life which is in the midst of the Paradise of God.

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\* *Religious Thought in the West*, Westcott, p. 345.



In conclusion, let us hear the words of one of the learned thinkers of our own day and generation, who cannot certainly be accused of any undue partiality for the Gospel. "The conscience of our day," says James Darmesteter, "in uprooting Christianity has uprooted itself. Hence the wail which fills our age, the wail of the orphan who has no longer a Heavenly Father to speak to him and guide him. It sounds forth from one end of the century to the other, amid the din of wars and of revolutions, amid the triumphant shoutings of science, amid the sarcasms of egoism and of scepticism, amid the ceaseless clamour of life which runs its course. . . . Lo! the century at its waning begins to murmur words of faith, goes in search of a revelation, from Ibsen to Tolstoi, from Buddha Gaya to Fiesole, greets with lofty cries a formless deity who comes not, and strives to join its hands together to repeat a creed which it no longer believes. . . . To-day also do the fair virgins and young men (Amos viii. 12, 13) look in vain from one sea to another; from no rock gushes forth the spring at which to quench the thirst of the soul. The Divine word is not in Ibsen, nor is it even in Tolstoi, and neither from the north nor from the east comes there light."\*

Whither then shall we turn amid the darkness but to Him Who has said in words which still echo through the ages, "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness,"† and Who in Himself offers to the thirsty the draught of the water of life freely?

W. ST. CLAIR TISDALL.

*Julfa, Ispahan, September 14th, 1898.*

### ISLĀM IN CHINA.

**T**HE famous Arab traveller of the fourteenth century, Ibn Batutah, in the record of his travels in China, says that in many towns he found Muslims, who dwelt in a separate quarter, apart from the other people, that they had their own mosques, Qazis and other officials who decided all matters concerning the internal affairs of the community, and that they were honoured and respected by the Chinese.

Professor Vasilieff, a Russian writer, who has dealt with the subject of Islām in China, as it now is, considers that the Musalmāns there form a progressive community, and that the influence of Islām will, in the future, be widely felt. He says: "If Islām some day succeeds in establishing its political supremacy over China, and then claims the allegiance of the mass of the population to its faith, will it meet with a refusal? We think not." "If China were converted into a Muhammadan Empire, the political relations of the whole East would be considerably modified." Whilst there is not much fear of such an ascendancy of Islām in China ever coming to pass, for the days when it can become a successful ruling power are gone for ever, its progress and present position in China form a subject of interest, not so well known as its importance demands. The best modern authority on it

\* *Les Prophètes d'Israël*, preface, pp. iii. and iv.

† St. John xii. 46.

is M. Dabry de Thiersant, formerly the French Consul-General in China; and to his writings \* we are indebted for most of our facts.

The first Muhammadans who came to China were Arab merchants. It is said that commercial relations with Arabia existed before the time of Muhammad. Four of the Companions of the Prophet brought presents to the Emperor and were allowed to settle in Canton, where they built a mosque called the "Holy Remembrance." This would give as the date of the first Muslim Mission to China, the latter part of the seventh century. A traditional account is that the Emperor, Tai Tsong, of the Tang Dynasty, had a dream, in which he saw a soldier wearing a turban and, followed by a demon, enter a room. The astrologers, having consulted the stars with a view to explain the dream, reported that a holy man was about to be born in the West, that the soldier came from the Kingdom of Arabia, that his slaughter of the demon in the dream showed that the race he belonged to was strong and powerful. The King of Arabia was a saint, at whose birth many marvellous things happened, and it would clearly be to the advantage of the Empire if friendly relations were entered into with him. The result was that Muslim envoys were welcomed, treated with respect, and allowed to settle at Nankin and Canton.

The Khalif Walid in the early part of the eighth century advanced his victorious army to the frontiers of China. The general of his army demanded tribute from the Emperor. The deputation conveying this mandate appeared before the Emperor richly dressed and assumed a soft, effeminate appearance. The second day they wore black robes, and on the third entered into the Emperor's presence fully armed and fierce of countenance. The Emperor inquired the reason of this strange conduct, and was informed that they first appeared in the dress they wore when visiting ladies, then in court costume, and lastly, clad as when they went forth to meet enemies. The Emperor being much alarmed at this, and at the news which came from the frontier, assented to their demands, and paid the tribute required. About the same time, an envoy from the Khalif refused to prostrate himself before the Emperor, stating that, as a Muslim, he bent the knee to God alone. The Chinese officials wished to punish this breach of court etiquette, but the Emperor excused the conduct of the envoy and did not require him to observe the usual ceremonial. As years passed the Chinese Muslims, as we shall see, became less particular, and conformed to court usage much more readily.

In the year 755 A.D. a band of Muslim soldiers, 4000 in number, came from Khorasan to the aid of the Emperor, and in return for their services were allowed to settle in various towns in China. They intermarried with Chinese women, and thus formed a small community from which in course of time a large body of Chinese Muslims descended. It does not appear that any great accessions were made by immigration or by conversions. The chief cause of increase was

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\* *Le Mahométisme en Chine.* 2 vols. (Paris, 1878.)

through marriage alliances and by the purchase of destitute children who were brought up as Muslims.

In 794 A.D. Hárúnu'r-Ráshid sent ambassadors to China. The political relation thus entered into lasted for some centuries. In the ninth century a Muslim, named Abú Wahháb, records a conversation with the Emperor regarding the person and work of the Prophet and the progress of Islám. In 1068 the Emperor Chin Tsoung appointed a Muslim to the oversight of the Arab strangers who came to Canton. This official distributed them in different places and kept a register of their names. This led to a decrease in their number, and for a while their influence became less, and was not regained till they settled in the provinces.

Le Père Lecomte in 1680 writes: "The Muslims have been in China six hundred years: they are not molested, they enjoy liberty, but are regarded as strangers. In some provinces they are very numerous." He does not give an early enough date for the first arrivals in China.

The oldest mosque in China was constructed in Canton at the end of the seventh century. The roof was similar to that of a pagoda, and at the entrance was a tablet with the Chinese inscription:—"Long life, very long life, to the Emperor." Texts from the Qurán, written on silk or paper, were suspended on the white walls. The Maulavis had a school close by.

Professor Vasilieff, writing in 1867, says that there were then in Peking alone 20,000 Muslim families, containing 100,000 persons, and that there were eleven mosques in that city. Another writer, in 1873, states that the Muslims were prosperous merchants, in a flourishing condition.

Their present number is computed to be 20,000,000 scattered about in various parts of the Empire. This is not an extraordinary number when we remember that some fourteen centuries have passed since the first Muslims settled in the country, frequently in plague-stricken and deserted districts which they took possession of, and then increased their number by the purchase of children of indigent parents, and by marriages with Chinese women.

The Muslims are convinced that the future lies with them, and that, sooner or later, the religion of Muhammad will prevail in the extreme East and replace the various forms of paganism. Professor Vasilieff is evidently of the same opinion, and views the position with much alarm. He says:—"The question whether China will become Muslim is one of great interest to the entire world. If China should be converted to Islám then the political relation of the whole East would be considerably modified. The religion of Islám, extending from Gibraltar to the Pacific Ocean, might be a new menace to Christendom, and the peaceful activity of the Chinese, profitable to the nations, might, in the hands of fanatics, become a yoke upon the neck of other peoples, and the march of civilization would be arrested." Dabry de Thiersant says that these remarks made a great impression, and that they really express the feelings of the Russian Government. Whilst we do not accept the view that there is

such a danger of China's becoming a Muslim State, yet, if the statement is correct that Russia viewed the alleged increase of Islám in China as a coming danger, it would account for recent political events there. Years ago Dabry de Thiersant described China as in a state of decay, lying at the mercy of the first great Power which might covet her riches, and pointed out the danger of Muslims, in the coming ruin, forming separate states in some of the provinces. This forecast of coming events has been, in part, strangely fulfilled. It remains to be seen whether Dabry de Thiersant's estimate of the power of Islám there is correct. We doubt it.

The Muslims differ both in character and in physiognomy from the Chinese proper, and show clearly that they are a mixed race. The original source was the band of 4000 soldiers who early settled in the country. Three centuries later when the conquest of Genkhis Khan opened up a way of communication between the East and the West, many Syrians, Arabs, and Persians came to China. Some were merchants, some soldiers, and all more or less settlers. They were men strong in physique, active in habits, and they soon established themselves in the various localities in which they settled. They married Chinese women, and their descendants, the present mass of Chinese Muslims, bear marked traces of a foreign origin. The Muslim women, though not so tall as the men, are, generally speaking, more robust and vigorous than the Chinese women. As a race, these Chinese Muslims unite the good and the bad qualities of the Chinese, the Arabs, and the Turks, though they are less bigoted than the latter. They prefer the occupation of arms and commerce to the cultivation of the arts and sciences. They are very clannish, and are reputed to be honest. Owing to this unity which binds them together, and also to the concessions they make to the prejudices of the Chinese people, they enjoy the same rights and privileges as other subjects, and are not treated as a foreign body. They are agriculturists, artisans, merchants, and even officials, if they are qualified for such a position. They wear the Chinese dress—the long robe and the pigtail. Their mosques are not prominent buildings, and the minarets are kept low so as not to excite the superstition of the people. They assist at popular fêtes, and contribute to things in which they have no special interest. Those who hold high official positions even go so far as to perform certain religious ceremonies connected with the State religion. In discussions with the learned on religious matters they are careful to say that they differ from Confucianism chiefly in matters of a personal nature, such as marriage and funeral rites, ceremonial ablutions, and the prohibition of pork, wine, and games of chance. The result is that Islám is looked upon by the Chinese as a religion similar in many points to their own. A Chinese writer of the eighteenth century says: "The Arab religion prescribes for the worship of the Supreme that which Confucius did for the Chang-Ty, and borrows from Buddhism what concerns prayer, fasting, almsgiving, and certain religious ceremonies."

The Government has, as a rule, shown itself favourable to Islám; and at different periods has issued decrees to the effect that Islám has

a good object, that it observes natural and social laws, and that the differences it presents to other religions only concern simple questions of national usage. In 1384 A.D. the Emperor Tai-Tson ordered the following statement to be engraved on a tablet: "The Arab books explain the creation of the universe. The founder of Islám was a great saint, born in the West, he received from heaven thirty volumes of a book which has enlightened the world. He is a great king, the first of saints. He protected kingdoms and their people. He prescribed five daily prayers (*namáz*) and also mental ones (*d'udá*). The foundation of his doctrine is the worship of the true God. He encouraged the poor, consoled the unfortunate, penetrated into things obscure, and blessed the living. The doctrine conforms to those of antiquity and of the present."

In 1730 A.D. the Emperor Yong-Tching severely blamed a judge who had reported evil of the Muslims, and said: "The Muhammadans are all the children of the soil and belong to the Chinese family. I intend that they shall have religious liberty, for, in common with the other subjects of the Empire, they respect the laws. Religion is an affair of the conscience, with which no one should interfere."

In the year 1731 the same Emperor prohibited the slaughter of cows for food. The Muhammadans represented to him that, as they could not eat pork, they would be put to much inconvenience. He replied to the following effect:—"I have received official complaints against the Muslims, but I find them without foundation. Their language differs from ours, but then there are diverse dialects in China. The difference in their temples, dress, and manners is of no consequence. They bear good characters and show no signs of revolting. So long as they observe the social and civil laws they shall have religious freedom. The magistrates are not to deal with religious matters. In the interests of agriculture I have prohibited the killing of cows; some Muslims object on the ground that they require beef for food. It is a grave fault to disobey the Emperor. No good religion allows any one to injure others. Let the Muslims exhort themselves, correct this evil, and all will be well. I permit them freedom in the exercise of their religion; they, on the other hand, must respect the laws of the country of which they are adopted children."

An imperial decree about the same date speaks of the many Muslims who came to the State examinations, and of the good conduct of those who had become officials in the Empire. A judge who had reported evil of them was degraded. The Chinese Musalmáns, thus allowed freedom in the exercise of their religion, have lived in the same way as the other inhabitants of the country. They submit to the same charges, enjoy the same rights, yet whilst casting in their lot with the other subjects of the Empire have, as regards their religious position and their personal laws, remained a distinct community.

The Chinese term for Muslim, given about the thirteenth century, is Hoey-Hoey, or Hoey-Tsee, which means "return and submission," in accordance with the verse in the Qurán which says, "Verily, we

are God's, and to Him shall we return" (Sura ii. 151). In the annals of the dynasty of the Mongols (1260—1368 A.D.) this is the name given to Muslim converts. The Muhammadans call themselves Mouminin (believers), and Muslimin (Muslims). The name given to the religion (*dín*) of Islám is Hoey-Hoey-Kiao or Tsin-Tching-Kiao, the true and pure religion. This last name dates from 1335 A.D., and its use was formally authorized by the then Emperor. The most ancient mosque is called Tsin-Kiao-Sze, the temple of the pure religion. The ordinary mosques are called Ly-Pay-Sze, temples of the ritual ceremonies. Muhammadan writings are called Hoey-Hoey-Chou, a name applied to Arabic books and to Persian ones written in Arabic characters. On the frontier the old Turkish language is used in books.

The majority of the Chinese Muslims are Sunnis of the Hanífa sect (*mazhab*). As regards the main dogmas of the orthodox creed they are in agreement with their co-religionists elsewhere; but in speculative and philosophical questions they have been influenced by Buddhist and Confucian teaching. Living isolated for twelve centuries, in the midst of idolaters, and under a suspicious Government, the prejudices of which had to be duly considered, deprived of all facilities for reinvigorating their faith at the sanctuaries of their ancient saints, they have cultivated a humbler and more tolerant spirit than is common amongst Muslims in other Eastern lands.

They have never been able in China to assert with boldness that Islám is the one, absolute religion, outside of which there is no salvation. They have enjoyed equal civil rights with others, have qualified for and held official positions, involving conformity to certain national laws and customs contrary to the spirit of Islám, and necessitating the close study of certain philosophical doctrines alien to the teaching of Muhammad. The result is that a certain laxness in practice has been permitted, and that the dogmatic system has been influenced by philosophic ideas taken from other religions.

Briefly stated, the cosmogony of the Chinese Muslims is that when all was void and non-existent, one true Lord existed by His own essential nature. From this two uncreated marvels emanated: first the Mandate (the *kalám*, or Word, of the Sufís), which is a communication from the real substance; and secondly, reason, of which again all material forms are but emanations. The nature of man is said to be the nearest approach to that of God.

The primordial material principle was divided into the male and female agencies. The former was active, the latter in repose. These were then transformed into water and fire, and from the combination of these air and earth were born. By an eruption of air and fire the sky and the stars were formed; earth and air met together and land and sea were produced. The sky and the earth having been thus formed, fire and water commenced their natural work of the nourishment of created things. The four elements combined to form minerals and animals. The vegetable kingdom was the product of air and fire, combined with the nutritive properties of earth and water.

The creation of man was the result of the union in the primordial material principle of the male and female energies, combined with the Will of the True One.

The *'Arsh*, or throne of God, is in the ninth heaven, the *Kursi*, or seat, in the eighth, and each has many constellations around it. The seven lower heavens contain each one planet, and each has its own special function. The heaven of the planet Jupiter manifests those things which are hidden; the heaven of the planet Mars sets forth the advent of evils and dangers; the heaven of the Sun is the source of animal and vegetable vitality and of the changing seasons, climate, and weather; the heaven of the planet Venus influences the human voice, smell, taste, and form; the heaven of the planet Mercury makes dull things clear, and dark things bright; the heaven of the Moon affects the tides; the augmentation and diminution of troubles also depend on it.

All created things return to the True One. He entirely fills the earth, embraces fully the heavens, and at last all things return to the great original of all.

God created the world in six days. Adam and Eve were placed in a garden, and were told not to eat of the fruit of a certain tree. The Devil, angry because he had been ordered to prostrate himself before Adam, determined to ruin the two by making them disobedient. As he could not enter Paradise he called upon a peacock for aid. The peacock referred him to a serpent, who consented to assist him. Then follows the ordinary account of the Fall. Adam was banished to the East, Eve to the West. For three hundred years they lived apart and in darkness. At last, in mercy, God dispelled the darkness and ordered Adam to make two prayers (*rak'ats*), after which he gained some strength. Then the sun shone forth brightly, and four more prayers were said, and all trouble passed away. At noon, at three in the afternoon, and at night, prayers were said, and hence the origin of the fivefold daily prayers, or *namáz*. An angel then conducted Adam to Eve, who was then on Mount Arafat, not far from Mecca. Other angels brought a tent from Paradise and placed it on a spot where in after days the *K'abah* was erected. God then taught Adam the true religion of Islám. This instruction Adam passed on to his descendants. Noah, after the flood, did the same. In the earliest days of the Chinese Empire, Islám was the recognized religion, but a period of ignorance set in and it was entirely forgotten. In Arabia alone was the true tradition preserved even unto the time of Muhammad, by men specially qualified to do it. They may be divided into four classes. First, those who received a revelation, these are saints; secondly, those who received and who taught what was in the sacred books; thirdly, those who were allowed to add to or take from the teaching of previous saints and who were the heads of their respective dispensations—such as Noah, Abraham, Moses, David, Jesus; fourthly, those who could sum up all preceding dispensations and establish a final law. These are the highest of all saints, and there is only one such, Muhammad, the seal of the Prophets.

The Muhammadans believe in the salvation of Muslims only; but the Chinese Muhammadans say that of non-Muslims one man in a thousand and one woman in ten thousand will get salvation. They further teach that as Eve was created from a bone taken from the left side of Adam, and as the left side is inferior to the right one, women are worse than men.\* They tempt men to neglect religious duties and lead them astray. Women are said to love three things only—those who flatter them, their pleasure, and their own children.

The Chinese Muslims hold that all physical actions are the result of the immutable decrees of God, that moral acts depend on the will of the individual, who is free to choose. Each man is born with a different nature, but, whatever that nature may be, he does not the less possess the faculty of thinking and acting, according to his own will, subordinate to the power of God. The Chinese Muhammadans are, then, practically what is known in Muslim theology as Qadrians.

As regards their relation to the State, Chinese Muslims inculcate loyalty to the Emperor, and conform, in a way unusual for Muslims, to certain practices of the State religion. That religion is made up of certain rites and ceremonies performed by the Emperor, and the functionaries who undertake the duties of priests. Sacrifices are offered to propitiate the superior powers. The public officials have to take part in these observances. The Muslim functionaries, though they regard the whole thing as ridiculous and superstitious, conform to the law in their own interest and in that of their own community. They know that such concessions to paganism are absolutely opposed to the iconoclastic system of Islám, but they yield to the temptation and hope that under the peculiar circumstances of the case they may receive pardon.

The Chinese Muslims prohibit the use of tobacco, but opium-smokers are numerous amongst them. Gambling and games are illegal, but they evade this by saying that the Prophet only forbade games of hazard, and allowed draughts and chess, which depend on the skill of the player. As a matter of fact, dice, cards, and betting at cock-fights are common, and the Muslims equally with other Chinese are gamblers. Musical instruments must not be used in private or in public. Vocal music also is improper, though passages from the Qurán may be chanted at the time of prayer. Dancing is altogether wrong. It is also forbidden to make statues of men or figures of animals: but photographs are allowed.† Astrology, divinations, magic, and all calculations based on auguries and dreams, are utterly condemned. In this respect the Muslims have not fallen under the spell of the Chinese custom and practice in these matters. Amongst them-

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\* Another form of this tradition used against female education is that the bone, being a rib bone, was bent, and so the disposition of woman is by nature crooked, and any attempt by education to improve it is clearly contrary to the natural order of things.

† It is sometimes said that as the sunlight does this and not man, this pictorial representation of the human form does not come under the prohibitive law.



selves they use the ordinary Muslim salutations, but to outsiders they use the form common to all.

Education is regulated partly by the Islámic law, and partly by the State system. At the age of four years, four months, and four days, a lad begins to read the Qurán by rote. This is called the *bismilláh*. When he is about seven years old his general education begins. The mosque schools are adapted to this purpose, and the Chinese, Arabic, and Persian languages are taught. This education is carried on till the young man is twenty-one years old. Later on, provided he passes the necessary examinations, he can enter the service of the State. If the lad is to devote his life to some manual trade the course of education is different. Girls do not receive a general education.

In each mosque a tablet is suspended on which a Chinese inscription is written, indicating a wish that the Emperor may live for an indefinite time. This is regarded as an official authorization of the erection of the mosque. The mosques have no minarets, and the *mu'azin* announces prayer from the front entrance, and not, as elsewhere, from an elevated position. This is done in order not to excite the prejudices of the Chinese people.

The books composed and published by the Chinese Muslims are not sold publicly, owing to the suspicious character of the Government and the prejudices of the literary classes. It is said that the first Muhammadan book published in Chinese appeared in 1642, and that was written in order to show the points in common between Islám and Confucianism. In 1662 a large work was written, expounding the faith as made known by the early Muslim historians and theologians. At the commencement of the eighteenth century the author Lieon Tsee published works on the biography of the Prophet and on dogmatic theology. These are still the standard works on Islám. This writer has, however, been reproached for making too many concessions to the opinions of the learned men amongst the followers of Confucius. Works in Arabic and in Persian with Chinese translations also appear from time to time.

From the above statements it will be seen that Muslims in China possess much religious liberty, but that they purchase this by conforming to pagan practices and ceremonial, and by a subserviency to the prejudices of the State officials and of the literary classes, in a manner not usual amongst their co-religionists in other lands. As regards their dogmatic beliefs they may be classed as orthodox Muslims, but they are certainly lax and time-serving in their conduct and relation to others of an alien faith. Now and again they have broken out into rebellion, but, notwithstanding what men like Professor Vasilieff say, it seems very doubtful whether a body of men, who for many centuries have conformed to customs repugnant to the true Muslim, can ever become the political force which, it is said, Russia fears they may become, or are at all likely to prove a hostile power in the future developments of the Chinese Empire.

EDWARD SELL.

## THE TRUE SPIRIT OF THE MISSIONARY.

BY MR. T. E. ALVAREZ, B.A.\*

"A new commandment I give unto you, 'That ye love one another; as I have loved you, that ye also love one another.'

"By this shall all men know that ye are My disciples, if ye have love one to another."



HE measure of Christ's love to us is to be the measure—and no less—of our love to one another, and this love is to be the token, the "ear-mark" whereby *all* men shall know His true disciples. Such is the Master's will. Nor is it only in this passage that He reveals His purpose to His servants. In that great intercessory prayer in the Paschal chamber, as He pours out His soul in pleading for those whom He is so soon to leave to continue the work which He has begun, once and again that same petition falls from His lips, "That they may all be one: as Thou, Father, art in Me and I in Thee, that they also may be one in Us, *that the world may believe that Thou hast sent Me.* And the glory which Thou gavest Me I have given them, that they may be one even as We are one: I in them and Thou in Me that they may be made perfect in one; and that the world may know that Thou hast sent Me and hast loved them, as Thou hast loved Me."

Shall we not—nay, rather *must* we not—notice the great purpose in our Saviour's heart—

(1) By this shall all men know that ye are My disciples if ye have love one to another.

(2) That the world may believe that Thou hast sent Me.

(3) That the world may know that Thou hast loved them.

Truly this love has a very real place in our Master's scheme for the evangelization of the world, and with the echo of His prayer for us—for we are among those who should believe through the Apostles' words—ringing in our ears, let us consider definitely how best we may cultivate this spirit of love to fellow-workers and fellow-Christians.

I. First among ourselves—the European workers. Let us not shrink from beginning with ourselves first. In the providence of God, to us has been granted the privilege of being placed in the van of His army, and if in this front rank there is a lack of cohesion let us not marvel if behind us among our Native workers and Native Christians the breach which our unlovingness has begun may become yet wider and more marked.

Is it not sadly true that there comes in many a station only too often a rift in the lute which destroys the harmony of our corporate life. Some new arrangement of work, some difference of opinion in Committee, some detail in domestic life, some wayward or thoughtless action of a younger man or woman, some lack of sympathy or of considerateness on the part of an elder, some idle, thoughtless word, some slight misunderstanding, may give Satan such a foothold in the mission-house itself as shall paralyze our efforts when we turn to those among whom we are called to minister. The explanation is easy, that men and women who leave home and friends to seek to stem the tide of Heathenism, are not unnaturally those who will feel most strongly in many matters which they will be compelled to face. But can this be pleaded as an excuse? surely not, unless a strong will is to be in missionary life synonymous with self-will, and that must never be.

And shall we not to-day invite the Holy Spirit to search *our* hearts, here and now, that we may ask ourselves—if we are conscious in our past experience of any coolness with our fellow-missionaries—whether, if the measure of

\* This paper was one of several which were read at the Conference of Missionaries held at the C.M. House on October 13th and 14th last. Other papers are in type awaiting space.—Ed.

our love had been the love of Christ these difficulties would have arisen; whether, if we had remembered the old saying that it takes two to make a quarrel, that unhappy difference, to which we now look back with such regret, could ever have taken place. Have we not all met men and women—yes, and some of them possessed of the strongest wills—in whose lives the fragrance of the life of Christ was so apparent that the promise “nothing shall offend them” became real to us as never before, souls that are so taken up with the beauty of Christ that they have no inclination to take offence, no leisure to brood over imaginary wrongs.

And where is our remedy as we look back upon the lack of love in our past lives? (1) Is it not in a closer communion with our Master? only at His side, looking at the world with His eyes shall we see things in their true perspective, the littleness of the things of earth—the greatness of the work that those little things can mar; and when any matters come, as they will come, about which we feel strongly, have we not sufficient faith in our Almighty Father to know that if we seek His face alone in secret, and lay the matter definitely before Him, instead perhaps of wasting time in argument with each other, He has power to overrule all to His glory? How true it is, is it not? that in things spiritual the indirect way is often the most direct, and that often we may prevail with man because we have first prevailed with God. And (2) is not the remedy also in a closer fellowship with one another? True it may be that the least friction is often found where workers quietly attend only to their own duties and avoid rather than seek too intimate intercourse with one another; but surely there needs to be a time set apart day by day by mutual consent (not that fixed for household prayers), when they shall kneel together, and as the two or three agreed, claim the Divine blessing and definite answers to their prayers for the work in which they are the representatives of Christ and His Church. Only too often, alas, have differences and disappointments and misunderstandings been caused and fostered by the absence of united daily prayer among the European workers.

II. Our next point is our relation to our Native workers. I suppose none of us can pass any length of time with our Native helpers without getting somewhat discouraged, as we see how short they fall of our wishes for them. Our English ideas—above all our training in Christian work—have accustomed us to a prompt acquiescence in the plans of our leaders for which we often look in vain in our Native brethren; in our thoughts prevarication takes rank with lying pure and simple—with them we find it only too often otherwise; then we are surprised and distressed at times to find even that gross superstitions are not wholly eliminated from their minds, that among the stronger characters perhaps there are those—often the least fitted to stand alone—who chafe under even the lightest restraints, those who love the position of teachers without realizing the responsibilities that such a position entails; others again there are among our workers, and perhaps they are those about whom we feel most deeply that they seem to have lost their first love, or to be regarding as a profession (a matter only of rupees or shillings), rather than as a privilege, the blessed work of proclaiming Christ's salvation to a dying world. Yes, it is hard at times to love those whose failings are so often apparent, but have we thought of the tenderness of our Master Himself as He dealt with those who were His companions in His itinerations and in His preachings, the weak and unlearned men who, under the quiet influence of that Life, which was the Light of men, so received His mark upon them that according to the witness of others—not their well-wishers—they turned the world upside down? Under the cloak of his matter-of-fact life Philip stood revealed to His

Master's eye as one who, though he understood little, truly believed: the forwardness and the cowardice of Peter did not blind our Lord to the latent capacity of that one life. Deeper down in the heart of John than the ambition voiced by His mother, Jesus saw only a burning love and devotion to Himself. And as again and again the doubts of Thomas came to the front the Saviour could not forget how it was this same Thomas who, when his Master avowed His intention of braving death to obey the summons to Bethany, had been the first to say, "Let us also go, that we may die with Him." And even to Judas—may we not reverently say it—Jesus' failure—His Love was to the end heart-breaking in its fulness.

Let us not lower by one tittle the standard for our Native workers, let us not be blind to their faults, but let the remembrance of our Master's tenderness to His weak disappointing disciples spur us on to a new patience and a new love to them. Above all, let the remembrance of the Lord's tenderness and patience with us, the consciousness of our own shortcomings be ever with us, saving us from a bitter critical spirit, from hasty judgments, and harsh words and actions, that our sorrow and our intercessions like His may one day bring about the same results, a preparation of heart in our workers for the endowment of the Holy Ghost, which shall send them forth equipped with a new power for His work.

Let us never forget that love begets love. As far as we can, let us show that we have confidence in our workers. If mistakes are made let them see that we distinguish clearly between errors of judgment and direct disobedience. We must pray, too, that our European energy may be a stimulus to them without making us seem exacting. Above all, when we have an opportunity of commending them let us do it with a good will fervently. How often a Native worker comes to us who has tried his best, and that best is failure, and unlike our Master we look at the bad result rather than at the good intention, and he goes away discouraged and disappointed, when with a little loving counsel and a short time of prayer together he might have left us with a new, fresh hope and a deep assurance of our sympathy with him in the work he has found so difficult. Personally, I have found that living under the same roof with the Native agents and sharing in a great measure in their life day by day, has perhaps helped more than anything else to foster a very real mutual love and confidence between us, a fellowship in the Gospel which has been the very life of all our work.

III. A last word remains to be said about our fellow-Christians in the mission-field. How necessary it is in all our intercourse with them to remind ourselves that each one of us is among them "as one that serveth," to be examples to the flock rather than "lords over God's heritage." How often we are told they must be treated as children, and yet how often as we see the tokens of parental authority and Church discipline we look in vain for the love without which the word "children" loses all its force, the family feeling of close union in Christ Jesus, which we notice so continually in the dealings of our Lord with His disciples. Of many of them it is only too true that "they say and do not." Such inconsistencies of life and conversation meet us at every turn, such terrible falls in those whom we believed to know by experience the saving and keeping power of the Lord Jesus Christ, such dissensions, such suspicion of one another, such deceit and hypocrisy, such superstition, such coldness to the needs of the Heathen in darkness round about them, that we are tempted often to wonder where in their lives we are to look for any likeness to that Master whose name they bear. But there are others—are there not?—in whose lives we see God's Spirit manifestly working. Shall not what we

see in them lead us on to a fresh faith for the others—a “faith that worketh by love”? Shall it not lead us to sanctify ourselves for their sakes to the ministry of intercession—alone, away from the romance and enthusiasm of prayer-meetings, in the secret place, pleading with God for those whom He has laid upon our hearts.

It is a sad thought that has been coming over many of us, perhaps, during our stay in the homeland, that *we* are more responsible than we had thought we were for the condition of the Native Christians. Often when God sends a time of revival, He begins with the leaders—and maybe that is why He has called us here, that with a sense of shame and humiliation for the past, yet with a confidence that He is going to show us “greater things,” He may send us forth with a fresh desire to be living messages to our people of the Love which never faileth. If that be the only result of this our Conference together, believe me, it will not have been held in vain.

## THE SPIRITUAL EXPANSION OF BUGANDA.

### THE NARRATIVE OF A JOURNEY TO TORO.

BY BISHOP TUCKER.

(Continued from page 35.)

**M**Y programme of work included visits to two of our most advanced outposts—Katwe on the Albert Edward Nyanza, and Mboga on the western side of the Semliki River and close to the outskirts of Stanley’s great forest. Visits to both these places would entail at least 300 miles of walking, but I felt that my journey to Toro would fail of one of its chief objects if they were left untouched. I was anxious to see to what extent openings were presenting themselves in both these directions and how far development is possible. It was with this object, in view that on Thursday, July 28th, Dr. Cook, Mr. Buckley, and I started on our way to Katwe.

After leaving the capital of Toro we marched for some two and a half hours through fields and banana plantations in a high state of cultivation. It is evident that there is a large population in these country districts, presenting a most favourable field for work. Our destination was the country place of Nkodjo, the brother of the King. He is a most interesting man, in features he is intellectual looking—his expression being bright and attractive. In stature he is small, but his bearing is distinctly that of a chief or a man of rank. The story of his conversion is a very interesting one. Until he had heard the Gospel his life was a very wild and unrestrained one—drunkenness and debauchery were its main features. But Christ found him, and he was arrested in his wild and mad career almost with the suddenness of a Saul of Tarsus. It has not been merely a change in the outward life. It has been that—a complete abandonment of the old sins—but it has also been a great inward and spiritual change. A love of God’s Word and work, a love for God’s people and a zeal in His service, are the distinguishing marks of the new life. He has learnt to read and is very earnest in getting others taught. He has built a church and maintains a teacher.

As we drew near to his place we found that a wide and deep swamp lay in our path. We could see on the further side the chief and his people waiting to greet us. Indeed, so eager were some of the people to be the first to welcome us that many plunged into the swamp and met us half-way. A strange place truly in which to exchange greetings. Nkodjo, on our emerg-

ing from the swamp, met us and explained that we had come by the wrong road. The day before he had had a swamp bridged for our convenience, so that had we travelled by the road by which he expected us it would have been possible for us to reach our destination on dry ground. Shortly after our arrival we all gathered in the church for a service of prayer and praise. Mr. Buckley gave a short address. In the afternoon Dr. Cook treated a large number of sick people and performed one or two operations with complete success. The number of readers at this place is daily increasing, and on the arrival of the next consignment of books there will be a large accession to the ranks of those seeking baptism.

On leaving Nkodjo's we bent our steps towards Butanika, the country place of the Katikiro of Toro. Our road lay along the base of Ruwenzori, whose crest was still hidden in the clouds. The scenery, however, was wonderfully beautiful, hill and wooded dale succeeding each other in infinite variety. On every hand were banana plantations and fields of beans and potatoes, evident tokens of an industrious and numerous population, whose houses were dotted about in all directions. Our journey was nearly half completed when Jeremia, our Muganda teacher at Butanika, met us with a number of his people. Soon messengers from the Katikiro, with his greetings, came rushing up the hill we were descending. These were at once sent back with our salutations. And so we journeyed on until at length Butanika was reached at about 1 p.m. The Katikiro and the members of his household gave us a very warm welcome.

It is evident that we shall have here a centre from whence a considerable influence upon the country round will be exerted. The conversion of the Katikiro was almost as remarkable as that of Ndokjo. He used frequently to go to church for the purpose of scoffing and jeering. But on one occasion the Word of God came home with deep conviction to his soul. An interval of quiet in his home passed, during which he was visited by the missionary, whose words had been used of God. Then came a public confession of Christ as his God and Saviour. Now he is very earnest in the work and does all he can to help it forward. A church has been built at Butanika, which will accommodate 120 people. Three teachers are at work here.

Two days were spent at the centre of work, during which Dr. Cook was very busy; a large number of sick were crowding in upon us as soon as it was known that he was accompanying me. On Sunday, July 31st, the regular services were held in the church. I preached in the morning, and the Doctor in the afternoon. There were fourteen communicants at the service of Holy Communion. I hope that ere long it may be found possible to station a European missionary at Butanika.

On Monday we resumed our journey at 6.15 a.m. Our way lay through scenes of great beauty. Ruwenzori was clearer than it had been for some days, although to our deep regret the snow was still hidden from view. Several rivers having their sources in the mountain crossed our path, one of which (the Mpoko River) the porters found great difficulty in fording. After a great deal of shouting and needless excitement, all our loads were safely landed on the further bank. One box, however, of Dr. Cook's fell into the stream and was almost submerged for a while, but no great damage was done. Wide-stretching plains now came into view. Marching was easy, and a considerable distance covered (something like two and twenty miles) ere our camping-place was reached.

Here, as night fell, a most curious sight presented itself. Close to our camp was the trunk of a tree standing like a high column fifty feet high. It had evidently been struck by lightning. The top lay upon the ground. The summit of the trunk, however, was on fire, and as darkness closed in,

the sight was a very weird one, the flames rising and falling with the rising and falling breeze.

Makokia was our next camping-place. This is a village of the Bakonja—a people who dwell mostly upon the slopes of Ruwenzori. They are physically a fine race, but low down in the scale of civilization. At present little or no work has been done among them, mainly on account of the paucity of trained Toro teachers. Our camp was just above the village and in full view of the Albert Edward Nyanza. A storm was evidently brewing; dark clouds quickly gathered and continuous flashes of lightning in the distance told of its wide-spread character. It was not long before it burst upon us with high wind and heavy rain. The peals of thunder as they echoed and re-echoed on the mountain were very grand and awe-inspiring. For an hour the storm raged and then gradually died away in the distance. A calm and quiet moonlight night followed. The next day we commenced our march into Katwe. The journey was a long one—twenty-five miles—but the road was an easy one, mostly on the plain. Occasionally, when any ascent was made, the path led us along the edge of the crater of an extinct volcano. We passed several with water, either salt or brackish filling up the cavity of the crater. It is evident that at a very recent date, geologically speaking, the whole of this district was a series of active volcanoes.

At about 3 p.m. we arrived at our destination, Katwe, and were invited by the Sudanese officer in charge of the garrison to take up our quarters in the fort. This we were glad to do, as the buildings afforded shelter both from the sun and rain. The garrison of this fort and that in Toro were the only ones who remained loyal during the mutiny. This is a fact which speaks highly for Captain Sitwell's treatment of his soldiers and of the wisdom with which he dealt with them in the situation created by the lamentable events in Buganda. It is a remarkable fact that at the very moment when we were being hospitably entertained by the Sudanese of Katwe, their companions in arms were being besieged at Mruli, on the other side of Buganda.

Katwe, it will be remembered, was the scene of a battle some months ago between the mutineers of the Congo Free State and the garrison of which I am writing. The officer in charge (a Sudanese soldier) showed us with great enthusiasm how the Manyuema came on in their hundreds and how completely they were beaten. It was evident that a very gallant defence was made. The position of the fort is undoubtedly a very strong one; it stands on a neck of land which divides the Albert Edward Nyanza from the Salt Lake and can only be approached from the east or west. Nevertheless, the small Sudanese garrison who held the position greatly distinguished themselves in beating off an enemy who outnumbered them a hundredfold. In doing so they saved Toro from an inrush of Manyuema who would have carried fire and sword wherever they went.

An extract from my journal will give some idea of our surroundings at this most interesting spot:—

*"Katwe, Albert Edward Nyanza, August 3rd, 1898.*

"We are now at the most advanced outpost of British civilization in Central Africa. Our camp is on the shore of the Albert Edward Nyanza, in the midst of scenes of wonderful beauty. As I write I have the lake in full view. The hazy distance reveals dimly across the gulf the mountains of Ankole. To the right the Congo Free State stretches away both north and south, with undulating hills broken by belts of forest in the middle distance; whilst on the far horizon a great mountain range can faintly be seen. Behind me (and I turn to gaze upon its strange yet exquisite beauty) is the Salt Lake, which supplies the people of many countries far and near with one of the most prized of the commodities found in these regions. The lake itself lies in a crater of an extinct volcano. Its shores

are fringed with trees of various kinds; the wild date palm predominating. Above the most distant wall of the crater, in the dimness of the hazy atmosphere which at this time of the year seems a peculiarity of this district, can be very faintly traced the outline of the great Ruwenzori range; 'the jealous clouds,' alas! hide the snow-capped peaks from view. To the eastward lies the road by which we have just entered Katwe. Near it is the native village and the homes of the Sudanese soldiers, signs of life giving a human interest to a scene which otherwise would be almost oppressive in its silent and solemn stillness."

The morning of the day after our arrival was taken up by a visit to the native village, where Dr. Cook treated a number of the sick. In the afternoon the Doctor and I chartered the largest "dug-out" we could, and paid a visit to one of the islands of the Albert Edward. At 3 o'clock we started, our canoe being propelled by four paddlers. The Lake was very calm, and in about half an hour we found ourselves close to the shores of the island, where several Natives were moving about. Instead, however, of the paddlers taking us to the nearest point which seemed to be the natural landing-place, they took us round a headland towards the further shore of the Lake. What was our surprise, on turning the corner, to find ourselves in the midst of a small town which was built almost at the water's edge. It was evidently inhabited by fisher folk; boats and canoes in large numbers were drawn up on the shore. A number of men were regarding us with a friendly kind of curiosity, whilst the women we could see were peeping at us from the doorways of their houses. We were not long in landing and in making our way to the chief's enclosure, to which we were guided by one of the crew of our canoe. The chief himself quickly made his appearance. He greeted us in a very friendly fashion, and at once ordered mats to be brought. Upon these we sat, and without delay entered into conversation with the men who were quickly gathering around us; Lubeni, our Mganda teacher, acted as interpreter. In a very little while we were able to count about 200 men who had come together to see the first missionaries who had ever reached their island home. It was evident that the island, although small in area, was very thickly populated. At least a thousand souls were living together in this most interesting fishing village. Before our visit came to an end, the aged father of the chief (who was quite blind) was led out of a neighbouring house to greet us. He was evidently regarded with great respect by the principal men of the place. Dr. Cook examined his eyes, and found him suffering from cataract. He offered to operate if the old man would come across to our camp. He promised to do so, and expressed unbounded delight at the prospect of a restoration of sight.

We inquired whether there were any readers on the island, but the reply in the negative did not surprise us. The chief, however, asserted that, should the operation for cataract be successful, not only he, but all his people, would do their utmost to learn the things of God. With this answer we were obliged to content ourselves. The rising wind warned us that if we did not wish to spend the night on the island, it was necessary to re-embark with all speed. This we did, regretting that it was impossible to stay longer with so interesting a people. Much earnest prayer will, I hope, be offered up on behalf of these islanders. I trust that ere long it may be possible to send teachers from Toro. If once the Gospel gains an entrance to this island, the whole population will, I feel sure, be quickly won for Christ. May God grant it!

On the following morning we waited anxiously for the appearance of the blind chief; but, alas! for human weakness, he failed to come. Evidently he had been dissuaded from trusting himself to the hands of the white man. Possibly the influence of the native medicine-men had been brought to bear upon him, and so he is condemned to bear yet longer his burden of physical



and spiritual blindness. The few remaining hours of our stay at Katwe were spent in a walk across the frontier of the Congo Free State. As we crossed the border one could but breathe a prayer that ere long the Gospel of Christ might find an entrance from the east, as it has already done from the west. That such a consummation is, from even a human standpoint, not only a possibility, but a great probability in the immediate future, is one other illustration of the spiritual expansion of Buganda, of which the work in Toro is the latest and brightest example.

Leaving Katwe on August 6th, we started on the following morning for a village on the slopes of Ruwenzori, where we have two teachers at work. The journey was a very trying one for our porters, as a great deal of mountain climbing had to be done. After leaving the plain where we had been encamped, we struck up one of the great spurs of the mountain, and for two hours our journey was one continual climb. As we rested from time to time we were entranced with the views which on every side met our gaze. The Albert Edward Nyanza was the principal feature in the landscape. We could trace its outline far away into the distance, until it was lost in the haze beyond. On either hand were deep ravines, whose rugged sides were varied here and there by clumps of wood, or by a mountain torrent. Clouds rolled among the peaks, which reared their heads heavenward. Deep shadows in the cavernous recesses of the hills added mystery and solemnity to a scene weird and striking in the extreme. Occasionally we caught glimpses of cultivated patches which told of human life, and the question rose almost involuntarily to our lips, "Was it possible that to these recesses of Mount Ruwenzori the Gospel had penetrated, and that in these dark valleys the work of Christ was gaining ground?" Yes, thank God, it *was* possible! Even in these mountain chasms there were men to be found who had left their pleasant homes in Buganda to carry the Gospel of our Lord and Saviour Jesus Christ to those who had never heard of the love of God, and whose lot was cast in these comparatively wild and lonely glens.

After attaining an elevation of more than 6000 feet, gardens and banana plantations came into view, and in a little while we were joyfully greeted by our teachers and a number of the readers. A little later the chief (Kasamia) met us, and we were rejoiced to find in him a man who was taking a real interest in the work. On arriving at his house we found it filled with people reading—some were Gospel readers, and others in the earlier stages. A short service was held, and we spent the day in cheering and encouraging the chief and teachers in their life and work. Our heart went out towards those who were under instruction with a view to baptism in a way which I find it hard to describe. The providence which had brought to them the Gospel of Christ was marvellous in our eyes. We could but thank and praise Him with full hearts, as we saw evident tokens of His work of grace in the congregation which gathered together in the evening for the worship of God. Verily,

"God moves in a mysterious way  
His wonders to perform."

On August 9th our path led through a perfect jungle of long grass. At times we were obliged to grope our way as through a tunnel. Occasionally we would emerge into the light of day, and find ourselves on a rugged hillside. Then, after walking for a while as though released from a prison, we found ourselves plunging once more into grass ten and fifteen feet high. On one of these occasions we found the path getting decidedly swampy, and from the noise of many waters we became conscious that we were nearing a considerable river. It was the Mpoko River, which on our way to Katwe

we experienced some difficulty in crossing. I hurried forward, hoping to be in time to stop the porters from attempting a passage until proper precautions had been taken to secure the safety of our loads. Alas! I was too late, and arrived just in time to see one of my boxes being carried away by the torrent, whilst the men stood helplessly looking on. I at once dispatched a party at full speed along the river bank in pursuit. I was hopeful that it might be carried into some quiet pool a mile or so down the river and be recovered. In the meanwhile I crossed to the further bank, and waited anxiously for news of my lost property. The box contained the whole of the sketches which I had been able to take since leaving Mengo, and much other property that I could ill spare. After a delay of about half an hour I was delighted to hear of the recovery of the box. In a little while it made its appearance. Alas! for my sketches, they were in a terrible condition. The box was full of water, and everything was saturated. However, I was determined to take the spoiling of my goods cheerfully; so, singing in as musical a voice as I could assume, under the circumstances—

“Oh! let us be joyful,”

I proceeded to spread out in the sun upon the rocks of the river bed my half-spoilt property. The sun worked wonders, and in an hour or two I was able to repack my damaged box and to proceed to overtake my caravan.

On the following day we arrived once more at Butanika, where forty more Mateka were sold, making a total of seventy during our two visits. It was a great pleasure to hear of increased interest in the work, and of additions to the number of readers. Another march of some twenty miles brought us back once more to Beterikemu, the capital.

Having thus brought to a close the first of the two expeditions planned on our arrival in Toro, we soon commenced our preparations for our second journey—that to Mboga. It was not very long before difficulties presented themselves. It was evident that our Baganda porters were getting tired out and were longing to get back to their own country. This feeling had indeed manifested itself previous to our starting for the Albert Edward Nyanza. Things, however, now came to a crisis. About midnight on Saturday, August 13th, our headman roused us up with the unwelcome news that fourteen of our men had during the night “made tracks” for Buganda. In the pitchy darkness it was clearly impossible to take any steps with a view to induce them to return. We were obliged, therefore to accept the inevitable, and regard those men as lost to us. On Monday morning, however, we were startled once more with the intelligence that sixteen men and a headman had decamped during the night and taken the road to Buganda. Our caravan, of course, was now completely broken up, and before we could possibly move in the direction of Mboga it would be absolutely necessary to engage fresh porters. They were very scarce. The war-drum had been beaten a few days previously, and an expedition had been sent against Kita-Kwenda. Until its return porters would be difficult to get. The king, however, very kindly came to our assistance, and on Tuesday morning twenty Batoro porters stood in our courtyard ready to shoulder their loads.

At nine o'clock we started on our way to our first encampment. The day was bright and fresh, but inclined to be showery. Our path lay in a northerly direction, and took us in the midst of quite a series of extinct volcanoes. The crater of each one was perfect in form and generally filled or partially filled with water. These regions must in the old days have been very lively with volcanic fires. After a two hours' tramp we came to the edge of the Toro plateau, where a very rapid descent is made of nearly

2000 feet. Rushing streams and rugged rocks were the principal features of this part of our journey. As we descended the escarpment we could feel that we were getting into a warmer and closer atmosphere—into a climate, in fact, very different from that of Toro.

Our second day's march was a very trying one for the men. The road was very rough and hilly, and took us through an immense amount of long grass, ten and fifteen feet high. The third day's march, however, was a still harder one for the porters, but it was an intensely interesting one to us. For some three hours we climbed continuously, with the grandest mountain scenery on every hand, until, as we reached our highest point, a view burst upon our sight surpassing anything we had yet seen of natural beauty. To our left, that is to say, in a southerly direction, were the rugged slopes of the mountain (Ruwenzori), upon one of the shoulders of which we were then standing, one slope showing behind the other in endless range, until the most distant faded away in the haze beyond. To the north, any distant view was cut off by one of the lower peaks rising up in solitary and solemn grandeur, but in front of us the most entrancing vision spread itself before us in panoramic beauty. Two thousand feet below us we could trace distinctly a large extent of cultivated and presumably inhabited country. Here and there a dark winding thread-like line showed where the mountain streams were making their way to the lower levels of the country. About three miles away, at the base of one of the most rugged slopes of Ruwenzori, a great column of what looked like smoke or cloud rose in the quivering air. It was the steam of the boiling springs of water which, heated by the volcanic fires of which we see traces all around us at this point, burst forth, to the wonder and amazement of all the natives who see them for the first time. Interesting as this sight was, our eyes involuntarily sought and rested upon the dark mass of black forest, which in the distance stretched westward as far as the eye could reach. It was the Great Forest through which for so many weary months Stanley groped his toilsome way. Between us and it the Semliki River, which connects the Albert Edward with the Albert Lake, glistened with the brightness of burnished silver as we were able to trace here and there its snake-like windings. Altogether the scene was one which we shall not readily forget. We could have lingered long gazing upon it. But the fresh breeze warned us that in our heated condition a longer stay would be dangerous. Very reluctantly we commenced to descend into the valley beneath. It was a steep and rugged path at first, but after slipping and sliding for a considerable distance it became easier, and we quickly found ourselves in the centre of a native village in the valley below. It was a village of the Bamba people, who dwell mostly on the western slopes of Ruwenzori. Our tents were soon pitched, and we commenced at once to make friends with the villagers. The Bamba seem to be a simple, kindly race, intelligent, but certainly low down in the scale of civilization, much lower than the Batoro or Banyoro. We discovered one man, however, who had learnt, or rather was learning to read. In the afternoon we paid a visit to the hot springs. Several of our village friends accompanied us, all eager to show us the wonder. On the way we passed through large banana plantations and gardens showing signs of careful cultivation. On reaching the springs we found them situated at the edge of a thickly wooded dell. The water was certainly boiling. It was continually bubbling up and flowing down a gentle slope towards a swampy piece of ground some distance away. The Natives hollowed spaces in the ground into which the water flowed. These were used as baths by such as were suffering from skin diseases. There seemed to be a good deal of sulphur in the water, and I believe many suffering ones have been cured by its free application.

The next day came the passage of the Semliki River, some seventy or eighty yards wide. There is a swift current, and it requires considerable skill on the part of the canoe men to steer the frail craft in which the crossing is made from side to side. On reaching the river we were detained some time on the bank by a "hippo" taking up a position highly favourable for upsetting any laden "dug-out" that might come in his way. A few shots, however, soon sent him to seek for other game higher up the river, and in two hours our caravan found itself on the further shore in safety.

On August 21st we commenced our march in to Mboga. After an interesting walk of some three hours we halted in open clearing for some refreshment. Whilst preparations were being made for a cup of tea we discussed the question as to how near we were to our destination and whether we were expected by our teacher Apolo and the Christian readers. The question was answered for us. Just where the path emerges from the long grass we heard the sound of many voices. In a moment or two there burst into the open space in which we were seated a crowd of young men and boys. Apolo, our teacher, was at the head of this little band of Christians. They made a rush at us with shouts and cries of warmest welcome. I had three or four attempting to hug me at once. My hat was knocked off, and I seemed in a fair way to be torn in pieces. It was a long while before quiet was restored or these dear lads ceased to thank us for coming to see them. I have had many a warm welcome in Uganda on visiting this or that Mission station, but never have I experienced anything like the warmth of welcome which was extended to me by this little Christian community on the outskirts of Stanley's dark forest. On resuming the march we found that we had yet some distance to go, but the time seemed very short in the company of our warm-hearted friends. Messengers from the chief met us continually with his greetings. At last he himself came into view at the top of the last hill with a number of his followers. On reaching Mboga itself another enthusiastic welcome awaited us. At length, almost overwhelmed with congratulations and thanks, we reached the chief's house and rested for a while. Then came a short service of prayer and praise, and we adjourned to our tents, which had been pitched near the church.

It will be well now if I attempt to give in brief outline some account of how Christianity came to this out-of-the-way place—some 300 miles from Mengo, and on the outskirts of the Great Forest. Although so many rivers and swamps, so much wilderness and jungle, so many obstacles of various kinds lie between, yet the Gospel of our Lord and Saviour Jesus Christ has overcome them all, and has penetrated even to this remote region. The instrument has not been the European missionary, but the Native evangelist from Buganda. The Gospel was first of all preached in Toro. In Toro some of the people of Mboga, who happened to be residing there—the chief, among others—heard it. This led to Baganda teachers being sent across the Semliki River and settling amongst them, in whose hearts the seed had been sown. The little community of readers increased rapidly, and the desire for a knowledge of the Word seemed to be spreading, when the followers of the Lubari superstition made a desperate effort to extinguish the light that seemed burning up so brightly. The chief, Tabola, was won back to his old allegiance, and at the instigation of the Lubari priests forbade any one to read the Christian books. Many, however, had found the Word of God suited to their taste, and continued their reading in secret. Several readers were caught, and in some cases cruelly beaten. Still, however, reading went on. The Baganda teachers were in hiding, but were secretly supplied with the necessities of life by those who would not desert them in their hour of need. Tabola, the chief,

consulted one of the diviners of Lubari as to their whereabouts, and was told that they had returned to Toro. Discovering later, however, that this was not so, and that he had been deceived, he flew into a violent passion and declared that the Lubari priests were rogues and liars, and that he would have nothing more to do with them. He stated further that the God whose followers he had been persecuting was a God of truth, and that He should be his God.

The persecuted believers, with the leader, came out from their hiding-places, and reading went on openly once more. A church was built, and everything seemed prospering, when the Manyema mutineers broke into the country and swept everything before them. The church was burnt, as well as the chief houses; indeed, the whole country was devastated, and once more the Christians sought refuge in the long grass.

With the passing of the mutineers came a return of prosperity, which received another blow by a most unexpected incident. This was nothing less than the arrest of Apolo, the principal teacher, on a charge of murder. It came about in this way: a spear had been left outside the house of a Christian woman named Mariamu in a most awkward position; an alarm of some sort was raised outside, and the poor woman rushed out, tripped, and fell, impaling herself on the spear. The whole thing was a pure accident. Apolo, however, happened to be passing near the spot, and hearing the groans of the poor woman went to her assistance. Seeing her desperate condition, he called some men near by to come to his help. On seeing what had happened, they accused him of murdering the woman. He was brought before the chief, who sent the prisoner with his accusers to Toro. Owing to the absence of the officer in charge of the district, he was kept in prison for some time; but on the arrival of Captain Sitwell, he was discharged without even the formality of a trial.

It would be impossible for me to speak too highly of both Apolo and Seduraka, our two teachers at Mboga. The former has suffered much for the cause of Christ. He has had false accusations more than once made against him; he has been in the chain gang, as well as in prison; he has been beaten, and suffered the loss of all his property. Actually, while in prison, he taught his fellow-prisoners to read. He has given up the comforts of home, and the comparatively luxurious life in Buganda for the isolation and hard living of a strange land—and all that he may bear his part in the work of evangelizing the Heathen.

Nor is Seduraka one whit behind his brother in evangelistic zeal. When he visited Buganda a short while since, his friends said to him, "Surely you are not going back to such an out-of-the-way place as Mboga?" "Yes, I am," he said; and when he persisted and commenced to make preparations for his journey, they seized him and tied him, declaring that he was a madman. He managed, however, to escape from their clutches, and is now at work at his old station. I would that there were many such madmen in the world as Apolo and Seduraka. It is largely owing to their steadfastness and zeal, to their courage and fidelity to their Master, that the work at Mboga has assumed its present dimensions, and is so bright with hope for the future.

As soon as possible after our arrival Mr. Buckley commenced the examination of the candidates for baptism and confirmation. It was with the greatest interest that I made the acquaintance of several of these. Amongst them was Elizabeti, who had sheltered the teachers at the risk of her life, and who had supplied them with food when hiding in the long grass. She had been flogged more than once simply because she would not give up reading. Her husband, who at first was greatly opposed to Christianity, was

amongst those whom Mr. Buckley examined and passed for baptism. The last of the candidates was Tabola, the chief who was formerly the persecutor. His answers, Mr. Buckley assured me, were quite remarkable in their accuracy, and being satisfied as to his being a changed man he, too, was passed.

Reading is not confined to Mboga. It is now spreading to the very borders of the Forest. On Tuesday, August 23rd, we visited a neighbouring chief named Opedi, who is now one of our readers and whose people are eager to be taught. Here there are more than sixty men and women under instruction. A church will shortly be built, and a teacher either from Buganda or Toro will, I hope, be in residence.

On Wednesday, the 24th, the first baptismal and confirmation services ever held at Mboga took place; the former in the morning, the latter in the afternoon. Thirteen souls were baptized and seven confirmed. It was a day of great joy. The happiness of these people, who have suffered so much, was apparently brimming over. They seemed scarce able to contain themselves. The chief, suitably named Paulo, gave a feast in the evening, and there was general rejoicing. Certainly Christianity has made a great difference in the lives of these people.

It would seem that in the providence of God Mboga has been chosen as a starting place for work amongst the dwarfs of the great forest. There we are actually in touch with them. Two were brought to us—a full grown woman and a youth about seventeen years of age. The former was forty-three inches high and the latter only thirty-eight inches. We endeavoured to get from them some idea of their language, but not with much success. Seduraka has undertaken to teach them to read, and I have little doubt but that in a few months' time they will, at any rate, have mastered the Mateka. Paulo, the chief, has promised to build a house for a European missionary, who might come from Toro and stay two or three months at a time. He would then have abundant opportunities of making expeditions into the Forest, which is only distant about an hour's march, and getting in touch with the dwarfs in their own homes.

Gladly would we have stayed longer with our loved friends at Mboga, but it was impossible. The time had come for us to bend our steps once more in the direction of Buganda. On the morning of August 24th, at daybreak, we knelt down in the teacher's house with the chief and a number of the other Christians around us, and pleaded at the Throne of Grace for a blessing upon those who, in so remarkable a manner, had been gathered into the fold of Christ and whom we were leaving behind with so much regret. We walked together as far as the long grass, and there our "good-byes" were said. Our hearts were very full, and we went on our way thanking and praising God for all that we had seen and heard of His work of grace in the hearts of His people.

Five days' marching by another and an easier road brought us once more back to the capital of Toro. There we found that the expedition to Kita-Kwenda had returned, and arrangements had been completed for a confirmation. This was held on August 31st, when seventy candidates received the laying-on of hands. There were eighty-seven communicants at the service of Holy Communion which followed. These happy services brought our stay in Toro to a close.

The following are the statistics showing the present condition of the work: *Churches*, twelve, having sitting accommodation for some 3000 worshippers. *Teachers*, Local, forty-five; Church Council, twenty-two; total, sixty-seven. *Communicants*, 100. *Mateka* and Gospel readers, 2000. Contributions for Church purposes for the last nine months, 240,570 shells, value Rs. 800 (53l.).

We started on our return journey to Mengo on September 1st, and travelling by way of Bukumi in southern Bunyoro, fifteen days later arrived

at our destination, having been absent some two and a half months. During that time we had tramped between seven and eight hundred miles and been enabled to carry out our complete programme of work without sickness, accident, or hindrance of any kind. Of a truth the good hand of our God was upon us, and to Him be the praise and the glory.

And now, as I commenced so would I close, by again drawing attention to the great opportunity which lies before us in Toro and the adjacent countries. It will, I think, be acknowledged that the spiritual expansion of Buganda is a reality. The Church has in her a force and an energy which is making itself felt in the regions beyond.

With regard to the opportunities in Toro they seem to be unlimited. There we have a country as large as Buganda, with a population as numerous, and with a system of government exactly similar. The converts are giving themselves to the work of the Church, and are as ready as the Native evangelists of Buganda to go forth to tell to their fellow-countrymen the glad tidings of the Gospel. The king of the country is a Christian, a communicant; the principal chiefs are either baptized or reading for baptism. There is a thirst for the Word which is every day growing more intense. In a word, after looking at the work all round—after having seen something of the spirit of which the people are possessed, after having followed in the footsteps of the preacher and the teacher in these regions for weeks, after having witnessed the reality of the Christianity of those who have been converted, I say, without hesitation, bearing in mind all this, and remembering what God has done in Buganda during the last ten years, and what He has promised to do in answer to believing prayer—that we are within measurable distance of the evangelization of the whole Toro confederacy. Nay, more, I see no reason why Ankole should not shortly be entered (Toro is the door of Ankole), nor why, within a comparatively short time, work may not be commenced among the dwarfs of the Great Forest, nor why all the western shores of the Albert Nyanza should not be evangelized, nor even why the Central Sudan should not be entered.

So far as the Native Church is concerned one has little doubt—the only element of uncertainty in the situation is whether from the Church at home there will be those forthcoming who will take in hand the necessary work of training, of translating, and organizing, as needs arise, and opportunities present themselves.

Here is a fit enterprise for the commemoration of the Centenary of the Church Missionary Society—an enterprise more glorious than words can describe, an enterprise that might well fire the ambition of the most ambitious, that might well satisfy the craving of those whose longing desire it is to follow in the footsteps of their Divine Lord and Master, and to devote their lives to the winning of those souls whom He has taught them to love, an enterprise which, if undertaken in the spirit of Christ, bestows upon those who engage in it deeper joys and greater blessings than any other service in which man can possibly be engaged. Is it to succeed, or is it to fail? It lies very much with the Church at home to say. The command is clear, the need is urgent, the door is still open. Surely all who love their Lord and Master, and who do not respond to the call will have to answer to Him at the last day as to why they stayed at home.

“Christian, hearken! none has taught them Of His love so deep and dear, Of the precious price that bought them, Of the nail, the thorn, the spear. Ye who know Him, Guide them from their darkness drear.	Haste, oh! haste! and spread the tidings Wide to earth's remotest strand, Let no brother's bitter chidings Rise against us—when we stand In the judgment— From some far forgotten land.”
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## A NEW OUTPOST ON THE FRONTIER OF TIBET.

LETTER FROM MR. W. KNIPE.

*An Hsien, Sz-chuan, Oct. 3rd, 1898.*

N this letter I must first tell you a little history of another Mission before going on to speak of our own work. I expect you all know something of Miss Annie Taylor's Tibetan Pioneer Mission, and of the unfortunate disagreements which led to the splitting up of the band. You probably also know that Mr. Cecil Polhill Turner, of the China Inland Mission, who had already been working among the Tibetans in Kentsuh province, was asked to go out to Darjeeling and see what could be done. Eventually he became leader of the young men, and as he was still a member of the China Inland Mission, arrangements were made whereby those with him became associates of the C.I.M., and came round to China to seek entrances from this side.

After having studied a certain amount of Chinese to enable them to give the Gospel to the Chinese in the border towns as well as to the Tibetans, a move was made to Song-pan, the place where Mr. and Mrs. Turner met with such rough treatment in 1892. But on settling down there they found that the Tibetans who came about spoke a different dialect from what they had been studying at Darjeeling, and instead of being able to launch out into direct evangelistic work all round, their only opportunities of speaking with freedom were the few guests who, coming from the interior, spoke the dialect of Lhasa, the capital of the country. They also found that there is little direct communication with Lhasa from Song-pan, and that their work in Song-pan would have very little influence in the interior, not so much as work on the Indian border. So they were somewhat disappointed. Subsequently Mr. Turner went south to Ta-t sien-lu, which is another of the highways into Tibet, and he has there opened a Mission station, as being in some ways better adapted for their work.

Now they are withdrawing from Song-pan, and have asked our C.M.S. West China Mission to take over the house there, and carry on the work. This proposal has been before us for the greater part of the year, and the general opinion has been that we ought

to accede, and a letter was sent home to the C.M.S. Committee in March advising them of the proposal and of the opinion of the missionaries. A few days ago a reply came from Salisbury Square approving of the extension of our work to Song-pan.

There is no doubt about the suitability of Song-pan as a centre for reaching Tibetans. There are thousands of them living in villages north-west and south of the place, and by going only a few miles away from the town Tibetan life is found as rude and simple as if there was no Chinese civilization close at hand. The opportunities for preaching are abundant, and the need is just as great as, or greater than, in the far interior. For the Gospels and many tracts have been printed in the Lhasa dialect, the book language of the country, while nothing has been done for these border tribes. Here is a large needy field appealing to us, and in the name of God we are ready to take up the work.

Some time ago I wrote to our Local Committee asking leave to go up to Song-pan for two months to study Tibetan with the brethren there before they leave for Ta-t sien-lu. Having formerly spent more than a year up at Song-pan while Mr. and Mrs. Turner were at home in England, I feel the more called upon to take up work there again. Hence my application. The Committee have granted my request, so I leave home in a day or two, and shall stay at Song-pan until about the end of November, returning to An-hsien early in December. I am commissioned by our Local Committee to make arrangements for the taking over the house and its effects, and to report on and make suggestions about the carrying on of the work. It is very possible that I shall also return to Song-pan next year to take up the work; but that rests with the Committee to decide on after I have made my report.

But we must not only occupy Song-pan, which is at least 180 English miles from our nearest station Shih-Tsuen, we must also occupy the road thither. There is a large town sixty miles west of Shih-Tsuen, 120 miles south of Song-pan. We must have premises and missionaries there to facilitate communication. Premises were rented in this town, Mao-cheo, six years ago, but



through the opposition of the mandarin there the house was never occupied, nor has the deposit-money been returned. Besides the Tibetans there are also aboriginal tribes called Man-tsi, using the Tibetan alphabet, but speaking a totally different language. They occupy the hills and valleys in the west of the province. I saw a good deal of them when I went with Mrs. Bishop to Somo. They have very little intercourse with the Chinese, and are not in the way of hearing the Gospel.

To reach the Man-tsi we shall need to open two other centres at Wei-cheo and Li-fan-ting. Both these are Chinese towns visited by the Man-tsi who dwell on the mountains round about. You will see that there is abundance of new work inviting us, besides all the cities and villages which the Chinese occupy, and which are without evangelists other than a passing visit.

Some have been asking about our return to England, but our thoughts are not of return, but of going further afield. Our thoughts do turn homewards, but not with thoughts of return. We look to you to remember us in prayer, and also to furnish the men and the means needed to occupy this large district. We echo your cry of "When?" When will you come and occupy Mao-cheo, Wei-cheo, and Li-fan-ting? When will you send the means to enable us to give the Tibetans and Man-tsi the Gospel? Houses cannot be rented for nothing, though they are far cheaper than houses at home; but houses are not the primary need. We want men. We want some men who will not think it too much to learn Chinese, Tibetan, and Man-tsi; not all three at once, but one at a time. This is not a very small order, and some hearing of it may think themselves debarred, feeling sure that they could never attempt to learn three languages, Chinese being one. I do not know whether Tibetan is easy or not. It has one advantage over the Chinese in being alphabetical, and once having mastered Tibetan writing, the key to Man-tsi will be possessed, for they use the Tibetan character.

When I went with Mrs. Bishop to Somo I got some of their words, numbers, &c., and they have no resemblance to Tibetan at all, proving the languages to be quite distinct. I should think that long ago these aboriginal tribes were converted

to Buddhism by Tibetan missionaries, and that from them they received the knowledge of writing, while still retaining their own language. They are tributary to China, though possessing hereditary princes. They live very unrestrained lives. The women have as great liberty as the men. The chief rooms in their houses are given up to their idols, but their worship is mainly done by proxy. One of the sons is generally a priest, and it is his duty to sit in front of the idols reading the Buddhist scriptures, the others all being supposed to share in the benefit.

So far the Name of Jesus has scarcely been named among them, though they are included in God's scheme of redemption, and it is binding on Christians, who have so freely received the rich gift of God's grace, to pass on to these people also that Word which has raised our country out of barbarism. Up till now very little has been known or written about them, and no particulars of their history have as yet been made known to the world. Whence they came, how long they have occupied these hills and valleys in Si-chuen, are still questions waiting to be answered by the first missionary who can find out.

But it is not their antiquarian interest that attracts us. Were that all we could quietly leave them in oblivion. How can we meet Christ, having left His work undone? Hitherto I have said little about them, because they have not come within the district for which we, as a Mission, are responsible; but now that the C.I.M. are handing Song-pan over to us, the whole region round about lies open to us, and we must fulfil our obligations to all its peoples. In a large measure the duty lies on me, not only to make known the Gospel in these regions, but also to make known the needs of the people to the Church at home, for I have been both at Somo and Song-pan, and our Local Committee have chosen me to be their agent in the taking over of this work.

Now, I crave your sympathy and your prayers, and your practical help, too, so that before many years we may see this whole district evangelized. Remember Song-pan and Mao-cheo, and also Wei-cheo and Li-fan-ting. Remember the Tibetans, the Man-tsi and the Chinese. Remember us and our Mission, and pray for us that we may finish the work given us to do.

## INDIAN NOTES.



T would be a somewhat arduous task to try and acquire a knowledge of only one of the Hindu sacred books, if we may take the accompanying extract of a review from the *Times* of October 18th last, as a fair description of the popular work on religion. So far as our own knowledge goes, the remarks are quite fair. They are commended to our readers as coming from perfectly dispassionate writers, who are not tainted by missionary prejudice:—

“Mr. Dutt's *Epic of Ancient India* will present in English verse the old-world tale of love and war and death as it lives among the Indian races. If the Mahabharata, with its slow accretions and repeated recensions, has grown into an Encyclopædia of Brahmanical mythology and philosophy for the learned, it still retains for the Indian villagers its strong central thread of heroic deeds and endurance. Mr. Romesh Chandra Dutt is the first scholar who brings to his task a life-long study of the original with a perfect command of our own language, and at the same time a practical acquaintance with the part which the poem plays in the traditions, sentiments, and recreations of the Indian peoples. A saga of 90,000 couplets, or say seven times the size of the *Iliad* and *Odyssey* put together, may well give pause to the most enterprising translator. It is, says Mr. Dutt, as if the religious works of Hooker and Jeremy Taylor, the philosophy of Hobbes and Locke, the Commentaries of Blackstone, and the ballads of Percy, together with the Tractarian writings of Newman, Keble, and Pusey, were all turned into blank verse, and incorporated with *Paradise Lost*. He might add also the historical plays of Shakespeare.”

It was stated in a former set of “Indian Notes” that there was a proposal for establishing a Society for the Protection of Children in India. We are glad to announce that the scheme has been set agoing. The following summary from the *Bombay Guardian* of the speech of the Chairman at the inaugural meeting will be read with deep pity. It may carry some weight with those who are never tired of asserting that the religion of the Hindus is good enough for them, if such persons will reflect that (like the extract just quoted above) these remarks come from a non-missionary source, and are the deliberate pronouncement of one of the Chief Judges in the Chief Court of British India:—

“Mr. Justice Pratt spoke from an experience of twenty-nine years in India as to a few facts and phases regarding the cruelty and oppression to which children are subjected in this country. These had come under his immediate observation in the exercise of his judicial functions when he was magistrate in the interior. There was one form whereby children were sold at a young age for evil purposes. The law at present could and did mete out punishment to evil-doers in this respect, but the difficulty arose as to what was to be done with the children. In the generality of cases the children were taken over by missionaries, but it often happened that a relative turned up later on and took away the child, with the result that all the time and trouble expended on the child in question were lost. Another phase was that of branding young children. Two cases of this revolting cruelty had come before him. In one case a poor little child-wife, eight or nine years of age, who was insufficiently fed by her husband, took a little rice and sugar to appease her hunger. In the other case another little child-wife, while bathing in a tank, innocently splashed some water on a youth passing by. What was done to these two little unfortunate, innocent children? In both cases the mother-in-law held the child while the husband with a red-hot iron branded her in several places.”

The following brief extracts from a paper published in the *Indian Evangelical Review* by a Christian Professor of Indian descent, Professor Mukerji, are instructive. Our main regret is that space forbids more

copious selections from an eminently thoughtful article by one who has unrivalled opportunities of knowing the truth :—

“We Christians look upon the present state of religious belief in Bengal with the greatest concern and anxiety. We find not only the educated classes, but also the masses, and even the old class *pundits* losing faith in a religion, to which they usually lend their nominal adherence, and sometimes their enthusiastic support. The efforts made for the revival of Hinduism are spasmodic and hollow, and yet we find no great accession to the ranks of Christianity. Brahmoism has been played out; Theosophy has been exploded; Swami Vivekananda's earnest appeals have fallen flat on the barren soil of Bengal; and revivalists have actually come to be looked upon with suspicion. Evil motives are ascribed to them. The fact is, people have been disappointed in such heroes as Keshab and Blavatsky, in whom they placed confidence, and who, they thought at one time, could bring salvation to the nation. Bengal presents, indeed, a sad aspect, with positive religion crumbling on all sides, while nothing better or more solid than the principle of self-aggrandisement is taking its place.

“Some people have the notion that Hinduism is yet destined to revive in Bengal, and they hope that the next generation of Bengalis will not be brought up in that religious nescience in which the present generation is being brought up. But where is this leaven to come from? I happen to be acquainted with some of the most scholarly *pundits* of Bengal. They are not in the ranks of the revivalists, but they command great respect among the Hindus. These *pundits* are utterly at sea with regard to religion. They are straightforward men, and they will tell you in so many words that they know nothing about God and the future life. One of them told me quite seriously that the whole Hindu system is a mere social system which has no relation whatever with God, or with another world, that according to Hindu philosophy matter and force are the efficient cause of the Universe, and that the Hindu religion simply gives expression to various philosophical ideas in the form of personifications or allegories.

“The common element, the most hopeful element to us Christians, in all the religious movement in Bengal, is this overt or covert recognition of Christianity as the purest and best of all religions. Raja Rammohan Roy would fain draw all the lessons of Christianity from the Vedas. Babu Bankim Chunder Chatterji would trace every lineament of the Son of Man in his sublimated and reformed Krishna. Swami Vivekananda and the Bengali Theosophists would out-Christian Christianity, though professing to be guided only by the dictates of the Vedanta and the Hindu Scriptures. Swami Vivekananda is our most prominent religious reformer in Bengal at the present moment. I saw a good deal of his followers and his methods of work in connexion with the famine operations in Bengal. Their imitation of Christian methods is very close: they did excellent work during the famine, and they have been since trying to establish an orphanage. They would make no difference between Hindu and Mohammedan children. They wish very much they could get up a Hindu nunnery and admit orphan girls into it; but in this matter their only hope lies in converting a number of Christian ladies to Hinduism and getting them to conduct an orphanage for girls.”

The Rev. G. A. Lefroy, the head of the Cambridge Mission at Delhi, writes thus seriously about the consequences of the measures for coping with the plague which were adopted in India in the last spring and summer :—

“It is indisputable that regulations, which are in themselves from our point of view all wise and natural precautions, violate the most deeply-seated family feelings and prejudices of the Natives, Hindu and Mohammedan alike. One result, and that not a little one, in view of the conditions of our tenure of power, has been to draw these two great bodies together in a union far closer than anything I have ever seen before, and this a union based avowedly and openly on resistance to the enforcement of the Government plague regulations.

“Quite recently in Delhi, where a serious scare occurred from some mistaken notion that the plague had appeared, and the regulations were to be put in force, we had an illustration of this mutual drawing-together of Hindus and Mohammedans which I should not have previously thought possible. Not only did the

Hindus distinctly fraternize in some Mohammedan religious observances, a thing not so wonderful in view of the Hindu pantheistic basis of thought, but the Mohammedans also a few days afterwards took similar part in a Hindu festival of a grossly idolatrous character, and actually permitted a certain red paint, indicative of that festival, and which has been regarded by the Mohammedans in the past with loathing on this account, to be thrown freely over them. To those who know the depth of Mohammedan religious feeling an incident like this will mean much. And now every day they speak quite openly of their intention to resist to the death Government rules which involve what they regard as the violation of their homes and the dishonour of their women in a way to which I have never previously heard any approach. One and all, the Natives say, 'Let us die; we do not in the least mind dying; we must die some day or other; far rather would we die now by the hand of God than suffer this dishonour to our homes, our women, and our dead.' How far this fatalism would survive the actual and unchecked incoming of the plague, or whether, when they saw all it meant, and realized the fearful desolation it would spread, they would themselves call upon the Government to take some preventive action, is quite another matter.

"Now, after the riot and bloodshed that occurred in Bombay, the rules have been most materially modified in the direction of meeting Native wishes, and of making the various plague regulations a matter of earnest exhortation and advice, but no longer of actual compulsion."

The sorrowful unrest which has been caused throughout India by the system of instruction given in the Government schools was well illustrated from Scripture at a recent missionary meeting by a quotation from Judges xviii. 23 and 24, "What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee?" It is impossible for the Government to be other than neutral, but may English people consider how great is the responsibility laid upon Christians to supply that which the neutral education has taken away, a true God in lieu of the false ones, true riches instead of the deadness of an earthly existence without knowledge of aught but self.

The *Bombay Guardian* states that no less than 300 young Indian men and thirty women are studying in England for posts of honour and usefulness in their own country. The fact that English is also the tongue of the United States gives our Indian fellow-subjects access to the great facilities for education also offered there.

One curious problem of Indian Christian society is shown in the annexed extract from the *Christian Patriot*. After observing that, hitherto, marriages have been often arranged by parents and guardians without taking into consideration the opinion of the parties concerned, the writer remarks:—

"There are moral and religious reasons against this method. The age of discretion brings responsibilities of independent action, which cannot be abandoned, even to parents. A marriage of parties who have never seen one another is a mockery of true marriage from the Christian standpoint; for then all the promises made at the time become mere empty words, which are founded not on mutual attachment, but on a mere business transaction. Indian society is in a state of transition, and therefore the system of marriage that is now coming into general vogue is an undeveloped form of the old Indian custom where the girl chose her husband from among her suitors, in which the selection is made by the parents with the more or less mutual acquaintance and wish of the parties concerned. The parties have the final say in the matter, but the judgment and friendly interest of parents or guardians has an important part. And this system seems to be the best adapted to the present state of society; and therefore it should be the part of all interested in the true welfare of the Christian community to

discourage, as a general rule, marriages, where previous acquaintance has not been formed."

The same paper tells us of an extremely interesting set of meetings lately held in Madras under the auspices of the Tamil Christian Association. It says:—

"The great Exeter Hall of Madras was crowded at each of the meetings, and the most intense interest was manifested all through. The Tamil Christians of Madras had looked forward eagerly and anxiously for this 'time of refreshing,' which has now come and gone, so far as the days only are concerned, and we pray that the influence of the recent gatherings will tend in a very great measure in uplifting the spiritual condition of the Indian Christian community in this city.

"Such vital subjects as *Sin, Repentance, Faith, Salvation, Holiness, and Consecration*, were brought up in their order. The Lord has been in each meeting, and there has been a solemn awe and hush over the crowd, and God has seemed to be speaking to every soul. No tongue can tell what blessed results will follow these services. On the last day a meeting for women only, preceded the regular evening meeting, and was attended by nearly four hundred Indian Christian women of various denominations, with Mrs. S. Saththianadhan, B.A., in the chair. In opening the meeting, Mrs. Saththianadhan made a very impressive speech in English (which was interpreted into Tamil) relating to the privileges and responsibilities of Indian Christian women in relation to their non-Christian sisters. Mrs. K. Krishna Row, Mrs. S. Saththianadhan, Mrs. E. S. Hensman, Mrs. W. D. Clarke, and Mrs. Peter Pillay took part in the preliminaries, while the address of the evening was made by Mrs. L. Cotelingam, who in the course of a long and earnest address, referred to the recent letter of Pandita Ramabai of Poona, which appeared in the *Bombay Guardian* of last month, wherein mention is made of her faith in God for the supply of one hundred thousand women evangelists. Particular stress was laid upon this her monumental faith in God, and Mrs. Cotelingam rightly impressed upon her hearers the necessity of whole-hearted surrender to the claims of Christ, and thus in some small measure to contribute to the appeal of this Indian Christian heroine."

The facts of a meeting being arranged by Indian women, addressed by Indian women, and with an Indian lady graduate in the chair, are indications of a change which can only be called stupendous.

The *Punjab Mission News* and other papers give us information about several distinct efforts which are being made, or have just been made, for the advancement of the cause of Christ in India. The conjoint effect of them must be that in all large cities at least, and among all Mission workers everywhere, save those who refuse deliberately to join (if any such there be), opportunity will have been given to everyone to hear the Word of God or to stir up the gift that is in them by the repeated acts of Christian fellowship and prayer to which men are called. First in point of time, was the call to a day of united prayer for India, which was primarily promoted by the S.V.M.U., and has been backed by the signature of the venerable Bishop of Madras, as Acting Metropolitan, together with many other honoured names. Second, a lengthened tour by Professor Fairbairn of Mansfield College, Oxford, who has gone out on the Haskell Lectureship of Chicago, as Dr. Barrows went from America last year. Third, an equally lengthened tour (also promoted by the S.V.M.U.) by the Rev. F. B. Meyer, whose writings are well known. It is presumed that while Christians and non-Christians alike may attend the lectures of both these gentlemen, the lectures of the former will be addressed to non-Christians, and of the latter to Christian workers. Fourthly, we read of a Convention proposed to be held so far off as September next, somewhat on the lines of Mr. Moody's Northfield Conventions. This is proposed to be conducted in the hill resort of Mussoorie, at the time of year when it is fullest, for two special courses of study of Scripture, one being devotional and the second Apologetic.

H. E. P.

## THE MISSION-FIELD.

## SIERRA LEONE.



HE Thirty-sixth Annual Report of the Sierra Leone Native Pastorate Auxiliary Association opens with the Lord's reply to Moses at a period of much perplexity and doubt, "Speak unto the children of Israel that they go forward." The Bishop took the chair at the Annual Meeting held on May 25th, 1898. The report referred in sympathetic terms to the losses sustained in the deaths of the Revs. W. J. Humphrey, W. S. Cox, and F. S. Allen. On the subject of finance the Financial Secretary reported :—"The actual receipts for the year were in excess of last year's, though there was a slight falling off in the annual subscriptions. Any improvement, therefore, in the funds is due to a real increase in class receipts. This is gratifying, as this source of income is the mainstay and support of the Church." We note in the report that the Bishop, who was enthroned on the Epiphany, 1898, had up to the following May already held confirmation services in several parishes in the Colony, the candidates numbering 683.

## WESTERN EQUATORIAL AFRICA.

Bishop Tugwell held an ordination at Christ Church, Onitsha, on Advent Sunday (November 27th), when Mr. Henry Proctor was ordained deacon and the Rev. S. R. Smith, priest.

Summing up an account of a visit in August last to Ijebu Ode and district, undertaken by Bishop Tugwell and Bishop Oluwole, the latter says : "We were unable to visit all the stations in the Ijebu Ode district. We estimate the number of adherents at over 4000; the places needing resident teachers are thirteen or fourteen, with an aggregate number of inquirers of about 1600." An account of the first part of their visitation is given in a letter from Bishop Tugwell published in the *C.M. Gleaner* for December last, p. 188.

The Revs. A. E. Richardson and J. C. Dudley Ryder, who left Marseilles on November 18th, reached Tripoli on November 24th. They found Dr. W. R. Miller in excellent health, and attending to Mr. L. H. Nott, who had been seriously ill but was progressing satisfactorily. Dr. Miller is making excellent progress in Hausa.

## UGANDA.

Under date September 29th, the Rev. G. K. Baskerville wrote in his journal of the arrival at Ngogwe, *en route* to Uganda, of the party of drill-sergeants who were entertained at the C.M. House just before setting out on their journey :—

Yesterday, as I was returning from my afternoon class, I was told there were some Europeans waiting outside, and going out was greeted by a military salute, and found five of the sergeants who have come up for the Waganda Rifles. We got them some tea, and afterwards had a walk, and then we

all dined with the ladies and had some hymns afterwards. They seemed nice Christian fellows, and much appreciated their time with us. It was a pleasure to be able to show them a little kindness. They have had a rough time of it on the road.

## PALESTINE.

The Palestine Mission has suffered a severe loss in the death of Miss Helen Attlee, whose work on the Mount of Olives was meeting with marked success. She died on December 22nd and was buried at Jerusalem on the 23rd. Miss Attlee, a daughter of the Rev. S. Attlee (for a short time C.M.S. missionary at Lucknow, North India), was accepted as an honorary missionary in 1890, and in December of that year went out to Palestine, accompanied by her mother, who subsequently died there. Three years ago a serious illness compelled a long furlough in England. On her return in May she received the warmest of welcomes,

and found that in her absence the good seed had been growing in the people's hearts. The following paragraphs are taken from Miss Attlee's Annual Letter, dated November 29th, which reached us the same day as the telegram announcing her death:—

Since my return a number of little girls, ages from about five to twelve years, have begun to come to school regularly, without even any invitation from me, so that we have been obliged to divide the time between them and the elder girls, there being no room for all together. Between twenty and thirty little ones now come every morning from 9 o'clock to 12.30, and I teach them texts, hymns, and Bible stories for the first hour, reading and writing the next hour and a half, and sewing the last hour. Nine of these are now reading in the Gospels, and it is very delightful to see the readiness of most of them to learn the Bible stories, and some of them do really take in the spiritual truths.

The elder girls come for a sewing class, preceded by reading, writing, and a Bible lesson, two afternoons a week. We often have about twenty on these days, and those who can read well enough to enjoy doing so come in very often at other times to read a chapter, just when they can seize a few minutes from their daily work.

On every hand one notices a marked spirit of inquiry into Christianity amongst the Moslems, far more than there used to be, and I believe it is chiefly due to the general expectation amongst them that the Lord Jesus, whom of course they all look upon as a great Prophet, is "coming again" soon to "judge the world for forty years." I heard that one of the chief Moslem teachers in Jerusalem had said, in a public address lately, "We have been mistaken in thinking that the end is to be for Mohammed; we

know now it will be for Sayyidna Isa (our Lord Jesus)." Several men have said the same to me, viz., that the day, of Mohammedanism is nearly over, and that as it was "established by the sword," so they expect it to be put an end to in the same way.

One hears of the village men and women sometimes sitting up talking about religion until midnight, and a woman told me she had heard one of the men on one of these occasions say that "nothing made him so glad" as to hear me tell "about the atoning death of Christ." He was a man who has been up only once or twice to our house, so that the effect produced upon him proves again the power of the simple Gospel truth.

Once a week I visit some of the distant villages, and always have a hearty welcome, and the people come afterwards sometimes to our house for medicines, which gives opportunity for further talk with them about Christ. It was cheering to find that some of the poor women had even remembered the texts, &c., which I had taught them three years or more ago; but one constantly feels how terribly little one is able to do amongst these ignorant people, whom one can only spend a few hours amongst once in four or five weeks. Each village could well supply work for at least one missionary lady if the people were to be taught as they ought to be, and yet I suppose there are more than one hundred villages now in this part of Palestine where the Gospel can only be heard very, very seldom.

#### PERSIA.

The Rev. C. H. Stileman, of Julfa, arranged to start on December 7th or 8th on a visit to Yezd and Kirman, a distance there and back of 1500 miles.

The ladies who left London for Julfa on October 7th, 1898, viz. the Misses L. Buncher, Urania Latham, and G. E. Stuart, all safely reached Julfa on November 26th. The Rev. N. Malcolm, who left London on October 10th, reached Julfa five days earlier than the ladies, he having posted from Kum, while they travelled more quietly. "Miss Buncher's health," Mr. Stileman says, "which had caused some anxiety, has greatly improved during the latter part of the journey, and all are well, though naturally fatigued after their long journey."

#### NORTH-WEST PROVINCES.

The Quinquennial Conference of C.M.S. missionaries in India was held at Allahabad on December 5th to 9th. The services and addresses were most

helpful, and an excellent and very high spiritual tone prevailed. The Rev. E. Sell (Madras) was in the chair, and the Rev. W. G. Peel (Bombay) and the Rev. C. H. Gill (North-West Provinces) acted as Secretaries at the meetings. Mr. Gill wrote from Allahabad on December 9th :—

We have now come to the last day of our Quinquennial Conference. It has been spiritually a feast of fat things, and I am sure great blessing has been poured on us. A variety of resolutions have been passed. . . . The most prominent subject has been the Native Church Council. . . . The feeling has been in favour of the retention, with certain modifications, of the old system of Church Councils, as laid down by the Society.

Under "Letters to the Editor," on p. 142, will be found a communication from the Rev. W. H. Ball, containing a valuable suggestion emanating from the C.M.S. and Church Council delegates at the Conference, which we commend to the prayerful consideration of our readers.

Our attention has been drawn to an error in our reference last month to the Murwara "Home." The Home is not in connexion with the Z.B.M.M. It was started during the famine by Miss Branch, of the C.E.Z.M.S., and that Society now occupies Murwara as a new station—a daughter station of Jabalpur. It is hoped that it may become a training home for teachers for the Central and North-West Provinces, and the C.E.Z.M.S. has transferred Miss Bardsley from the Mohammedan work at Calcutta to this new centre for zenana work.

#### PUNJAB AND SINDH.

The loss which the diocese of Lahore and the Church in India has sustained in the death of Bishop Matthew on December 2nd was referred to under "Editorial Notes" in our last number. Additional particulars have reached us from various sources. In the Cathedral at Lahore, on the evening of the first Sunday in Advent, he spoke of the duty of the Church to preach the Gospel of the Kingdom for a witness to all nations, and at the close of an eloquent sermon urged the congregation to look for the second coming of Christ. "Even if He comes this night," said he, in the terms of a humble faith; "Even so come, Lord Jesus." He returned to the chancel, and after the collection said to the chaplain, "Say the Blessing; I cannot." The chaplain began the Blessing, and as he did so, the Bishop fell forward, and never spoke again, though he lingered for five days. The funeral took place on December 4th. The Rev. E. F. E. Wigram read the opening sentences in the Cathedral, and the Rev. Dr. Imad-ud-din was one of the pall-bearers.

#### WESTERN INDIA.

"A most happy Second Jubilee celebration, characterized by much heartiness and liberality," was held in Bombay. On Saturday, November 26th, a large praise meeting was held at the new Girls' School, Girgaum. The Bishop of Bombay (the Right Rev. J. McArthur) was present, and expressed his hearty sympathy with C.M.S. work, and his desire to co-operate with the Mission in every possible way. Besides the C.M.S. missionaries, the Rev. H. H. Rugg, who had landed that day in Bombay, also spoke. The latter is in India on a visitation tour of the C.E.Z.M.S. Missions.

A young Brahman, who had been carefully instructed by Mr. Frank Anderson (Y.M.C.A. missionary), and who made a decided and hearty profession of faith, was baptized in Bombay on Sunday, November 27th. The Rev. W. H. Dixon, who sends this item of news, says :—"We gladly welcome this, the first-fruits of our brother's energetic labours in Bombay. May they be abundantly blessed in time to come."

At an ordination at St. George's Church, Hyderabad, Deccan, on November 13th, Bishop Morley of Tinnevely, acting for the Bishop of Madras, admitted to



the order of deacons Mr. Sumant Umap, an agent of the Native Church Council working at Aurangabad under the Rev. Ruttonji Nowroji.

#### SOUTH INDIA.

We learn that the Committee of the Madras Native Christian Association were proposing to open at the beginning of this year a hostel for Native Christian students coming to Madras for the purpose of collegiate and professional study. The object which the Committee have in view in opening such a hostel is to provide comfortable boarding and lodging for students who have no homes of their own. The hostel will be under careful supervision, and will be situated in a central locality in Black Town, and within easy reach by tramway of the Madras Christian College, the Law College, the Medical College, &c.

At Palamcottah, in celebration of the Second Jubilee, a great festival was held among the Indian Christians, which resulted in two heathen families, seventeen in all, joining the Church.

At the ordination at Hyderabad, Deccan, mentioned above under "Western India," Hafiz Malcolm Jan was ordained deacon. This candidate has an interesting story. He belongs to a good family in the North-West Provinces. His father spared no pains to make him a *hafiz*, that is, one who has in the proper way committed the whole Koran to memory. Malcolm Jan succeeded in doing this when only ten years old, and was made to act as prayer-leader before a large assembly of Mohammedans, after being examined as to his proficiency. When he grew up Malcolm Jan was employed in Hyderabad, and often led the prayers in the *musjid* (mosque) there. How he first became attracted by Christianity has not been mentioned, but in 1891 he wrote to the then chaplain of the Hyderabad Residency. The chaplain referred him to the Rev. M. G. Goldsmith. He applied to Mr. Goldsmith in January, 1892, who suggested that he should come and live with him and judge for himself. In the following March Mr. Goldsmith held a discussion in the office of an Urdu newspaper with a Delhi Moulvie, who pretended that he had defeated the well-known Rev. G. A. Lefroy, of the Cambridge Delhi Mission, in argument. Malcolm Jan was at the meeting, and, much to Mr. Goldsmith's surprise, although the feeling of the meeting seemed to go against Christianity, got up and avowed himself a Christian. He was baptized soon afterwards, and later on took his course at the Allahabad Divinity School—a course which includes English, Greek, and Hebrew. He is now back at Hyderabad, where he is known as a former Moslem prayer-leader.

#### TRAVANCORE AND COCHIN.

Bishop Hodges, who left London on Nov. 8th, reached Cottayam on Dec. 6th.

The Second Jubilee of the C.M.S. was celebrated at all the principal stations in Travancore with great enthusiasm. At Cottayam the proceedings occupied two days, commencing with the service of Holy Communion in the pro-Cathedral at 7.30 on the morning of November 1st. The children, some 500, were entertained in the grounds of the Cambridge Nicholson Institution. At six in the evening a missionary meeting was held in the pro-Cathedral. There was a very large gathering, over which Archdeacon Koshi presided. The proceedings opened with the *Te Deum*, which was followed by prayer. On the morning of the 2nd there was a solemn Thanksgiving Service in the same place. Large though this building is, it was crowded and packed to its uttermost. Archdeacon Koshi in his sermon described the religious life of the Christians in this country as he found it fifty years ago, and then contrasted it with the life of the Christians of to-day, and he pointed out that the great changes and improvements were all due to the beneficent work of the Church Missionary Society, and that, in consequence, there was abundant cause for praise and thanksgiving to God.

The Rev. W. J. Richards, in describing the celebrations at Pallam, says he writes as a visitor, "since no European missionary has now pastoral charge of a Native congregation." "To me," he says, "it was simply perfect; so much effort, unity, brotherly feeling, and genuine joy, and such orderly arrangements I have never seen surpassed." Mr. Richards mentions one fact which, he says, "looks like a token of God's blessing on the Jubilee." The day after the celebration the head of a family of seven persons of the goldsmith caste came to him and gave in their names to become Christians.

In behalf of the Native congregation of Trichur, the pastor, the Rev. A. E. David, sent home the following note on November 1st:—

The C.M.S. congregation, Trichur, thank God for His goodness in bringing the Church Missionary Society to its hundredth year of useful existence, and for all the benefits they have received through it. They pray that the

Society may ever continue to prosper, widening its sphere and extending its influence to the lasting good of their fellow-creatures, and to the glory of God their Saviour.

#### CEYLON.

Mr. G. T. Handy, eldest son of the late Rev. T. P. Handy, the Tamil pastor of Nellore, died on September 22nd. Mr. Handy had been connected with the Society's work in Ceylon in various ways; first as a master in St. John's College, afterwards as the Head-master of the Copay English School, and for some years past as an evangelistic catechist.

The Native Christians of the Central Division of the Tamil Coolie Mission have sent home an offering of 126*l.* to the Society's Centenary Fund. (See under "Editorial Notes.")

#### SOUTH CHINA.

The enthronement of Bishop Hoare took place in the Cathedral at Hong Kong on November 12th in the presence of a large congregation. The Chief Justice (Sir J. W. Carrington, C.M.G.) acted as Pro-Chancellor. The chaplain of the Cathedral, the Rev. R. F. Cobbold, was installant, and the Rev. Ll. Lloyd filled the post of Bishop's Chaplain. Bishop Hoare preached after the ceremony from the text, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. iv. 6).

At the end of September a typhoon swept over part of the Fuh-kien province and did an immense amount of damage to life and property. Many of the mission-houses were seriously damaged, and the ladies suffered much inconvenience, but happily were unhurt. The Rev. W. Light wrote from Lo-Ngwong on October 19th:—

On the 29th and 30th of September we were visited by a very severe typhoon, which did much damage, especially near the coast. The ladies' new house at Teng Toi (Lieng Kong) suffered severely. The roof was partially carried away, the boundary walls destroyed, and the out-houses much injured. The ladies who, of course, were in the house at the time of the typhoon have had to leave. One is staying here in Lo-Ngwong, the other two went to Fuh-chow.

In addition to the typhoon, there were heavy floods, and for two days the city of Lieng Kong and the great plain in which it is situated, were under water. The Native pastor's house having but

poor foundations, and the walls being mud, was completely demolished. The church had seven feet of water in it, but it did not suffer much because it was built of stone and brick. The wreckage amongst the native houses in Lieng Kong city is a terrible sight. Three hundred people are reported to have been drowned and killed. The harvest all over the plain is said to be spoilt.

All the coast stations have suffered more or less, but the centre of the typhoon struck land near Sharp Peak, and did most damage on the Lieng Kong coast. We felt it severely here, but being so close to the city wall, we were protected by it.

## MID CHINA.

On November 26th the house in Shanghai occupied by the Rev. C. J. F. Symons and his family was burnt out. The fire started in a native dwelling at the rear, and subsequently caught the roof of Mr. Symons' house. All their furniture and most of their clothing were destroyed by fire and water, but providentially no one was injured. Until the house can be rebuilt or another can be obtained the family are residing with the Rev. A. Elwin.

At an ordination at Ningpo, on October 9th, Bishop Moule admitted the Revs. Mo Kw'un-yü and Song Vi-sing to Priests' Orders.

## JAPAN.

The Rev. C. T. Warren, who returned to Osaka after furlough in England in 1898, has taken up evangelistic work in that city. He wrote on November 18th:—

You will be glad to hear that we have a nice force of Japanese evangelistic workers in Osaka now (seven), and we have six preaching-rooms in addition to the room worked by the Divinity School students, under the supervision of the Acting-Principal of that Institution. Our schedule for this month provides for some 110 addresses to non-Christians. Most of these addresses are delivered on week-nights, as we are trying to reserve the Sunday evenings for quiet talks with inquirers and Bible study with them.

We have just had the grand autumn manoeuvres held near here, in which 60,000 troops have taken part, the Emperor being present. The inhabitants of Osaka have had the soldiers quartered on them. I suppose 40,000, or thereabouts, were sleeping in private houses in this city last night! Our workers were eager to seize the opportunity thus offered, and we opened some of our preaching-rooms as "resting-places" for the soldiers, where as many as liked received tea and cakes (free); our workers engaged in conversation with them, and each man was offered a miniature Gospel (prepared expressly for the soldiers by the Bible

Society) and a tract, nearly all of which were accepted. The heavy rain to-day will hinder the work to some extent, but it will give better opportunities for conversation with those who may happen to come. The Divinity School compound was visited by over 1000 soldiers last week (two days), and all seemed pleased at the kindness extended to them. I had some nice quiet talks with several groups of the men in the little chapel. Mr. and Mrs. Chapman let the men see into their drawing-room, &c., and a microscope, Bible pictures, &c., were great centres of attraction. The Bible Society have kindly given us all the Gospels free, some 5000. It is a time of seed-sowing. God grant that it may soon spring up and bear fruit. Only yesterday I heard of a man who was baptized this spring at the Jonan Church (near Momoyama School). He had first heard the Gospel message twenty years ago, and that at our own C.M.S. Church or mission-room on the Concession here. The text, the last three verses of Rom. xii., had never left him all those twenty years, and now he is rejoicing in Jesus as his Saviour. It *does* cheer us workers to hear of such an instance as this.

## NORTH-WEST CANADA.

During the year 1898 there were seventeen baptisms at the Blackfoot Mission, diocese of Calgary, twelve of which were of adults. Ten others are being prepared for baptism, and many more are expected to apply. During the same period eight persons were confirmed and six others were under preparation with a view to their being confirmed in January. Paul Pokapinni has been licensed by the Bishop to act as catechist, the first of the Blackfeet to hold such a position; and he is a voluntary worker.

## BRITISH COLUMBIA.

Bishop Perrin, of Columbia, visited Alert Bay for a week in October, and showed great interest in the work. Eight men and three women were presented to him for confirmation on October 9th, and at the administration of the Holy Communion which followed there were thirty-four communicants. The candidates

represented five tribes—Numpkas, Mamalilikulas, Zouwitianus, Danaktos, and those residing at Fort Rupert. On his return to Victoria, the Bishop wrote:—

I have just returned from my visit to Alert Bay, and it has been a time of refreshment, for the missionary party there are working brightly and happily together. The Industrial Home for Boys is in excellent order, and Mr. and Mrs. Halliday have thrown their whole hearts into the work, and the results are really wonderful. The boys take a keen interest in their carpentering, and some of the results would bear the closest inspection. But far better than this, their religion is a reality. Those who were presented for confirmation were as hopeful a class as ever I want to see, and their reverence admirable. It was most touching to hear them when gathered together,

pouring out their hearts in earnest prayer.

I was much struck with the Children's Scripture Union. They met one evening, and their knowledge of the Bible would astonish our friends who say that Christian Missions are all a failure. I have never seen children in the Old Country more quick at finding texts. With regard to the work in the district around Alert Bay, there "remains much land to be possessed." The Heathen are very slow to make the change which Christianity would mean in their habits and lives, although they have had the Gospel preached to them; so we must hope on and pray on.

## THE CHURCH IN INDIA.

A LETTER FROM BISHOP WELLDON TO THE EDITOR OF THE "TIMES."

(*Reprinted from the issue of January 11th, 1899.*)

**S**IR,—To-morrow morning I leave England for India. When I am there you will, I hope, allow me to invoke your powerful aid from time to time in laying the needs and opportunities of the Church in India before English Churchmen at home. But the general conception of the Church in relation to Indian life, whether European or Native, is not, I think, difficult to state.

The new Viceroy, whose entrance upon his high office has been watched with so much interest and expectation, has lately spoken of "the spectacle presented by our dominion in India" as that of "British power sustained by a Christian ideal." To those few noble words the Church in India fully subscribes. In them she finds the justification of her being. For if the ideal of government in India is to be Christian, the Church is qualified, above all other institutions, to create and sustain that ideal. The Church and the State are at one in desiring that the government of India should be based upon the great moral principles of Christianity. They are at one, too, in desiring that those principles should not be belied, but illuminated by the personal lives of the Europeans in India. To believe in the high mission of the race, and to believe in it as controlled and sanctified by religion, is the spirit of Imperial Christianity. While it is true, then, and the Church must recognize the truth, that the Government of India is rightly pledged to a complete religious impartiality, I venture to claim for the Church that, so far as her influence extends directly or indirectly, she may, by forming an enlightened public opinion, render a service of lasting value to the Government.

There is indeed one special aspect of Christianity in India where it may be thought that the Church stands necessarily opposed to the State. I need not say that I refer to Christian Missions. The Bishopric of Calcutta is not indeed a missionary bishopric. It would be a departure from the true nature of my office to regard it as an instrument of missionary propagandism. Yet Christian Missions may, I think, justly hope, not indeed for the support, but for the systematic

toleration of the Government. It is in a sense true that the great missionary in India is not the Church, but the State; for it is impossible to place a highly-advanced Christian civilization beside a civilization of another type and not to produce a deep effect upon the latter. The theory that England can introduce into India Christian laws and customs, Christian institutions, Christian society, and the spirit and temper of Christianity without introducing the elements of Christian thought or belief need only be expressed to be rejected. Non-Christian races, when they are brought into contact with a dominant Christian race, will be led to investigate the credentials of Christianity. It is the State which raises this question; the Church endeavours to answer it. No doubt the Church will be conscious of the limitations imposed upon her as the Church of a small, although governing, minority. She will pursue a large-hearted and broad-minded policy. She will cherish a feeling of respect for the ancient religious systems by which she is surrounded; she will use no harsh word nor entertain any unkind thought about any one of them. She will hold, not that Christianity is wholly true and other religions are wholly false, but that Christianity is the perfect expression of the truth to which other religions approximate. She has no title to enforce her creeds and her practices upon men of other faiths than her own. Nor will she suppose that the Church in India can be or ought to be a mere replica of the Church at home. She will be persuaded that Indian Christianity, if it shall ever become national, must be based upon native habits of thought and life, upon native character, and upon a native ministry; but it will be her high privilege, as it is her sacred duty, to meet and welcome, and, so far as she may, to satisfy, the many tendencies of the Indian mind and conscience towards Christ, and she will believe that she can afford no better evidence of her love for India than by offering to the Indian peoples, so far as they are willing to accept it, the religion which has been the principal source of English greatness and happiness.

In the various questions affecting Indian life, whether social or moral or religious, the Church may aspire to play a useful if not a prominent part. She will be the constant advocate of justice, humanity, and sympathy; from politics alone she will hold aloof. She will seek to recommend Christianity, not by controversy, but by the evidence of a Christian society and of personal Christian lives. To the self-denying ministries of Christian men, and still more perhaps of Christian women, India offers a field that is practically illimitable, and, in proportion as these ministries create what may be not unfairly called a Christian atmosphere, the Church will promote the realization of that Christian ideal which is, as has been said, the true aim of the British Government.

It is my hope that, when I have studied more or less the problem of Indian Christianity, I may be permitted to speak of it personally in England. Meanwhile the late Metropolitan of India, Bishop Johnson, allows me to say that he will place his long experience of Indian Church life at the disposal of all who may be willing to help the Church in India by offering personal service or pecuniary aid or otherwise, if they will write to him at the Church House, Westminster, S.W.

In the life of India, as in most human affairs, it is desirable to ask and, if possible, to answer the question, What is the end to which events are tending? Great changes must pass—nay, they are passing—over India. Nothing can prevent them; nothing can, I think, long delay them. It may happen, too, that, where two courses are possible, to refuse the one is in effect to choose the other. Is it better then that the Europeans in India should live in accordance with the laws of Christianity, or that, amidst a society essentially religious, they alone should discard the practice of religion? Is it better that the new civilization—which must soon or late be the product of the contact between the social and moral system of the governing race and the systems of the races which it governs—should be ultimately religious or secular? I hope that at last, perhaps after centuries, it may come to realize something of the broad and generous Christianity which is nearest, as it seems, to the mind and spirit of Christ. At all events, it is in that hope that I go to India; it is for that end that I am content to work there.

Very faithfully yours,

January 10th.

J. E. C. CALCUTTA.

## SLAVERY IN BRITISH EAST AFRICA.

A LETTER FROM BISHOP TUCKER TO THE EDITOR OF THE "TIMES."

*(Reprinted from the issue of January 13th, 1899.)*

**S**IR,—in the course of the debate in the House of Commons on slavery in British East Africa, reported in your issue of August 6th, a dispatch from Sir Arthur Hardinge to Lord Salisbury, dated September 14th, 1897, and published in the Parliamentary Blue-book, Africa, No. 6 (1898), was largely quoted. In that dispatch Sir Arthur writes as follows with regard to what has on the highest legal authority been declared to be the illegal surrender and detention of fugitive slaves:—

"It is open to Bishop Tucker to protest against the system, but it is not fair of him to create the impression that it is not one in which he and his brother missionaries have for the last seven years acquiesced, and to which the Church Missionary Society's East African representatives have solemnly promised to conform."

In these words the impression is conveyed that I and my fellow-missionaries in East Africa have knowingly for the last seven years been committing a series of illegal acts.

May I be allowed not only to protest against the injustice of launching an insinuation of this kind against a man who, in consequence of his work lying in the heart of Central Africa, is unable even to hear of the charge until months after it has been made, but also to repudiate in the strongest possible manner the inference sought to be conveyed?

What are the facts of the case? It is perfectly true that the missionaries of the Church Missionary Society undertook in 1889 to surrender fugitive slaves who might take shelter with them. I have stated the fact publicly over and over again. But why did they do so? Simply because they were informed by Lord Salisbury, through Her Majesty's Consul-General at Zanzibar, that to do otherwise was to act illegally. On February 1st, 1889, Sir Julian Pauncefote wrote thus to Sir Charles Euan-Smith, then Her Majesty's Agent at Zanzibar:—

"I am directed by the Marquis of Salisbury to instruct you to warn all missionary societies against harbouring runaway slaves without making any exception. No legal right to do so can be claimed, and when a refuge and asylum are granted in extreme cases of peril and out of humanity it is done at the risk of the person giving the shelter."

The missionaries having been instructed in accordance with Lord Salisbury's direction, measures were taken by them, in conjunction with the Administration, for the surrender of runaway slaves. As it turns out the whole arrangement was illegal from beginning to end. But upon whom rests the responsibility? Upon the missionaries, who in vain protested, or upon the Government, who compelled them to act in the manner described? Clearly not upon the missionaries. They had no choice in the matter. They were plainly told by Lord Salisbury that to shelter slaves was illegal, and like loyal citizens they obeyed the law as laid down for them, and many slaves were actually surrendered. This went on until July 1st, 1895, when the government of the country passed from the hands of the I.B.E.A. Company into those of Her Majesty's Government. It appeared to me then that a complete change had come over the situation, and that probably that which might be a legal course of procedure for a trading company to pursue in a matter of this kind would be altogether illegal for the representatives of Her Majesty the Queen. In one case the directors only would be compromised, but in the other the whole British nation. Immediately, therefore, on my return (two years ago) from Uganda, where I had been engaged for more than twelve months, I addressed a letter to Her Majesty's Acting Commissioner (Mr. Crauford), asking him what course it

was proposed to pursue under the altered condition of things with regard to the surrender of fugitive slaves. I expressed the hope that now Great Britain had become responsible for the government in British East Africa no more demands for surrender would be made. To that letter I have received no reply from that day to this.

Under these circumstances it became necessary for me at once to ascertain whether her Majesty's Commissioner in East Africa was acting in accordance with the common law of England or not in restoring runaway slaves to their masters. I therefore took steps to obtain legal opinion upon the point, and being, in consequence of the advice which I received, convinced that the Administration in East Africa was acting illegally, I at once instructed the C.M.S. representative in Mombasa to refuse to deliver up any more slaves. I stated at the same time that I was prepared to answer any charge which might be brought against me in consequence. Eventually the matter was brought before the House of Commons, and the action of the East Africa Administration was defended by Mr. Curzon on the lines of Sir Julian Pauncefote's dispatch quoted above. On June 28th, 1897, however, the whole of Mr. Curzon's contention went by the board, and it was announced in the House of Commons that the following telegram had been sent to Sir Arthur Hardinge:—"The Attorney-General has laid down that a British subject anywhere, in whatever service or employment he may happen to be engaged, if he takes part in restoring to his master or otherwise depriving any person of his liberty, on the sole ground that he is a fugitive slave, is breaking the British law and exposing himself to penalties."

Then followed these significant words:—"I have to inform you for your personal guidance that you should conform your conduct to the law thus laid down."

I think, sir, from what I have stated that three things will be clear. First, that the missionaries were compelled to surrender fugitive slaves in obedience to the law as laid down by Lord Salisbury; secondly, that the law so laid down was bad and contrary to the common law of England; and, thirdly, that immediately on the true state of the law becoming known to us, as the result of our own inquiries, we reversed our action and obeyed the law as laid down by the Attorney-General in the dictum above quoted.

Permit me to add one word more. Sir Arthur Hardinge, in an earlier dispatch—that of July 5th, published in the same Blue-book to which I have already referred and quoted in the recent debate in the House of Commons—charges the missionaries of the Church Missionary Society with systematically encouraging slaves to run away from their masters. In other words, in the one dispatch, he states that for seven years we have been in the habit of surrendering runaway slaves, and implies that we must share in whatever disgrace may attach to that practice, and in the other he informs Lord Salisbury that the same missionaries are in the habit of encouraging slaves to run away from their masters and settle on mission lands. How does he reconcile these two statements? They directly contradict one another. Logic, not lack of courtesy, moves me to say that if the one is true the other is false, and *vice versa*.

To a certain extent, no doubt, I have only myself to blame for that wholesale denunciation of the missionaries at Mombasa and of myself in particular, which finds place in "Africa, No. 6" (1898). I have dared, from entirely conscientious motives, to criticize the policy of the Consul-General on this slave question. I have dared to make a stand against Arab tyranny, sensuality, and cruelty on behalf of that most helpless, downtrodden section of humanity—the slave women of East Africa. I have dared to appeal to the law.

It may be and no doubt is very humiliating for her Majesty's Consul-General at Zanzibar to be told by Lord Salisbury that he must conform his conduct to the law; but still that is no reason why, in utter disregard of all those just, generous, and, may I not say, chivalrous considerations by which a man occupying the position of Sir Arthur Hardinge should be moved, charges as baseless as they are contradictory, should be launched against missionaries whose one desire has been, as I have shown, to carry on their work in loyal obedience to the law.

I am, sir, your most obedient servant,

ALFRED R. TUCKER, Bishop, E.E. Africa.

*Uganda, East Africa, Oct. 14th, 1898.*

## THE ANNUAL GATHERING OF ASSOCIATION SECRETARIES.



At the beginning of every year the Association Secretaries of the Society are invited up to London to spend a few days in conference with the Secretaries of the Society and the Committee, and with one another. The gathering takes place in the second week of January, the same week as the Islington Clerical Conference, in order that the brethren may enjoy the opportunity of also hearing the thoughtful papers and addresses from the honoured leaders and friends who there expound the evangelical teachings of our Articles and Prayer Book, and apply them to the conditions and controversies of the day. This year a further advantage was taken of the Islington Conference by the C.M.S. Through the kindness of Dr. Barlow, the Vicar of Islington, an invitation to attend a meeting at Sion College on Wednesday morning to discuss preparations for observing the Centenary of the Society in the provinces was enclosed in the invitations he issued to the Conference.

### I. THE CENTRAL SECRETARY'S BREAKFAST.

The first gathering of the Association Secretaries was a social one. For some years past the Central Secretary has entertained the large body of fellow-workers of whom he is the head, and a few other friends, at a breakfast at the Salisbury Hotel. This is always a bright and happy occasion, enlivened by cheery greetings, and is usually concluded by an address from a chosen veteran in the home work, and by prayer. This year the Rev. Edward Lombe, a name than which few are better known and more honoured as a preacher and speaker for the C.M.S. in all parts of the country, and which is written large in the history of the organization of the work for the Society in the county of Norfolk, read a paper which our impunity has secured for our readers. It is as follows:—

#### *Address by the Rev. E. Lombe.*

I am glad and thankful once more to visit scenes the very atmosphere of which is charged with pleasant memories of days of work now, alas! gone by; and to be again in the company of some who once were my honoured colleagues, though I scarce think there can be more than one or two, at most, among the Secretaries with whom I was privileged to take yearly counsel a generation since, and among whom I mixed, as one of them, for seven and twenty years. If the old familiar faces are well-nigh all gone, I rejoice that fresh recruits are continually to the front, animated, I doubt not, by the same resolute spirit of determination to leave nothing undone which man can do, under the Divine Spirit's influence, to fill this privileged land in every part of it and all classes in it, so far as they can be reached, with a holy desire to do the Divine Master's will and bring the whole world face to face with Jesus Christ. God in His gracious mercy bless you all with His Divine grace, and empower you all with the irresistible force of His Divine Spirit in this memorable year of the Centenary of our—nay, I would rather call it, as it is, our good Master's—Church Missionary Society.

And now, what shall I say? I am puzzled. Five years of retirement have made a mighty difference. I am of necessity no longer *en rapport* with the Secretariat. I am no longer in the running. Yet, brethren, believe me, this heart still is penetrated with the same longing desire which animates you, to do the utmost one can for the forwarding of the interests of the Kingdom. But my opportunity is passed. Would that I could tell you what that means to me. Alas! for the remembrance of inadequate realization of the intensity of the work's importance. Alas! for the poor



representation of the Cause. Alas! for occasions neglected, or but poorly used. Alas! for want of thorough concentration upon the work. And, oh! the mistakes made, and the failures. Oh! the coldness and deadness so often experienced and mourned over. Oh! the mean results, at best, though one is obliged to thank God for some little done, and blessed by Him. "Obedience and sprinkling of the blood of Jesus" is my one solacing thought. It compels me to say to my brethren still in the front at home, Secretaries or not Secretaries, use all your powers with all your might, and never spare self, no, nor let self get in the way, but set the honour of your Lord in the salvation of souls before you as your one great all-constraining motive, and "work while 'tis called to-day." You will be sorry enough, and pained but too sadly with the recollection of your inadequate doings at the best, when all is over and you can do no more.

Such thoughts naturally spring into my mind on what is to me, at least, an occasion of no ordinary interest.

Shall I say it is the business inauguration of the greatest year of our beloved Society? What burning thoughts it suggests! I can scarcely think of anything but one; I find it represented in Ps. xciii. 1-3: "O sing unto the Lord a new song," &c.

Yes, our God has done "marvellous things!" They *are* "marvellous things," and *He* has done them. With His own right hand and with His holy arm He has wrought, and victory crowns His efforts all the way and all along the line. I can myself look back scarce fifty years—so much, no more. But even these have been wondrous years. Go back, and read, as I have done, again and again, the old Jubilee volume. Then take up and read the Report of 1898, and read it *closely and carefully*, as it and all our Reports deserve, and you will perforce burst out into the thrilling language of grateful song. For myself, I can think of none but the language of this Psalm. The words are for ever in my mind and upon my lips, "*He* hath done marvellous things. Jehovah hath made known His salvation—all the ends of the earth have seen the salvation of our God." I want to letter my copy of that wonderful book, the history of the Centenary, when I get it, "*He* hath done marvellous things." Yes, and *He* hath begotten *marvellous men*, and given them *marvellous power*, as His agents. And *He* hath led them about in a *marvellous way*, and opened doors for them, and protected them with a *marvellous providence*; and *He* has kept them true to the old principles and faithful to the old message and power, according to the old traditions, with *marvellous grace*—and it has come true, as Josiah Pratt wrote in 1844, "The C.M.S. is becoming more than ever the refuge of apostolic and reformed truth, and by the grace of God it shall so continue;" and again, in 1845, "The C.M.S. is become the refuge of pure doctrine in the Church. It alters not. Where we find her in the first Report, there we find her in her forty-second." Yes, God be praised, and there we find her in her ninety-ninth, and there shall we find her in her one hundredth, if we live to see it, or the Divine Master comes not first, and breaks the long silence with the command, "Gather My saints together unto Me," &c. (Ps. l.)

But it is all plain enough—the why. It was the Lord's will of salvation from the first. Far back, seven centuries before "the Word became flesh and dwelt among us"—full of grace and truth—in whom God spake His great word of salvation to a lost world, God had said by Isaiah (chap. xlix.), "It is a light thing that thou shouldest be My servant, to raise up the tribes of Jacob, and restore the preserved of Israel: I will also give thee for a light of the Gentiles, that thou mayest be My salvation unto the end of the earth."

Then, it *must* be done. And our praying forefathers believed it.

See how they prayed about it, while their hearts yearned to do it, at

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Rauceby, in the vestry of St. Anne's Blackfriars, and in St. John's, Bedford Row.

And *they believed that it would be done*. Why, look at the very first Report. It calmly contemplated the evangelization of China—most impossible, then, of all things. And even Japan is not forgotten. And then they realized that Christianity is the only social hope of the nations, and that “the Gospel is the power of God unto salvation,” *and that we are charged with it as trustees for the nations*, and that the Divine Spirit has endowed that Gospel with a force which attaches to no other thing under heaven.

Hence *the unvarying faithfulness to the truth as it is in Jesus*, here in this house, and among our long succession of missionaries abroad and workers at home. Looking at the dangers which have beset our Church and still do beset her, I regard it as little short of a miracle that God has given us such an apostolic succession of true men in that wondrous chair—the chair of Scott and Pratt and Venn and Wright and Wigram, and now of Henry Fox. I remember well when dear Henry Wright, whom to know was to love, succeeded to it. I was standing by his side one day in yonder room. I said to him, “Wright, how dare you take that chair?” “Ah!” he replied, “you may well say that, how dare I? But the old veteran himself put me into it, and when he did so, seeing me tremble, he said, ‘Never tremble, brother, I was but half a man when I took that chair. God Almighty made me.’” True, true, from the day when solid old Thomas Scott first occupied it to this hour, *God Almighty has made His men, His Secretaries*. They *have been, they are*, “His workmanship; created in Jesus unto good works, which God hath before ordained, that we should walk in them.”

And then *what shall we say of our 2000 missionaries*—not all perfect, it is true—could we expect it? but, oh! what men amongst them! I dare not individualize, though certain names always start to the front.

*Then all our funds*. More than nine millions gathered here at home. But a trifle, alas! in comparison with what it *ought* to be, what it *might* be, what it *must* be—dare I say what, by the Divine blessing on His servants' labours, it *shall* yet be, and that soon.

What work it represents! what prayers, what anxieties! what ingeniousnesses! what dealing with endless variety of circumstances and idiosyncracies! what difficulties overcome, what prejudices dissolved! what journeyings oft! and not always without perils! And for this a long, long succession of godly men, from Mr. Woodward and Dr. Doran (whom even I remember in his retirement in 1834), and that model Association Secretary, Charles Hodgson, in 1835, right up to the Tristrams and Smiths and the Glanvills and the Steads, and the cheery Archdeacon of the present day.

How is it we have always had such a succession?

Well, I believe all these things are due to prayer, and the prayers of our great “praying chiefs” of elder days, as the Red Indians called them, are not lost even now. Looking the other day at an old record of bygone days, I saw an old anecdote just to the point. My grand old predecessor, Henry Tacy (the friend and compeer of the Cunninghams and the Charlesworths, all born into the Kingdom at the same time, and the intimate friend of Charles Simeon, and the sender of the first two artisan missionaries to New Zealand, Kemp and Clark), was dying. Bishop McIlvaine wrote to him, and cheered him, when he lamented that he could do no more, and soon must cease even to pray. He wrote (and they are sweet and memorable words, which I have cherished for some six and thirty years): “Your ceasing to pray, because departing to praise, will not take your prayers out of the censer of Christ's merits.” I believe it. Prayer is never lost. The Divinely inspired utterance impinges on the spiritual atmosphere, and circling after

circlet of influence is created, till it reaches, but is not lost on, the shores of eternity. Who knows where the influence was set to work which led to that word fastening in the depths of his soul the irresistible power of God, and that other that led him to consecrate himself to God for His work, and that other which led him, perchance almost in blundering ignorance, to take that step which somehow influenced the whole country? It was prayer, but where? whose? Oh! confidence in our God and His purpose and His truth begets the prayer, and prayer comes back laden with power, and we *can*, because He enables us. It is I, yet not I, but the life of God within me. "I *can* do all things in Christ that enforceth me." And when we realize that of all enterprises about which we can engage ourselves, none is so heart-inspiring and so remunerative; that *it is the plan of the Lord* we are engaged in working out, no new scheme of to-day, but the old purpose of eternity; that *it is the sword of the Lord* we use, which is the Word of God; that *they are the Lord's men* whom we employ; that *the doors* we enter are opened by Him, and therefore great and effectual; that *it is the power of God* upon which we depend for all success; and *His results* that we get, whatever they be; yea, and *the glory* all His of every victory given: when all this is realized, how it does clear the way and help us on, and cheer and animate us in producing the little quota we are permitted to contribute towards the building up of the body of Christ. We realize the supernatural element in it all, and looking at the promise we say, "I believe God that it shall be even as He has said," and while we know that it is not by any innate might of ours, or any exerted power of ours, but by His Divine Spirit, that the work is done, we are sure of success up to the measure of His Divine will. Our fathers felt all this, and acted upon it; knew what the Lord would have them to do, and *did it*. Results have eminently justified their expectation. "*He hath done marvellous things*," whereof we are glad. From Japan in the extreme east to Kitlan Island, breasting the wild waves of the North Pacific Ocean, in the west; and from Fort Simpson, close to the Arctic Circle, where Vincent Sim breathed out his last breath, crying, "Send someone to help me, or my voice will be silenced," and from Blacklead Island, where brave little Peck lives in Eskimo ice huts, and feeds on blubber, while he holds the fort for Christ, to New Zealand in the southern hemisphere, where the men who gloried in cannibal feasts when I was young now feed on Christ in their hearts by faith and are thankful,—yes, over all the world the voice of prayer never ceases to ascend to the Throne of grace in heaven, and the sweet jubilee notes of the Gospel trumpet never cease to thrill the heart of poor lost sinners here below, and our God, by His angels of the Churches, informs the ignorance, and satisfies the thirst, and enlightens the darkness, and gladdens the sadness of lost man, and brings him out into the light and liberty and blessedness of the Gospel of peace.

What a work it is to be engaged about! Not all, nor nearly all, is done by us of the C.M.S., but we have our large, our liberal share in it. What a privilege only to be permitted, even here at home, to be hewers of wood and drawers of water, or curtain weavers, or carpenters, or what not, each one helping on "by that which every joint supplieth"!

*And what helps we have!* We have no longer an Archbishop stretching a point to promise that he will view the enterprise with candour, while he declines to lend his name to it, nor Bishops forbidding itinerant clergy to preach "charity sermons"—as *they* called them, but they are no such thing; no, they are urgings of imperative duty and high privilege—in their dioceses; nor now have we elder clergy scolding their younger brethren for giving their pulpit for C.M.S. sermons, and above all to a black man, as happened to me in Norwich, when I gave my first pulpit to Samuel

Crowther; nor are doors slammed in our faces when we go to canvass for subscribers, as it was with old Edward Bickersteth, of sainted memory, and grand old Henry Tacy, when they canvassed Surrey Street, Norwich; no, nor have we now an Edward Bickersteth trying in vain to arouse Norwich to form a C.M.S. Association, and at length saying, "If I have to stand alone on the Castle Hill and propose a C.M.S. Association, there shall be one, and if no one else will do it, I will be treasurer and secretary," Tacy answering, "No, Edward, you shall be secretary and I will be treasurer, and so we will start it"—and so was it started. No, nor are we told now, when we urge our brethren to give us their utmost help, "You *may* ride your hobby too hard," as a stately, comfortable Canon once told me, when I urged him to quicken his pace a bit. On the contrary, Lambeth utterances bid us do our utmost, and Bishops vie with one another in urging us forward; and no clergyman is there who would imperil his character by interposing his veto to our work, at least, so far as we did not claim *his help*; and old and young, and rich and poor—all except the unhappy "upper ten," who still for the most part put not their shoulders to the work—are ready to help what they know to be the very work for which the Church exists.

I am no theorist, as all our community know right well. Old experience in Norfolk teaches me that men and women *can* be got at to take their little part. I wish it had been more. Dear old Bishop Pelham used to scold me for saying so, and declared that Mr. Lombe never was satisfied. I used to reply, "No, my Lord, and I never mean to be while we give only some less than 4s for every £100 of estimated value." And now in the West, where they say we learn to be sluggish, and where certainly the atmosphere is not charged with evangelical ozone, I still find that we can creep on. It *is* creeping—that only—but it is *on*. Perhaps it is my own fault. Old blood is thin. Old energy is poor stuff. We cannot do what we once did; and if we could, we no longer have the pluck.

But I know that the door is open. I know that the missionary cause is to the fore. I know that the glad Centenary cry is cheering workers onward. We row in the winning boat; another stroke or two, a long pull, a strong pull, a pull all together, with our dear Master at the helm cheering us onward, and we shall be at the winning-post. And then, and then, the rich rewarding words of approval, "Well done, good and faithful servants."

And now in drawing my few remarks to a close, I know full well all my brethren's difficulties. I have experienced them all among friends and foes alike, and I could say what the world would call something practical about them all. I could suggest this and that expedient, and all manner of plans to meet specialities as they arise. Doubtless I should be told, "Ah! but things have changed these last five years." Likely enough; but human nature was the same five years ago as it is to-day, and requires much the same handling; at least, in my humble sphere in South Devon I find it so. When I began my work in Norfolk I had friends and foes all against me, and I had hard work to clear the ground for action. It is much the same now; only people don't answer letters in Devon; they did in Norfolk.

I venture then, in conclusion, to urge first and foremost, above all, *more use of, more reliance on, prayer*. I firmly believe that the Holy Spirit alone can stir up the spirits of His Joshuas and Zerubbabels to come and do the work—not you and I, but He, He alone; and when I listen to Lambeth urging "all the people of the land . . . to be strong and work," telling them that our work is "the primary work of the Church . . . the work which at the present time stands in the first rank of all the tasks we have

to fulfil"; that we *must* enter the gates of access to the Heathen and Moham-medan world which God is opening to us; and that the fulfilment of the great commission to evangelize the nations is a necessary and constant element in the spiritual life of the Body and of each member of it,—I begin to think in my heart, *this is answered prayer*; we hear the sound of the going in the tops of the mulberry trees. It is the time to go forth, and with no bated breath, but boldly in the Name of our common Lord, demand the help of all the people of the land, yes, and of "the chief of the fathers," believing that they will yield in God's time to God's demands, because God has bidden it and we have claimed it by prayer. Let us rely more on prayer, and less on our qualifications and our adroitness. *He* opens doors, and no man can shut them; to wit, doors, and pulpits, and platforms, and men's hearts here at home as much as and as truly as Uganda and Toro yonder abroad. And "the resources of the Gentiles" are His to pour into His own coffers when and as He will. How often have I found that God moved His people most when consciously to myself I had failed most, and was grieving over my poor poverty-stricken use of my opportunity. My sermon, my speech was a failure, *but not my prayer*. Use more prayer for the Divine Spirit's help, brethren, and rely on God the Holy Ghost.

Once more, may I say, *Use more reading upon the grand missionary subject*. Thank God, there is no lack of missionary literature now. I mind me well how, after the great General Missionary Conference in London in 1888, men and women rubbed their eyes and stared when they found out that there was to them a new bibliography to study, representing 1100 different works on our subject, and on every conceivable aspect of it, by 800 authors, many of them men of distinction. The fact is, it swarms and oppresses by its very multitude. Our own stands out easily first, and I do not think even Association Secretaries can afford to indulge in the usual discounting of the work of our Editorial staff, which I so well remember, but never took part in, for I always knew there was a deal more in it than we ever could use. I venture to say, Read more—"read, mark, learn, and inwardly digest"; and in speaking, pack your speeches with well-arranged and well-served-up facts. Facts are the fuel which feed the missionary fire; and it is facts we need to *inform* the people: facts about the demands of God and the needs of the nations; facts about the doors He opens and how He does it; facts about the men He raises up to do the work, and how He disposes them; facts about the souls He converts, and how He employs them; facts about the Bible He gives us, and uses as "His face shining among the nations," and how He by His Spirit trains His Morrisons, Careys, and Koelles, in days gone by, and His Pilkingtons now, to translate it, and such-like; not about manners and customs, not about Church work and that order of things; certainly not about copes and mitres and "trinkets of Rome." Let others do that, if they like it. We have to do with *spiritual* work done by *spiritual* men, under the power of the Divine Spirit, issuing in *spiritual* results. This is what the people care for, and rightly; and we have to fill our brains with such stuff and supply the folk liberally.

May I say another thing? I am an old man, and I hope may be forgiven if, as such, I speak out and call a spade a spade. I am speaking to Association Secretaries, and I very earnestly say, *Let us all cultivate a spirit of self-effacement*. Get the work done in the best way you can by the best men you can get into harness, but never let number one appear. Well do I recollect my dear old Vicar's advice to me when I left him for my first sole charge. "Now, Mr. Evans, you are going to a very responsible post. Be at the bottom of everything which is done, *but never let anybody see you*."

I have tried to act upon it, and fifty years' experience says my old master was right. In Norfolk I always took what other people could not do, or did not care to do. I picked up all lost stitches, and tried to supply all deficiencies. I gave everybody credit for what he did and patted everybody on the back, but I insisted always on not coming to the front. An Association Secretary must be a *genuine servus servorum*, but no Pope, and the more he is so the more power he will exercise.

But I must stop, though the old familiar subject lures me onward.

One only thing I will add in closing. We are working—may a humble H.D.S. in South Devon claim a wiper's share among the engineers?—we are working in a day of unprecedented advantage. The world lies open, and their cry is heard, "Come over and help us." The deafest cannot plead they know not. The newspapers help us, the Bishops urge us on. Our women are ready, and I sometimes think ahead of us. The cry is with us. Above all, the Centenary voice is loud and sweet and helpful. Let us up and be doing with might and main, and work while we may.

"Onward! onward! men of heaven,  
Rear the Gospel's banner high;  
Rest not till its light be given,  
Star of every Pagan sky." L. H. Sigourney.

## II. CONFERENCE OF CLERGY AT SION COLLEGE.

From Salisbury Hotel we made our way to Sion College. And there a welcome surprise awaited what Mr. Fox called "the first meeting of the Centenary." Our first thought regarding the meeting to which invitations had gone out, was that a few clergy might respond, who, with the Association Secretaries, would fill the large Committee Room at Salisbury Square. But the letters of acceptance which were kindly sent led us to engage the hall of Sion College on the Thames Embankment, a hall which has the advantage of being divisible into two, each half holding, we suppose, about 200; and there seemed a reasonable probability of filling one of these. But when the hour of meeting came, our joy was great indeed to find that before 11 a.m., the hour announced for the meeting, not only was the whole hall crowded, many standing, but that some clergy were unable even to get to the door, and the Committee Room at the C.M. House had to be utilized for an overflow meeting. In all, not less than four hundred clergy put in an appearance. The proportion of metropolitan clergy among them was not excessive; the majority represented the Society's provincial supporters. It is not our habit to give lists of names, or we might perhaps vie with the long array of names of those present at Islington the day before, which filled two columns of that week's *Record*!

The Honorary Clerical Secretary took the chair, and after a hymn, called upon the Rev. Dr. H. C. G. Moule to offer prayer. The Chairman then made some preliminary remarks, in the course of which he reminded the audience that *they* were the C.M.S. just as much as the Committee and Secretariat; that the Secretaries were not a bureau, issuing their requirements and expecting the country to supply them. As broad principles for the celebration of the Centenary, he urged (1) that the note of *humiliation* should be struck, that there should be no glorification of ourselves (here a murmur of assent was heard), though there should be holy joy and thankfulness; (2) that we should seek an increased measure of faith in the power of God. He further pleaded that we should not look upon the Centenary as a passing event, an explosion of enthusiasm, but as a step in advance, so that as our responsibilities grew we should keep pace with them.

The first speaker called upon was Canon Brenan, the Chairman naming

him with a little congratulatory emphasis on the new and well-deserved title. We shall not attempt to follow him or the subsequent speakers in the details of their programmes. Suffice it to say that Canon Brenan (Bristol), the Rev. F. T. Colson (Reading), the Rev. E. N. Thwaites (Salisbury), the Rev. J. Wright Moore (Hull), the Rev. C. F. Knight (Sheffield), Canon Hodgins (Liverpool), the Rev. G. Denyer (Manchester), the Rev. W. G. Mallett (Exeter), the Rev. H. P. Grubb (Nottingham), the Rev. D. Harford-Battersby (Great Yarmouth), the Rev. E. D. Stead (for Brighton), the Rev. Dr. Porter (Southport), gave more or less full descriptions of their respective Centenary plans. The Rev. J. Barton, the Dean of Windsor, the Rev. C. T. Horan, the Rev. E. Lombe, Sir John Kennaway, the Rev. J. B. Plumptre, and the Rev. J. Hargrove, also spoke briefly.

The most striking feature of the whole meeting was the buoyant enthusiasm which prevailed. Most of the speakers sketched out elaborate lists of meetings, and spoke with more than hopefulness. There was hardly an expression of difficulty or despondency throughout the whole meeting. It was noteworthy that in quite a number of cases the lord mayors and mayors had been pressed into the service, and that the bishops were often co-operating warmly. Mr. Thwaites' programme, announced with his usual heartiness and energy, was the most amazing of them all.

A few special features may be noted. Canon Brenan advocated the revival of house-to-house visitation and collection. Canon Hodgins and others insisted that the Centenary celebration should not be merged in the local Anniversary. Mr. Stead proposed to secure railway facilities for those who visited Brighton for the celebration. Mr. Mallett said the twenty-three ruridecanal chapters of the Exeter diocese had all consented to take some action about the Centenary. Mr. Barton asked what was proposed to be done for suburban districts a few miles out of the great towns. Sir J. Kennaway told us that he had received very cordial letters about the Centenary from many distinguished persons, including Lord Wolseley and Lord Roberts. Mr. Percy Grubb told us that in one Association Secretary's district forty-five large and 180 small centres had been arranged for. He had been giving assistance for a few days in the work for the Centenary at Salisbury Square, and from the evidence he had seen he estimated that in all there would be 5000 meetings in different parts of the country. Mr. Hargrove, of Cambridge, mentioned that in the diocese of Ely they were writing letters to every incumbent who did not support Foreign Missions, asking him to have sermons, with or without offertories.

The Rev. W. E. Burroughs delivered a short closing address. "Spare the Archbishop," he exclaimed, for many speakers had mentioned that they had secured him, "or we shall have to bury him at the end of the Centenary." Some had asked whether we should expect every man to preach his own Centenary sermons. "We shall expect every man to do his duty," was Mr. Burroughs' oracular response. He brought the meeting to a close with a few words of spiritual exhortation.

The meeting, which lasted from eleven until a little after one o'clock, went on with unabated interest to the close. It showed, in the happiest way, that the country is fast catching the fire of enthusiasm about the Centenary.

### III. THE ASSOCIATION SECRETARIES' CONFERENCE.

From 2 to 5 p.m. on the same day, January 11th, throughout the following day, and until noon on the 13th, the Association Secretaries conferred and prayed together about Centenary preparations, discussed matters arising out of their several reports and one or two subjects of general concern

previously selected, heard from the Secretaries at headquarters matters of interest in the various departments, and listened to devotional addresses, the notes of one of which, by the Rev. H. Percy Grubb, we give below. The hopefulness which was so marked a feature of the reports last year is not less conspicuous again. Not that the old difficulties have disappeared or the old apathy been dissipated; but attention is more readily given to the subject of Foreign Missions and is more respectful, meetings are better attended, and through the receptive mind the responsive heart of the Church is being reached. Almost all the Bishops are cordially helpful.

*Notes of the Rev. H. Percy Grubb's Address.*

"He shall be great," said of John the Baptist.—*St. Luke* i. 15.

"He shall be great," said of the Lord Jesus Christ.—*St. Luke* i. 32.

The desire of greatness in some form holds in the human heart almost always a first place. The perversion of the desire, the misunderstanding of the meaning of greatness, and of the methods by which it can alone be rightly attained, have perhaps proved to the human race the source of its heaviest calamities. The words of a young aspirant, "Whatever I am, I want to be first in my own set," embody the pride of a parent's heart concerning his child, the pride of a young man's heart concerning himself.

In the text, the Holy Spirit, by the mouth of His heavenly messenger, meets, seeks to revolutionize, and to divert into its true channel, the world's mistaken idea of greatness; and in the case of the Baptist, about to become one of the greatest amongst men, and of the Lord Jesus Christ, earth's most exalted Visitor, emphasizes at the beginning of the Gospel, and, as it were, twice over, the Divine characteristics of a true greatness.

I. THE GREATNESS OF JOHN THE BAPTIST belongs to his Disposition, and to his Actions.

1. *His Disposition.*

a. His was a greatness of *Divine Fulness*. "He shall be filled with the Holy Ghost, even from his mother's womb."

In the case of all men who are great "in the sight of the Lord," the Divine fulness must take the first place, just as the only way to get rid of noxious atmospheres is to let in the pure air of heaven. Again we say it, in all spiritual greatness, in all steps of self-preparation in order to "make ready a people prepared for the Lord," the first characteristic of greatness is not great store of learning or of adaptability, or of energy, but of Divine fulness.

β. His was also a greatness of *Human*

*Emptiness*—"he shall drink neither wine nor strong drink."

To be free from the excitement and from the impulse of any human stimulant is perhaps a fair Christian paraphrase for the obligation of the Nazarite vow. According to Num. vi. the Nazarite was to be "separate" in his person (ver. 5), in his conduct (ver. 6), and in his food (ver. 3). The thought of "separation" or of "consecration" was impressed upon him not a few times as of the essence of his vow.

A characteristic of greatness is a complete emptiness of self. Alas! how often do we witness a human fulness beside, or rather beside the appearance of, a Divine fulness. We pray readily for the fulness of the Spirit; we do not desire so readily, and so wholly, a human emptiness. The discourses of the evangelist, of the deputation, of the preacher live more often than not in the admiration of himself, of his congregation, of his friends, of his committee. Remember that every drop of *this* strong drink breaks the pledge of our consecration.

But let us be certain that we grasp the fact that a Divine fulness and a human emptiness do not constitute, as the world thinks, a weakness, but a greatness; and if so, they are to be pursued spiritually, as we pursue an end that will make us "great."

2. *His Actions.*

They were spiritually great, being marked, as was predicted, by:—1. A greatness of conversion or revival: "Many of the children of Israel shall he turn to the Lord their God." 2. A greatness of testimony: "He shall go before Him in the spirit and power of Elias." 3. A greatness of restoration: "To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."



These particulars were summed up in the words, and were to culminate in the fact that he was "to make ready a people prepared for the Lord."

The ministry of John the Baptist was mainly a home mission. It was directed to the revival and expansion of the spiritual life of the children of Israel. That, too, is our object as deputations. The universal Church has no loftier ideal to place before her members than that they should "make ready a people prepared for the Lord."

## II. THE GREATNESS OF THE LORD JESUS CHRIST.

It is not a little noteworthy that within the narrow compass of the Gospel history and the condensed summary of the Lord's sayings, we find at least *three long discourses* upon this single subject of greatness. The desire for greatness seems to have been all but irrepressible in the hearts of the disciples, though socially but humble men; and knowing that their heart was the type of the human heart universally, the Lord in the most striking manner, both by example and by precept, emphasized the characteristics of true greatness. The occasions of these illustrated discourses are found in (1) St. Matt. xviii. 1-14; (2) St. Matt. xx. 20-28; (3) St. Luke xxii. 24-30, and St. John xiii. 4-17. In each case a special aspect of greatness appears to be made prominent: in the first, a greatness of *simplicity* or of receptivity, when "Jesus called a little child unto Him," &c.; in the second, a greatness of *suffering*, when He pointed to His Cross and said, "Are ye able to drink of the cup which I shall drink of?" &c.; in the third, a greatness of *service*, and that of the humblest kind, "when he took a towel and girded himself," &c.

These discourses are in exact keeping with, are even a kind of development of the aspects of that greatness on

which stress is laid in the words of the angel Gabriel. When the World's Creator and King entered it as its noblest Visitor, He entered it, said the angel, as a great man; only His model of greatness was not according to the world's perversion of the idea of, but according to the heavenly and true idea of greatness. And amongst the characteristics of the greatness of the Lord Jesus are enumerated:—1. A greatness of sonship: "He shall be called the Son of the Highest." 2. A greatness of salvation: "Thou shalt call His Name Jesus." 3. A greatness of duration: "He shall reign over the house of David for ever, and of His kingdom there shall be no end."

Amongst the first of the world's claims to greatness are the claims of an ancient and illustrious descent. It was not so claimed by the angel on behalf of the Lord Jesus, although none could claim it better than He, the Heir of patriarchs, prophets, and kings. He, as the Son of the Highest, was higher than all. And we—we only become great when we are born of God. (1 John iii. 1, 2.)

First a Son, then a Saviour—that is the Divine Order with the Lord Jesus, and with ourselves. The characteristic of Christ's mission is Salvation, not destruction, and salvation of the highest order, salvation from *sin*.

Moreover, greatness that can terminate is only the parody, or the shadow of greatness. "Man being in honour, abideth not; he is like the beasts that perish," is the Divine verdict pronounced upon, and witnessed as true concerning, all that is merely human.

May we, each and all, through the Holy Spirit, aim at that greatness which in all its aspects is but the Christ-likeness, and which when we "awake" shall alone be found to "satisfy."

## THE CENTENARY.

### A FINAL APPEAL.



THE attendance of some 400 clergy from all parts of England at a Conference the subject of which was "The C.M.S. Centenary," was indeed a striking indication of the way in which our constituency generally throughout the country is preparing to take some part in commemorating this unique occasion, and those of us who were privileged to be present at the gathering on January 11th might well be filled with thankfulness for the encouraging prospect. Yet

it is impossible to forget that there are still many parishes which support the Society in which no steps have yet been taken to join in the joyful and yet solemn gatherings which will be held throughout the length and breadth of the land in April next. And so we venture, for the last time in these pages, to earnestly remind any clergy who have not yet moved in this matter, of the immense possibilities of blessing that lie in an active share in the Centenary Commemorations, for their people and for themselves, as well as for the great unevangelized world; and also we would remind them of the solemn responsibility resting upon those who let such a unique opportunity pass by unused, an opportunity which can only come once in the history of any life.

#### CENTENARY PROGRAMMES.

The chief feature of the Clerical Conference above mentioned was the rapid sketching of the programmes of Centenary Commemorations in our large centres by representatives from the various places. In last month's *Intelligencer* we gave one or two specimens of such programmes, and further examples may prove both interesting and useful. It is probable that modifications of these may take place, but the main outlines are practically fixed.

Leeds is arranging for a three days' Commemoration, with the following programme:—

Sunday: Sermons.  
 Monday: Holy Communion.  
 „ Bible Reading.  
 „ Services.  
 Tuesday: Breakfast.  
 „ Meeting for Business Men.  
 „ Service (Parish Church).  
 „ Centenary Meeting (Coliseum).

Bristol is occupying five days, as follows:—

Sunday: Sermons.  
 Monday: 7.0 a.m. Holy Communion (Bristol).  
 „ 11.0 „ Holy Communion (Clifton).  
 „ 8.0 p.m. Meeting of C.M.S. Workers.  
 Tuesday: 9.0 a.m. Public Breakfast.  
 „ 11.0 „ Public Meeting.  
 „ 8.0 p.m. Public Meeting.  
 Wednesday: 8.0 „ Meeting on Medical Missions.  
 Thursday: 8.0 „ Meeting for Men.

Birmingham also occupies five days, but with a somewhat more comprehensive programme:—

Saturday: Children's Meeting.  
 Sunday: Sermons.  
 „ Evening. Mass Meeting for Men.  
 Monday: 4.30 p.m. Tea and Meeting of Younger Clergy Union.  
 „ 7.30 „ Public Meeting.  
 Tuesday: 9.0 a.m. Public Breakfast.  
 „ 3.30 p.m. Meeting on Medical Missions.  
 „ 8.0 „ Meeting of Unions (G.U., L.W.U., &c.).  
 Wednesday: 3.30 „ Ladies' Meeting.  
 „ 4.30 „ Conference of Clergy and Laity.  
 „ 7.30 „ United Service in Parish Church.

Manchester has preferred to concentrate its attention on one or two great meetings, for which the Free Trade Hall is admirably suited. Here the arrangements are:—

Saturday: 7.30 p.m. Devotional Meeting.  
 Sunday: Sermons.  
 Monday: 9.30 a.m. Holy Communion and Address (Cathedral).  
 „ 3.0 p.m. Conference.  
 Tuesday: 7.30 „ Public Meeting (Free Trade Hall).  
 Saturday: 4.0 „ Children's Meeting (Free Trade Hall).

In addition, the Lord Mayor is kindly inviting the leading citizens of Manchester to meet the Archbishop of Canterbury at breakfast on the morning after the great Centenary Meeting, at which his Grace is one of the speakers.

Brighton has a programme quite distinct from any of the foregoing, as will be seen from the following :—

Sunday :	Sermons.	
Monday :	3.15 p.m.	Women's Meeting.
„	6.30 „	Children's Meeting.
„	8.0 „	Men's Meeting.
Tuesday :	12.0 noon	Holy Communion.
„	3.15 p.m.	Public Meeting (The Dome).
„	8.0 „	Centenary Lantern Lecture (The Dome).

The programme at Reading again contains some features not found in any of the preceding :—

Sunday :	Sermons.	
Monday :	7.30 p.m.	United Prayer Meeting.
Tuesday :	11.0 a.m.	Holy Communion and Address.
„	6.30 p.m.	Children's Meeting.
„	8.0 „	Young Men's Meeting.
Wednesday :	11.0 a.m.	Service.
„	3.0 p.m.	Women's Meeting.
„	7.30 „	Public Meeting.
Thursday :	8.0 a.m.	Breakfast.
„	11.0 „	Service.
„	3.0 p.m.	Sectional Meetings.
„	6.0 „	Conversazione.
„	7.30 „	Public Meeting.

As an instance of how much can be done in a single day, the programme of Ripon is very interesting :—

Tuesday :	8.0 a.m.	Holy Communion (Cathedral).
„	11.15 „	Service and Sermon (Cathedral).
„	2.30 p.m.	Lecture (Town Hall).
„	4.15 „	Children's Meeting.
„	5.15 „	Service (Cathedral).
„	6.0 „	Tea (Gleaners, &c.).
„	7.30 „	Centenary Meeting.

For a much smaller centre, Redhill has a good and comprehensive list of gatherings :—

Saturday :	8.0 p.m.	Prayer Meeting.
Sunday :	Sermon and Addresses in Sunday-schools.	
Monday :	3.0 p.m.	Women's Meeting.
„	8.0 „	Men's Meeting.
Tuesday :	7.30 „	Tea and Conference.
Wednesday :	6.0 „	Children's Meeting (Town Hall).
„	7.30 „	Centenary Meeting.

On looking at these, and many other equally interesting programmes, it is worthy of note that in *almost* every programme an administration of the Holy Communion rightly finds a prominent place, and that in most cases one of the most important gatherings of all—a Meeting for Children—has not been forgotten.

We may, perhaps, be allowed to remind friends who are still drawing up programmes of the desirability of having a Meeting for Women with a Lady Speaker, and a Meeting specially devoted to Medical Missions.

At the Clerical Conference of January 11th a desire was more than once expressed that some account should be given of proposed Centenary Commemorations in small country parishes. Unfortunately there appeared to be no Incumbent of such a parish present who could, or would, describe his plans to his brethren. Nor have any such programmes hitherto reached us,

although there will be plenty of such Commemorations; for instance in Kent, Surrey, and Sussex, which have been so splendidly organized by the Association Secretary, Archdeacon Hamilton, and his willing helpers, there will be, in addition to the forty-five larger centres, no less than 180 smaller ones, most of them having their Commemorations during the last week of April. Perhaps therefore a few suggestions as to a possible programme may be helpful to those who desire to commemorate the Centenary in the smaller country parishes, where they can only hope to successfully occupy a single week-day.

The previous Sunday should, of course, be utilized for special sermons, when not only should the Centenary be taken as the subject, but the programme of the parochial Centenary Commemorations should be carefully explained, and the people urged to make a special effort on that occasion. Bills should be posted about the parish, and a handbill left at every house, with a programme of the day's proceedings. Employers of labour in the parish will probably be often found willing, if asked by the Incumbent, to allow men to cease work earlier than usual. At the end of April it will be fairly light by 4 a.m.; it will therefore be quite possible to begin the day most appropriately with the Holy Communion at an hour when men can attend before going to work, and mothers get away before the children are up. There should be a five minutes' address, one or two bright hymns, and the service may well conclude with a peal on the church bells. A morning service will not often be possible, but in the afternoon a women's meeting can well take place, followed by a special meeting for children, when Centenary Medals can be given away. Then in the evening (there is a full moon on Tuesday, April 25th), should come the Centenary Meeting,—preceded possibly by a tea,—with the room brightly decorated, and a good bookstall provided for the sale of literature. Interest in the Meeting will be increased, and the gathering made much heartier, if the Hymns have been carefully practised beforehand by a small choir. The programme for this meeting will want careful arrangement, as it should combine three well marked subjects. The first note struck should be *THANKSGIVING*, the address dealing with the *Past*, and giving some account of the history of the Hundred Years; then should come *HUMILIATION*, the address describing the *Present*, with its many unentered open doors and unused opportunities, and should be followed by a brief period for personal self-examination and confession before God; then should come the third note of *ADVANCE*, the address dealing with the *Future*, and striving to lift all present up to real and definite consecration to God for the extension of His Kingdom. Such a meeting should have deep and lasting results, and will fitly conclude a day which may, by God's blessing, leave its mark on the parish for ever.

#### THE CHILDREN'S MEETING IN THE ALBERT HALL.

We are anxious that the preliminary arrangements for the Centenary Children's Meeting in the Albert Hall, on Saturday, April 15th, at 3.30 p.m., should be known at once. All C.M.S. parishes within a radius of twelve miles of London have been communicated with, and a large number of these have already signified their intention of sending contingents of children to what will, under God, be a unique and historic gathering. The greater portion of the Hall will be allotted to these contingents from Schools and Bible-classes, the age limits of these being from eight to seventeen, but in addition there will be a limited number of Free Seats and a number of Reserved Seats (One Shilling each) for children not connected with Schools or Classes, accompanied by a parent or adult friend. A party of six children, accompanied by one adult, can obtain six Shilling Tickets for 3s. The adult paying full price.

A small number of adults will also be admitted to the Promenade on payment of one shilling each.

Every seat in the Hall is numbered, and admission can only be by ticket, whether to Free or Reserved Seats, to be obtained beforehand from the Centenary Secretary. We have thus explained the above arrangements in case any country friends wish to bring their children to this Meeting. All applications for tickets must reach the Centenary Secretary by March 10th; it should be clearly understood that it cannot be guaranteed that all the tickets asked for will be supplied, but the allocation will be made as fairly as possible. The tickets will probably be issued during the first week of April, and it is *particularly* requested that no tickets will be asked for which cannot positively be used, as, all the seats being numbered, each unused ticket means an empty seat.

#### CENTENARY MUSIC.

We desire to draw special attention to the fact that the *Church Missionary Hymn Book* will be published about the middle of February. It should be remembered that it is a book for *permanent* use, though purposely issued in time to be utilized at Centenary services and meetings. It contains 242 Hymns and Tunes, arranged under the following sectional divisions:—

The Missionary Call and Claim	35 Hymns	Children . . . . .	22 Hymns
Missions to the Jews . . . . .	3 „	Holy Communion . . . . .	7 „
Praise . . . . .	23 „	Devotional Meetings . . . . .	8 „
Intercession . . . . .	22 „	Offertory . . . . .	2 „
Consecration . . . . .	28 „	Medical Missions . . . . .	5 „
Farewell . . . . .	11 „	Special Occasions . . . . .	6 „
Service and Conflict . . . . .	32 „	Evening . . . . .	2 „
The Church Triumphant . . . . .	11 „	Centenary . . . . .	6 „
The Second Advent . . . . .	19 „		

The price of the Musical Edition will be 3s., subject to the usual discount; twelve copies will be supplied for 24s. if ordered direct from the Society, while where 100 copies are ordered for Centenary choirs, &c., a much reduced special quotation will be made. The Words only will be published at 2d. in limp cloth, and 4d. on better paper and in cloth boards. A Centenary Hymn-sheet will be issued at the same time as the Hymn Book, but it is hoped that the book itself will be used wherever possible, and that it will at any rate be on sale at all Centenary meetings for those who prefer to have the Hymns in a permanent form.

#### CENTENARY MEMORIAL CARDS AND MEDALS.

These will be ready, it is hoped, by March 1st. The prices of the medals are:—

Silver Medals . . . . .	5s. each.
Bronze Medals . . . . .	2s. „
White Metal Medals . . . . .	2d. „ or 10s. per 100.

The Memorial Cards will only be presented to Contributors, or Collectors, of One Hundred Coins to the Centenary Fund. No Cards will be sold. Where Centenary Contributions are not sent direct to Salisbury Square the Cards will only be supplied through the local Secretary, parochial clergyman, or some similar channel.

#### CENTENARY POSTERS, COLLECTING CARDS AND BOXES.

We would once more remind our friends that all these are ready for use, and that the time is already all too short. The cardboard boxes should be found especially useful for Lenten self-denial offerings. W. J. L. S.

## LETTERS TO THE EDITOR.

*THE WEST CHINA MISSION.*

DEAR SIR,—As a member of the West China Mission, I should like to record in a few words, as I know I may, in the name of the members of that Mission generally, our deep regret at the retirement of Mr. Horsburgh from his connexion with us. Those of us especially who have been associated with him from the commencement of C.M.S. work in Si-chuan will ever remember his constant sympathy and solicitude for our welfare throughout the various vicissitudes of sickness, riot, and difficulties, attending the opening up of the district. He has always been to us an elder brother, to whom we could confidently refer for advice and help. His visits to the stations have always been most welcome, and we could be sure that he would bring with him for us some precious lessons, which he himself had been studying in the school of God. But what perhaps has been of the greatest value to us is his example of simple devotion to Christ, and to the Chinese for Christ's sake. His own practice of self-denial is always much in advance of his precepts thereon. Losing him, we feel deeply that we are losing a "man of God" from our midst. May it lead us to look more and more to God!

Perhaps this will be a suitable place to refer to a misconception which, since my return from China, I have found to exist in several places, viz. that the West China Mission (known very often as Mr. Horsburgh's party) is only partly C.M.S. Indeed, in one or two places, I have been announced to speak as a member of the China Inland Mission, and in another place I was told that there was an impression that *now* we are "affiliated" with C.M.S. While we are very happily in close concord and contact with C.I.M., there is probably no C.M.S. Mission the members of which are more loyal to the Society than the West China Mission. We are working on lines distinctive in some respects from the other China Missions of C.M.S. (and after seven years' experience we still believe in these lines of work), still we are not, of course, nor ever have been, any the less C.M.S., and it is difficult to understand how some friends, readers of C.M.S. magazines, should have formed such a mistaken idea.

One word more. I am sure that Mr. Horsburgh would be very grieved if the fact of his withdrawal should in the slightest degree lessen the prayerful and practical interest in the West China Mission of any of the numerous friends throughout the country, whose sympathies he has been instrumental in enlisting, and who either support an "own missionary," or in any other way have hitherto been helping in the work.

ALFRED A. PHILLIPS.

December 29th, 1898.

*THE SOCIETY'S AGENTS AND THE CENTENARY.*

DEAR SIR,—At the Allahabad Conference, held in December, at which C.M.S. and Church Council delegates from all parts of India were present, it was unanimously agreed to suggest that all connected with the C.M.S., both at home and abroad, should be invited to contribute, in addition to local efforts, at least one day's income as a thankoffering for the benefit of the Home Committee's Centenary Fund.

I shall be much obliged if you will kindly insert this in the *Intelligencer*, so that our brethren in every part of the world may have an opportunity of joining this effort.

Most of us will be helping local objects, yet I think that we shall feel very thankful to be able to send a donation, however small, to the home funds.

Many thought that they would like to give more than one day, but it was hoped that by putting "at least one day," all would join, and it would indeed be a great cause for thankfulness if on April 12th, 1899, every person connected with the C.M.S. was an honorary worker.

W. H. BALL.

Calcutta, December 16th, 1898.

## EDITORIAL NOTES.



**E**VIDENCES multiply that the Centenary of the Society will be well observed in the large towns. Last month our pages gave a few specimens of programmes which local committees have prepared, and this number presents several others. Lest it should be thought that a strong and united body of Evangelical clergymen in a place is an indispensable condition to arrangements on so large and general a scale as some of these programmes indicate, we wish to say that in one of them at least, and that one of the most ambitious in its aim to reach all classes throughout an extended area, such a condition is not present. It is the programme on page 53 of our last month's number, and we wish that all our readers could have heard the Rev. E. N. Thwaites, of Salisbury, expound the plans in detail as he did twice over on January 11th,—how cordially the Dean and other Cathedral authorities and especially the Bishop of Salisbury have responded to his requests, his audacious requests we think some one observed, but it was the audacity of faith and zeal for the Master's honour, and was recognized as such; how the Chancellor of the Cathedral and other friends generously volunteered to provide luncheon for the clergy of the whole diocese, breakfast for business men, &c., and Mrs. Wordsworth—the daughter of the Society's Treasurer—offered to invite the ladies of the county families to tea at the Bishop's Palace; how all the churches in the city have undertaken to have special sermons, and the Cathedral will have no less than four special services, for men, for women, for clergy, and for children, in the course of the same week; how, besides these services, there will be prayer-meetings, teas for day-school teachers and for Sunday-school teachers, meetings for market people arranged for the afternoon of market-day, Services of Song, &c., &c. Mr. Thwaites almost took our breath away, when, after leading us through the multiplied engagements day by day, he said, "And now we come to the big day!" We instance this example because it is a striking illustration of what one whole-hearted friend may be instrumental in accomplishing where he has the courage and the faith and the love to seek the co-operation of his clerical brethren. Such a case shows us what an opportunity this Centenary offers for bringing home the missionary obligation to the consciences and hearts of the members of our National Church, an opportunity the like of which will probably not occur again in the lifetime of any of us.

WE have less evidence to encourage hope that in the rural districts generally plans are getting forward, though we know it is so in some districts. They will of course be of a different kind from those in the towns, but they should not be less hearty. The one criticism which reached us regarding the most encouraging meeting of clergy at Sion College on Wednesday, January 11th—of which an account will be found on a previous page,—was that none of the speakers represented country parishes. The week from April 23rd to 30th ought to prove the busiest and most arduous of the three weeks of our Centenary Celebrations. The Centenary Secretary, the Rev. W. J. L. Sheppard, will be glad to learn from friends whose arrangements are well advanced, how they propose to utilize the opportunity, and he or the Association Secretaries will gladly render any help in their power to those who desire counsel in the matter.

It is proposed to hold a meeting of clergy interested in the C.M.S. on Monday, February 20th, at 4 p.m., at the Church Missionary House, with

reference to the observance of the Centenary in London and suburban parishes. The Bishop of London has kindly promised to be present.

A VERY gratifying contribution to the Centenary Fund has been received from Ceylon. The Central District of the Tamil Coolie Mission has remitted, through the Rev. J. Ilsley, a cheque for one hundred and twenty guineas—126*l*. Mr. Ilsley writes that he himself takes much more pleasure in the offering than if ten times the sum had been raised for local purposes. We suppose he regards it as so much stronger evidence of self-denying gratitude.

WE are not aware that the policy of sending out all duly-qualified candidates to the Foreign Mission-fields has been adopted and openly avowed by any English missionary society since 1887, when the C.M.S. decided upon that course. The China Inland Mission had nobly set the example years before, and we have looked with expectancy year by year for indications that other societies would follow these initiatives. An article by Henry Stanley Newman strongly and clearly advocating "the policy of faith," appeared in the December number of *Our Missions*, the organ of the Friends' Foreign Mission Association. After dwelling on the experiences of the C.M.S. since 1887, it says, "The Society of Friends is a very small community compared with the Church of England. The area from which we receive candidates is much smaller, and the compass from which we can expect contributions is comparatively small; but what God has done, and is doing, on a large scale with a large Society He is able most certainly to do on a corresponding scale in a small Society, if we place ourselves in line with His will. Obey a law and the law will obey you, is the axiom of modern science; and it is equally true respecting the higher dynamics of spiritual force." The article stops short, however, of saying that the Friends have adopted the policy; and from the notes of the F.F.M.A. Board in the same number it appears that the subject was debated on the report of the Finance Committee, but without decisive issue.

THE discussion on the same subject raised by Dr. Leonard, one of the Secretaries of the Missionary Society of the American Methodist Episcopal Church, in the *Gospel in all Lands*, the organ of that Society—to which we referred in December—is calling forth some most interesting correspondence from leading ministers of that Church. A good proportion of them are against this proposal on various grounds. The Rev. Dr. Mains, of New York, is perhaps the most trenchant on this side. He says, "The proposition has no tangible business basis to justify its adoption. A long-suffering Church, wearied to the verge of discontent by reiterated appeals, has just subscribed for the payment of a large debt, itself incurred mostly because the General Committee, in the matter of appropriations, allowed itself to be swayed by an emotional optimism rather than by the sound dictates of a discerning business judgment. It seems to us that the adoption of Dr. Leonard's proposition would require but the briefest time to plunge our Missionary Society hopelessly into a sea of financial chaos; not only this, but so to impair the confidence of the Church in our methods of administration as indefinitely to postpone the day of restored integrity to our missionary treasury." We are all familiar with this line of argument, though we do not often perhaps see it or hear it so tersely and so ably expressed. And we all recognize its wisdom. Only let us realize that it is and professes to be "the wisdom of this world;" it is built on "a tangible business basis." On such a basis, as we have more than once admitted, the policy advocated by Dr. Leonard cannot be justified, any more than Noah's preparing an ark to the saving



of his house, or Abraham going out not knowing whither he went, or Moses forsaking Egypt, or the similar acts of any of those "of whom the world was not worthy," who obtained a good report through faith, could be justified on the same basis. But there are correspondents who take the other side, and one of them, the Rev. W. S. Matthew, editor of the *California Christian Advocate*, writes as follows:—

"I believe that God will always find the money for His cause, provided only that those whose duty it is to voice that need will do it faithfully, wisely, persistently. Suppose we try Dr. Leonard's suggestion. Tell the Church of the crying demand for workers. Call out the volunteers, and send forth every sound and thoroughly-equipped candidate so long as there is a spot on the earth actually in need and providentially prepared. Then proclaim to the whole Church what is doing. Give them all the facts. Let them know that the soldiers of the cross, their representatives, are going everywhere in obedience to the orders of "the Captain of our salvation," and that those at home must support them or they will fail. It would be as a trumpet-blast from heaven, I verily believe, and would arouse the whole Church as nothing else can do.

"As for the workers in the foreign field, it would put them upon their own mettle; it would drive them to prayer and all-conquering faith; above all, it would put them upon the heart of the whole Church. Let us try the experiment."

OUR readers will believe that it is for no academic object that we refer again and again to the above subject. We wish our friends to realize how very much, under God, appears to depend on their prayers and efforts at this time. The policy which the Committee adopted, quietly and almost unconsciously of its vast importance, eleven years ago, and in which they have been encouraged to persevere by the remarkable signs both of God's favour and of His people's approval, is now attracting the fixed attention of the Protestant Churches of England and America. At first it was noticed by a few with admiration or apprehension, as the case might be; now the question is being discussed of following in the same wake. If our feeble faith has been honoured by our Lord in the doubling of our missionary forces in a few years, is there any reason why other Churches and Societies should not experience like, and even greater blessing, proportionate to their faith and obedience? But their eyes are on the C.M.S., and if we halt just now, or hesitate, if our people do not respond as the occasion needs, if at the end of this financial year there is an accumulated deficit, then not only will the C.M.S. be affected, but the whole missionary cause will, it seems likely, miss a hopeful opportunity of starting the new century with the untold dynamic force of faith in full exercise. This is our chief reason for again urging that prayer may daily ascend during these first three months of the year. One has written to Salisbury Square to call in question the reasonableness of trusting God to send us forty thousand pounds more this year than last year. If professing Christians can raise such a question, we may know in advance what the irreligious world will say. There is indeed cause to wait perseveringly, patiently, and trustfully on God, and then we *shall not* be disappointed. "Let us," as Dr. Matthew says, "try the experiment."

LORD CROMER's address to the Soudanese sheikhs at Omdurman on January 4th deserves special attention, not only for the important political announcement that in the future the Soudan "will be governed by the Queen of England and the Khedive of Egypt," and that "the sole representative of both Governments will be the Sirdar"; but also for the proclamation of religious liberty which it contained. "The Queen and her Christian subjects are devotedly attached to their own religion, but they also know how to respect the religion of others. The Queen rules over a larger number of Moslem subjects than any Sovereign in the world, and they live contented

under her beneficent rule. Their religion and religious customs are strictly respected. You may feel sure that the same principle will be adopted in the Soudan. There will be no interference whatever in your religion." Nothing could be more admirable than either the tenour of this statement, or the terms in which it was made. It was manifestly fashioned on the excellent model of our Gracious Queen's proclamation—the history of which Sir Theodore Martin's life of the Prince Consort has given to the world—to her subjects in British India after the Mutiny. It ran:—"Firmly relying ourselves on the truths of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects." If Lords Kitchener and Cromer have waited for the opportunity to make this proclamation in the heart of the newly recovered territory, and to give it time to be grasped before consenting to the entrance of Christian missionaries, we think the Church will forgive the delay imposed. The truth that the Gospel is unattended by secular compulsion must be as hard for the followers of Islam to take in as it is important that they should not fail to do so, and we rejoice that Lord Cromer has given it such emphasis. The right of religious liberty has, of course, as a complement, the right to hear the claims of other religions than the one embraced at present. If it is wrong to interpose with material force to oblige a person to change his religion, it is equally wrong to interpose to prevent his doing so, or having an opportunity to do so. This it is true was not the "Q.E.D." of Lord Cromer's proposition, and quite probably it may not have occurred to the minds of Lord Cromer's hearers; but as a corollary, we can scarcely doubt that it was present to his own thoughts. Liberty implies not only a right to stand still, but a right to advance; to be locked in one apartment is as inconsistent with perfect freedom as to be dragged from one place to another. Lord Cromer's words, therefore, thoughtfully and carefully spoken as they evidently were, tend to strengthen our hope that the way to the Mohammedan Soudan will not long be barred to the Christian missionary by an official interdict. What Bishop Welldon said on the eve of his sailing for Calcutta, in his letter to the *Times* (see *supra*, page 124) which appeared on the very day of Lord Cromer's speech at Omdurman, is just as true of the Soudan as it is of India:—"The theory that England can introduce Christian laws and customs, Christian institutions, Christian society, and the spirit and temper of Christianity, without introducing the elements of Christian thought or belief need only be expressed to be rejected."

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THE press has, of course, had a great deal to say on the question. One anti-religious paper has now reproduced *in extenso* Canon Isaac Taylor's commendations of Islam and disparagement of Christian Missions in his speech at the Wolverhampton Church Congress of 1887, saying nothing, of course, of the overwhelming refutations on both points which were evoked. On the other hand, Canon Malcom MacColl, in the *Guardian*, has done good service by drawing attention once more to the claims and nature of Islam, and by substantiating his assertions by multiplied testimonies which his controversial antagonists find impossible to withstand.

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ONE aspect of the discussion on the subject which has been prominent is the attitude which it is supposed General Gordon would have taken towards aggressive missionary efforts on behalf of the Soudanese had he been now alive. The Archbishop of Canterbury, a few weeks ago, afforded testimony on this point, which has not, so far as we have observed, found its way into

the public press. He stated, before a large meeting of undergraduates, that just before Gordon went out the last time (in 1884) to the Soudan, he called upon the Archbishop, then Bishop of Exeter, and told him that he wished to make the Gospel known to the people who would come under his care, and that he desired to have the Bishop's authorization to baptize any of them who should be willing to confess the faith of Christ. The authorization was gladly granted, and Gordon set out, conscious of, and intent on, an even nobler mission than that given to him by his country, he went as a soldier of Christ armed with the sword of the Spirit, a Christian missionary to declare the love of God in Christ to the Mohammedans of the Egyptian Soudan. This evidence should set the question of Gordon's views and wishes completely at rest.

THE Bishop of Salisbury, we notice, at the private meeting for the Furtherance of Christianity in Egypt Movement, held in Dean's Yard, Westminster, on Jan. 18th, stated, according to the *Times*, that he had been informed by the Coptic authorities during his recent visit to Cairo that in their opinion the Dervishes would welcome with joy and gratitude the establishment of a Medical Mission at Khartoum. We should think ourselves, judging from C.M.S. experience in other Mohammedan cities, such as Cairo, Gaza, Nablous, Ispahan, Baghdad, Peshawar, Bunnu, Quetta, Srinagar, &c., that this will prove to be true when the time comes to put it to the test.

Regarding the above meeting and the object for which it was called, we ought perhaps to say that we do not share the apprehension expressed by an esteemed contemporary that the movement is in any way inimical to the C.M.S. Much less can we agree with the statement that the Bishop of Salisbury is endeavouring to get the Society out of some of its work in Egypt. We know nothing whatever which could lend colour to such a suggestion.

OUR readers know that the coast district is to be separated from Bishop Tucker's episcopal supervision. During the Bishop's last visit to this country he took the opportunity of conferring with the Archbishop of Canterbury and the C.M.S. Committee regarding the lines of a division of his diocese, a division having previously been recognized as called for. He elected to retain the Uganda Protectorate as the area of his own diocese, to be known as the diocese of Uganda. Now we have the satisfaction of announcing that the Archbishop has offered the other diocese, to be known as the diocese of Mombasa, to the Rev. W. G. Peel, Secretary of the Bombay Mission, and that he has accepted the office. Thus for a second of its four C.M.S. Bishops hitherto appointed East Africa is indebted to our India Missions. Salter Price, also, the founder of Frere Town, was a gift from India. But the obligation is not all on one side by any means. Erhardt, Deimler, Blumhardt, Isenberg, Litchfield, Hall, are names that occur to us of men who were passed on to India from Africa. Mr. Peel was born in India, where his father was an officer in the army. He is an Islington man, and will be the ninth from that College to attain to the office of bishop. He has laboured in India, with furlough intervals, since 1880, first in the Telugu Mission, then in Madras, and, since 1892, in Bombay. May God be pleased to make his new ministry in a new sphere even more fruitful than any he has yet exercised. He will find difficulties and cares enough; may he have the comfort of knowing that he is remembered now and hereafter at the Throne of Grace.

WE have very sad accounts from our Secretary at Frere Town, the Rev. H. K. Binns, of a severe famine which is raging in the coast district of East

Africa. Just before Christmas he wrote that he had expended some 400*l.* in famine relief, part of which was the balance of a former famine fund, and part was collected locally. Under the happiest circumstances no crop can be reaped till next June, and as the poor people have left their homes, and no one is there to plant or tend the crops, little prospect is afforded of their needs and sufferings terminating even then. The Committee have authorized an appeal being made, and we believe that the facts have only to become known to our friends to elicit a measure of help to relieve the distress. Mr. Binns, when he wrote, was paying out about 2*l.* daily in wages for relief work.

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THE article dealing with the question of "Slavery in East Africa" in the *Intelligencer* of October last, confined its scope to the operation of the Decree abolishing the legal status of slavery in the islands of Zanzibar and Pemba. There was one point referred to in Parliamentary Blue Book, *Africa*, No. 6 (1898), which doubtless ought to have been dealt with, if not in that article then in an editorial note, and that was the allusions to the practice of the Society's missionaries at Rabai in respect to the reception of slaves. But the point though not unnoticed was forgotten. Bishop Tucker, however, on receiving the Blue Book in Uganda, wrote at once to the *Times* the letter which we publish on another page. We fear the Bishop will not derive much satisfaction from reading the report when it reaches him of the answers given by Mr. Brodrick, the new Under-Secretary for Foreign Affairs, to the deputation from the Anti-Slavery Society and the Society of Friends which waited upon him on January 13th. Assurances regarding the amelioration of the slaves' condition and the promise of ultimate freedom are distinctly less than we had hoped for after all that has gone before. And the reasons assigned for still exempting the slaves on the coast strip from even the inadequate measures which have been granted to those on the islands do not seem worthy of a great Power which is in earnest in a great and good cause. Why should British subjects at Mombasa wait for their freedom until the ex-king Mwanga and the mutineers in the Uganda Protectorate have been suppressed?

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THE news of the grave mishaps experienced by Major Macdonald's expedition in the loss of Captain Kirkpatrick, and by the Government in Uganda through the cutting off of a number of the Indian troops under Lieut. Hannington by the remnant of the mutineers, show what tremendous vitality the forces hostile to British rule possess in those distant regions. It would have seemed incredible twelve months ago that the little body of mutineers shut up in the fort at Luba's would continue to give trouble so long after the arrival on the scene of strong reinforcements; and it is still more surprising to learn that, with the example of their successive and terribly fatal discomfitures in view, other branches of the Uganda troops should have suffered themselves to be tempted to mutiny. Yet we hear of some of the Swahilis having done this and brought upon themselves severe punishment. The time of complete rest and immunity from rumours of danger at hand is seemingly not yet. In Mengo itself in October some were counselling flight, as the Nubians were said to be marching on the capital, but it turned out to be a false alarm. Meanwhile the work of teaching goes on, and we hear from Busoga of Luba himself taking lessons in reading from Nua, the native deacon. It is a pathetic sight, Mr. Weatherhead says, to see the old man seated on his chair with Nua beside him, repeating over and over again the five vowels, and forgetting them as soon as he says them; and no less pathetic must it have been to hear the first exclamations of a dawning moral perception when a picture of the

temptation of our Lord in the wilderness appeared on the scene, and Luba pointed to Satan, saying, "Ah, he is a bad man—he smokes bhang!" or hemp, a vice perfectly common in Busoga, and which had been mentioned as one of the habits which mark the followers of the Evil One in that land.

THE conclusion of Bishop Tucker's letter from Toro, to the far west of Mengo, will be read with deep interest in our pages this month. Another letter from the same land written about the same time has reached the Committee. It is from King David Kasagama. His former letter "To the Elders of the Church in Europe" will be remembered. It deeply stirred many hearts. To that Mr. Fox replied in the Committee's name, and this is the king's acknowledgment:—

"Beteriemu, Sept. 14th, 1898.

"To my dear Friend, Mr. Fox, and to the Society of Christians,—

"I greet you very much; how do you do, my dear friends? I thank you for my letter. I saw it and I greatly rejoiced. Let me tell you the news place, all is well, and the people have increased very much in their love to God; also there are other places where the people have not yet learned to understand God.

"And also my friends I thank you for praying to God to keep us, in these great wars, because wars had surrounded the whole country but at our place we remain at peace, right up to the present time we are at peace.

"And then also we beg of you very much to send to us teachers to spread the Gospel in *all* places, and also we want very much teachers to come into our country of Toro, many places need the preaching of the Words of our Lord, and you, will you persevere in that work?

"And now good-bye. God our Father keep you in your work.

"I am, your friend,

"DAUDI KASAGAMA, King of Toro."

One who was in Toro during the Bishop's visit, Mr. Lloyd, has since reached this country and has given the Committee additional testimony to the reality of the work. Out of 300 baptized Christians forty-five are teachers, and these, together with twenty-one Baganda teachers, are supported by the little community of believers. All the baptized Christians are by their own voluntary act pledged teetotalers, drinking intoxicants being otherwise universal and associated with heathen worship. A missionary spirit is a very pronounced feature of this little Church, as the Bishop's letter shows. It is hoped that by their instrumentality the Gospel may be taken to the tribes on the west of the Semliki River, and even to the pigmies of the Great Forest. The Bishop's remark that he has no fear that the Toro Church will fail to do its part in entering the open doors around it, but he has less confidence that the home Church will supply the indispensable leaders, should come home to our hearts.

It was through the Great Forest, so graphically described by Stanley, and down the Aruwimi River and the Congo, a total distance to the Congo mouth of at least 2000 miles, that Mr. Lloyd made his journey home, arriving on Christmas Day, just twelve weeks after leaving Toro. Some account of his meeting with pigmies in the forest and with tribes of cannibals at a later stage have appeared in the daily papers, and a few particulars will be found in this month's *C.M. Gleaner*. The *Intelligencer* will, it is hoped, shortly have an article by Mr. Lloyd on the tribes of the Upper Aruwimi. One touching incident he mentioned we must not omit. At Matadi and Boma he found companies of old boys from C.M.S. Sierra Leone Institutions, engaged in trade. They gave him, he said, a wonderful welcome, and showed the most grateful appreciation for the privilege of Christian intercourse with a C.M.S. missionary. They begged that someone might be sent to minister to them and other Church of England members in

the district. Will not the Native Church at Sierra Leone regard this as a call?

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AN appeal in behalf of Native emigrants from another of the Society's fields of labour has been under the Committee's notice. The Archbishop of the West Indies and the Committee of the Home and Foreign Missionary Society of the Church of England in Jamaica have asked the C.M.S. to send a clergyman with a knowledge of Hindi to labour for the conversion of a number, about 10,000, of East Indians who have settled in Jamaica. The Committee had very reluctantly to say, No; but they have sent on the appeal to the Corresponding Committee of the North-West Provinces, that it may be brought under the notice of the Hindi-speaking Christians there, in case they should find it possible to send out a missionary to labour to win their expatriated fellow-countrymen to Christ.

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AND yet another class of emigrants is appealing to C.M.S. friends, and this time we are able to say that an effort to respond is being made. We mentioned some months since that the Victoria C.M. Association had taken over from a diocesan society the management and control of the Mission to the Chinese in the diocese of Melbourne, Australia, some 8500 in number. But a practical difficulty in effectually superintending the work of Chinese agents without knowing the language at once made itself sorely felt, and failing to secure an Englishman with this qualification the Victoria Association has invited its own Secretary, the Rev. E. J. Barnett, to visit China, accompanied by Mrs. Barnett, for eighteen months and thus fit themselves in some degree for this branch of the work. Mr. Barnett gave up an important school at Melbourne some years since to devote himself entirely to the cause of the World's Evangelization, and now he shows again the same readiness to respond to what he deems the call of duty expressed through his Committee. Mr. and Mrs. Barnett sailed on December 21st.

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OUR brethren in Si-chuan are still preserved in peace and quiet. Writing on November 11th, Bishop Cassels said that the main outbreak was entirely confined to the district between the two capitals of the province, Chen-tu and Chung-king, and there, as the papers have told us, it caused much danger and suffering to the Roman Catholic adherents. The British Consul at Chung-king, basing his calculations on information received from the French Consul and priests, computed that up to the beginning of November, twenty-five Roman Catholic chapels had been destroyed, thousands of their Native Christians had been rendered homeless, and perhaps sixty or seventy killed. Bishop Cassels states that he had heard from other sources that in some cases these Christians had an opportunity given them to recant, but refused to do so, and were then beheaded. We are sure that sincere sympathy and earnest prayer will be drawn out by these facts in behalf of these poor people. We regret, however, to read in *Les Missions Catholiques* for December, that to an appeal for the prayers of its readers it adds, "Et nous espérons que la France, protectrice des chrétiens de l'Extrême-Orient, entendra l'appel désespéré de ses enfants qui demandent un prompt secours." There were, alas! motives enough at play prompting to gun-boat intervention with China on the part of the Great Powers without the appeal of missionaries or their friends.

Mr. E. A. Hamilton, who sailed in October to reinforce the Si-chuan party, is detained at Shanghai until the way is pronounced clear.

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THE *Christian* for January 19th has a letter from the Rev. H. Loomis,

of Yokohama, Japan, giving some deeply-interesting information. He mentions that the President of the Lower House of the Japanese Diet, who has been recently re-elected, is an earnest Christian, an elder in the Presbyterian Church. At the close of the last session of the Diet he had a prayer-meeting in the official residence, and stated that it had been his custom to ask God's blessing and guidance at the beginning of every meeting. The city of Kyoto, which is a great religious centre and the stronghold of Buddhism, has elected a Christian representative to the Diet. Other particulars are given in the letter, all which call for thanksgiving that the Gospel has reached a few at least in leading positions in that wonderful country.

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ONE of the warmest and truest friends the C.M.S. has ever had—and we know, thank God, that this is saying very much—has just been called to her rest. Mrs. Mills' life-work, and it was indeed a work which literally filled her life, was at Orton Waterville, in Huntingdonshire, of which her husband was the Rector for nearly fifty-six years. The *Intelligencer* and *Gleaner* have often alluded to the wonderful financial results of the unwearied labours and loving sanctified ingenuity in that little village of less than three hundred souls, the contributions from which amounted to well over 120*l.* for many years. But only those who had the privilege in those days of being guests at that Rectory-house could adequately realize how its every room, its garden, its veteran pony and unpretentious village cart, how church, and school-room, and farm-houses, and cottages, and barns—everything and everyone—the Churchwardens, the young men, and women, and children, the village postman, all were drawn into the vortex of the ruling ambition to do the utmost possible to send the Gospel of God's grace to the ends of this sinful world. As a neighbouring clergyman writes:—"Patient continuance in well-doing seemed to characterize her life"; and so it was to the end. After Mr. Mills' death her influence was transferred to Peterboro', where Mrs. Mills has since lived with her daughter, one with her in her great love and aim, and there, on the morning of December 27th, she was "found asleep in Jesus." Mrs. Mills was made a Honorary Member for Life in 1889.

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AND from the Mission-field, from that sacred spot where the Lord and Saviour ascended from the earth to resume the glory which He had laid aside for our sakes, another devoted friend and worker has been taken to her reward. Miss Helen Attlee went out to Palestine in 1890 and most of her time of service was spent on the Mount of Olives, where her patient love and every-ready sympathy and kindness won her an influence of a quite remarkable kind over the Moslem villagers around her. This was very touchingly manifested at her funeral on December 23rd, the day after her death, when numbers followed the remains from the Mount of Olives to Jerusalem, and before starting, the leading sheikh, a Moslem, asked permission to be allowed to say "good-bye" to his friend, and stooping down he reverently kissed the cold forehead, saying in a low tone, "The peace of God rest upon thee. Be assured that without doubt I will meet thee in heaven"; and he made an earnest request that another lady worker should be sent to Et Tur, the village where she had lived.

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WE learn, too, from India, of the death of a warm friend on December 11th, Mr. Stephen Jacob, a member of the Calcutta Corresponding Committee. Mr. Jacob was, in 1879, appointed Under-Secretary to the Government of India in the Finance and Commerce Department, and in 1890 he was

appointed Comptroller-General, and for several months he acted as Financial Secretary to the Government of India. For many years he was a member of the Old Church, Calcutta, congregation, and was generally present at the weekly prayer-meeting. He was president of the Young Men's Christian Association and of the Bengal Sunday-school Union.

LORD KINNAIRD asks us to mention a series of Bible lectures which Professor W. W. White, D.D., of Mr. Moody's Bible Institute, Chicago, is delivering at eight centres in London, and which commenced on January 16th. The following are the places, days, and hours that have been arranged:—

Tuesday	5.30	King's Hall, High Holborn.
"	8.30	Kensington Town Hall.
Wednesday	12.0	} Morley Hall, 26, George Street, Hanover Square.
"	3.0	
Thursday	4.30	Hampstead Conservatoire.
"	7.30	Mildmay Conference Hall.
Friday	3.30	Eccleston Hall (Belgravia).
"	8.30	Polytechnic, Regent Street.
Saturday	3.0	186, Aldersgate Street (men only).

THE deputation sent out by the Committee at the request of the Canadian C.M. Association, consisting of Miss M. C. Gollock and Miss M. R. S. Bird, returned home safely on Christmas Eve. During the three months of their stay in Canada they visited Winnipeg, where their first meetings were held. But their chief work was in Eastern Canada. At Toronto, Hamilton, London, Ottawa, Kingston, Montreal, and Quebec, and in New Brunswick, Nova Scotia, and Prince Edward's Island, one or both of them—both in most instances—addressed meetings of women and sought to quicken and stir up a missionary spirit. They were much impressed with the zeal manifested in some of the places they visited, and in particular they speak in the warmest terms of the whole-heartedness of the friends in Toronto in the cause. These certainly provided them with an adequate programme, and they write home in most grateful terms of the way in which it was carried out, and how God's blessing rested on our sisters' message wherever they went.

THE Committee have accepted offers of service from Mr. Robert Freeman Pearce, B.A., St. John's College and Ridley Hall, Cambridge; Mr. Arthur Carmichael, son of our missionary, the Rev. T. Carmichael; Miss Agnes Mary Cox, of Hampstead; Miss Edith Constance Pike, of Reading; and Miss Geraldine Western, of Shortlands. They have also placed on record the acceptance of Mr. Arthur John Carr by the New Zealand C.M. Association. Miss Pike and Miss Western were both trained at the Willows.

THE Hon. Secretary of the Ladies Candidates' Committee makes an urgent appeal for contributions towards the Training of Women Fund. Many are led to offer themselves for service abroad who are unable also to provide the means for their training. And it is often an anxious question with the Ladies Candidates' Committee whether a hopeful young candidate can be offered the necessary probation and training by reason of the scanty funds at their disposal. Will some who pray for labourers consider whether they can also do something to further the preparation of those who "willingly offer themselves" for the work of the Lord?



## HOME DEPARTMENT.

## NOTES AND COMMENTS.



THE suggestion has been made to the Auxiliary Committee for work amongst the young, and approved by them, that children and young people throughout the country should be asked to try to save or earn some money which may preferably be given to the Centenary Fund. The plan is as follows:—Speak to the children about giving of their own money instead of merely collecting gifts from others; appoint certain dates between which the effort shall be made; tell the children to place in an envelope whatever they may be able to save or earn, with an *unsigned* slip of paper on which it is stated how the money has been obtained; and, lastly, arrange for these envelopes to be put into the plate at a collection, or handed to some responsible person. The money thus raised should be paid to the local treasurer, and the slips of paper with the amounts noted on them should be sent to the Rev. C. D. Snell, C.M. House, Salisbury Square, London, E.C. Particulars which have been sent to the Church Missionary House of instances in which this method has been tried with much success leave little room for doubt that, should it be widely adopted, a considerable sum of money will be raised, while, in addition, the young people will have impressed upon them the often forgotten duty of self-sacrifice for the cause of Christ.

Local Treasurers and Secretaries will soon be thinking about making up the lists of contributions from their Parishes and Associations. It would be well if there was a little more uniformity in the arrangement of the entries. At present it is difficult, if not impossible, to ascertain what the young people are doing: sometimes their gifts are mentioned separately: sometimes they are included in "small sums." Cannot all contributions from the children be put together? The boxes held by adult classes in Sunday-schools should be separated from those held by young people under eighteen years of age, and the total raised at a children's stall at a Sale of Work, the amounts collected in the boxes of young people who do not attend ordinary Sunday-schools, and so on, should be clearly entered as gifts from the young. Perhaps it may be stated again here that the existence of boxes in a Sunday-school can hardly be regarded as constituting a Junior Association: there should at all events be a Secretary, and at least one week-day meeting should be held annually.

In these days of high pressure and multiplied meetings, considerable difficulty is experienced in gathering friends together for prayer about missionary work. The precedent set by the Manchester Centenary Committee is therefore worthy of note, for they have resolved to summon their meetings for fifteen minutes earlier than used to be customary, and to spend the first quarter of an hour in prayer. If this admirable plan were generally adopted the business of Committees would be more speedily and effectively transacted.

C. D. S.

## CHURCH MISSIONARY HOUSE.

THE annual New Year's service and administration of the Holy Communion for members of the Committee and their friends, was held at St. Bride's Church, Fleet Street, on January 3rd, 1899. The Rev. H. E. Fox officiated, assisted by the Revs. B. Baring-Gould and W. E. Burroughs. The Rev. J. A. Faithfull, Rector of Whitechapel, gave the address, basing his remarks on 2 Cor. v. 14, "The love of Christ constraineth us."

On January 8th, the C.M.S. Lay Workers' Union for London at their monthly

meeting had under discussion "The Organization of Laymen's Work for the C.M.S." The opening paper was given by the Rev. P. E. de Lom, Association Secretary for Yorkshire, and the Rev. Canon Sutton, of Aston, also spoke. A Devotional Address for the New Year was given by Canon Brenan. Under the leadership of Mr. G. A. King, the meetings of the Missionary Study Class have been resumed, the subject for consideration being "Africa Waiting."

#### YOUNGER CLERGY UNIONS.

THE 87th meeting of the Sheffield Y.C.U. was held in the rooms of the Y.M.C.A. on November 18th, 1898. The Rev. S. T. G. Smith presided, and read Acts xii. 1-10. The Rev. P. F. Ridout read an interesting paper, entitled, "God's Hand traced in the Mission-field in Various Ages." After examining copies of *One Hundred Years*, it was decided that this work should form the subject of the next meeting.

On December 6th, the Rev. J. E. Brenan presided over the meeting of the Bristol and Clifton Y.C.U., held at St. Clement's Vicarage. After prayer by the Rev. S. F. Alford, and Scripture exposition by the Rev. J. O. Davies, the Chairman gave an address on the Centenary, pointing out in connexion therewith (i.) the reverence for a past history; (ii.) the recognition of the law of continuity of progress; (iii.) the future growing out of the past,—all of which could be traced in the history of the C.M.S.

The Rev. E. H. Burrows presided over a meeting of the Bath Y.C.U. on December 16th, and read a paper on "Native Churches." The paper was a full and interesting one. Reference was made to Bishop Tucker's "Charge" and the Church in Uganda, also to the Church in West Africa, with its vicissitudes and encouragements. An interesting discussion followed, in which, as in the paper itself, the desirability of establishing Native Churches was strongly emphasized.

The Newcastle and District Y.C.U. met at the C.M. House, Newcastle, on December 19th. The Rev. Dr. Pearce presided, and the Rev. J. W. Fall gave an address on "C.M.S. Educational Missions in India." Considerations of Centenary proposals also occupied the attention of the members.

At the monthly meeting of the London Younger Clergy Union on December 19th, addresses on "Missions in Japan" were given by the Rev. H. McC. E. Price and the Rev. Barclay F. Buxton. Judging from the number of questions asked, a keen interest in the subject was aroused in the members.

On January 16th, 1899, the Rev. W. E. Burroughs gave a short address at a celebration of Holy Communion in St. Bride's Church, Fleet Street. Mr. Burroughs also conducted a Meeting for Intercession at the C.M. House in the afternoon.

#### LOCAL ASSOCIATIONS AND UNIONS.

FROM Nov. 23rd to Dec. 8th the C.M.S. anniversary meetings were held in the Isle of Man, during which 150 sermons and addresses were given by the Bishop and clergy of the diocese, and by the following deputation: the Rev. H. M. Eyton Jones (China), the Rev. and Mrs. F. G. Toase (Yoruba), Mr. Martin Browne (India), the Rev. H. C. Knox (China), and the Revs. J. Davies and Harford-Battersby also came over for some of the meetings. On St. Andrew's Day meetings were held in Douglas, when all the clergy gathered for conference. The meeting in the evening filled the large hall of the gymnasium. The Bishop presided, and addresses were given by the Rev. H. M. Eyton Jones and Mr. Martin Browne on work in China and India respectively. Mr. Eyton Jones gave an interesting account of the progress of Christianity in China, enabling the audience to get a clear insight into the character of the Chinese people, their customs, and language. Mr. Martin Browne took the audience to India in his graphic account of the country where his work has lain for many years. M. B.

The Paignton (South Devon) anniversary this year has been held on a larger scale than ever before, and the results have been most encouraging. Our subject has been that of Medical Missions, and Dr. Herbert Lankester, Secretary of the

Medical Committee, was our most interesting and inspiring lecturer at all the meetings, which were held in the Public Hall. Three meetings were held on December 9th. The Annual Meeting at 3 p.m. was well attended, and all seemed most interested in what they heard of the world's need and the practical power of medical work. The Rev. T. Cameron Wilson, Vicar of Christ Church, opened the meeting with prayer and read the report, and Brigade-Surgeon T. G. Stardon was in the chair. The Children's Meeting at 5.30 p.m. was a lantern lecture, and at five o'clock they began to assemble to see their missionary-boxes opened, and by 5.30 they were pouring in from day-schools. They were very attentive and interested in the slides Dr. Lankester showed of the work going on in the C.M. hospitals of India, China, Persia, and Africa. The evening meeting began at 8 p.m., and was very full. This was also a lantern lecture, and was most thoroughly enjoyed. The choir of Christ Church led the singing. The Rev. T. Cameron Wilson opened with prayer, and the Vicar of Paignton, the Rev. I. Trelawney Ross, D.D., kindly took the chair in the unavoidable absence of Mr. George Adkins. Dr. Lankester, by his slides and descriptions, took us right away into the midst of the Medical Mission work going on at this moment, and we feel sure that many were led to realize their responsibility to share in this work as they had never done before, and we look, and earnestly pray, for very practical results.

On Sunday, December 11th, the annual C.M.S. sermons were preached in Christ Church, in the morning by the Rev. F. Bishop, Vicar of Holy Trinity, Torquay, and in the evening by the Vicar, the Rev. T. Cameron Wilson. The Anniversary commenced with a prayer-meeting in the vestry of Christ Church on Thursday, December 8th, conducted by the Vicar, and our little prayer-meeting for Missions, held every Tuesday morning in the Y.W.C.A. Home, was on December 13th one of very real thanksgiving. M. F.

Anniversary Sermons were preached in Holy Trinity, Torquay, Upton, and Ellacombe churches on December 4th, by the Revs. D. J. S. Hunt, E. Guilford, and C. E. Tyndale Biscoe respectively. In the afternoon of the previous day a meeting for young people was held in the Albert Hall, when Mr. Tyndale Biscoe gave an address. The annual meetings were held on December 4th, afternoon and evening, in the Bath Saloons. Mr. Kitson, J. P., presided over the afternoon gathering, and addresses were given by the Rev. E. Lombe, the Rev. E. Guilford, and the Rev. D. J. S. Hunt. In the evening Dr. Lombe presided, and an address was again given by the Rev. D. J. S. Hunt.

An effort is being made to further the cause of Foreign Missions among the English and American visitors and residents in Rome. The Rev. Ernest Cowan, who has charge of Holy Trinity Church for the winter months, is a warm friend of the C.M.S., and preached two sermons on behalf of the Society on Sunday, December 11th, 1898, with special reference to the approaching Centenary, and to the work done during the past 100 years. There was a good attendance at the forenoon service. A meeting in connexion with the C.M.S. was held on the day following in the Victoria Rooms, Via Marcelli, at which Mr. Cowan presided. About forty ladies and gentlemen attended, and there appeared to be a real interest in the Society's work on the part of most. The meeting was addressed by Mr. J. B. Braddon, of the Public Works Department, India—a member of the Parent Committee, who is spending a part of the winter in Rome for his health. He spoke of the work among the Mohammedans and on the subject of Medical Missions. W. E. B.

A most interesting gathering of the Home Preparation Union was held on December 6th in Hackins Hey, Liverpool. Eighteen members, of whom ten were men, attended. Bishop Royston spoke helpfully and solemnly, also the Revs. G. H. Battersby, L. Simpson, and C. F. Jones. The latter explained the working of the H.P.U. The Rev. G. Nickson kindly undertook the arrangement for classes (elementary and advanced, to be held twice a week after January 1st, D.V.), assisted by four other clergy. The outlook for spiritual blessing on C.M.S. work in Liverpool seems great, as systematic instruction will now be open to all who desire to prepare for service. May the outcome be the going forth to the wide field of fully equipped men and women "full of the Holy Ghost and of power." C. F. J.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, December 13th, 1898.*—A Resolution of the Committee of Correspondence of December 6th, regarding a Mission to the Egyptian Soudan was presented for confirmation. On the motion of the President the following Resolution was adopted in lieu of it:—

“That this Committee, having long intended to send a Mission to the Eastern Soudan, and especially to Khartoum, in memory of the late General Gordon, regret to find that through circumstances beyond their control, it is not possible for them to open at present a Medical Mission at Khartoum. As, however, they have received permission and encouragement to go to Fashoda and the district south thereof, they believe that God has opened to them a door to preach the Gospel among the Pagan tribes of the Soudan, in whom General Gordon felt special interest, and they direct that steps be taken towards the occupation of that district. To this end offers of service and further funds are earnestly invited.

“They believe, however, that the religious feeling of this country justly demands that an effort to perpetuate Gordon’s memory shall include the direct proclamation of the Gospel of Jesus Christ to all the races inhabiting the Upper Basin of the Nile, which has recently been brought under the control of England. They will therefore continue to strengthen their base in Egypt, with the intention of extending their Mission to Khartoum and the surrounding districts as soon as it may be possible, in the providence of God, to go there also.”

On a letter from the Secretaries of a great united Protestant Demonstration to be held in London, it was resolved:—

“That this Committee, while cordially sympathizing with every legitimate effort to uphold the Protestant and Evangelical principles of the Church of England on which the Society was founded, and which it has ever desired to maintain in its Missions, do not consider themselves able to depart from the invariable practice of the Society, viz., to abstain as far as possible from Church controversies at home, in which individual members of the Committee may fairly take an active part on their own responsibility.”

On a letter from the Secretary of the Native Races and Liquor Traffic Committee enclosing a proposed Resolution on the revision of the Brussels Act of 1890-91, the following Resolution was adopted:—

“That this Committee venture to hope that Her Majesty’s Government will be able to secure the early meeting of the Powers in Conference at Brussels, and that steps may be taken to press upon the Powers the necessity of decisive international action with reference to the Liquor Traffic in West Africa; and, in particular,—

“1. The desirability of prohibiting the importation of spirits into districts where the use of distilled liquors does not exist, or has not been developed, or where, either on account of religious belief or for other reasons, the people of that district are opposed to the trade; and that this should be loyally carried out by all the Powers having possessions in West Africa; and,

“2. That in places where prohibition is deemed impossible from the existence of a well-established trade, a uniform duty should be established of not less than 4s. per proof (imperial) gallon, a regular, gradual increase taking place at intervals which might afterwards be decided; and that these duties should be uniform in all the Possessions of the West Coast of Africa.”

The Secretaries were instructed to forward a copy of the Resolution to the Foreign and Colonial Secretaries for State Affairs.

The Secretaries reported the death, on December 2nd, of the Right Rev. Bishop of Lahore. The following Resolution was adopted:—

“The Committee have heard with sorrow of the unexpected death of the Right Rev. Bishop of Lahore, a Vice-President of this Society. Appointed to the charge of the diocese in 1888, on the resignation of Bishop French, Dr. Matthew has fully maintained the policy of his distinguished predecessor. By his removal the Society and its Missionaries have lost a warm friend, a judicious counsellor, and a devoted Bishop. The Committee would express their earnest sympathy with the surviving relatives.”

The Secretaries also reported the death of the Rev. J. G. Heisch, formerly Vice-Principal of Islington College. The Committee passed the following Resolution:—

“The Committee have heard with sorrow of the death of the Rev. J. G. Heisch, who for thirty-eight years was Tutor and Vice-Principal of the Society’s College at

Islington. They record their grateful recollections of his long and valued service in the training of the Society's students. He brought to this important duty talents of a high order, sound scholarship, a character combining in a remarkable way firmness and tenderness, and a fearless jealousy for the truth of the Gospel. His memory will be long held in honour by numbers of his old pupils scattered over the Mission Field, and this Committee join with them in expressing their sympathy with his surviving friends and relatives."

*Committee of Correspondence, December 20th.*—On the recommendation of the Ladies' Candidates Committee, Miss Edith Catherine Pike was accepted as a Missionary of the Society.

The Islington College Visitors reported that nineteen present and former students had left the College in 1898 for service in the foreign field, fourteen of whom were clergy and five were laymen, the numbers in 1897 and 1896 having been twenty-four and twenty-three respectively. There are forty-two students in the College at the present time: one a graduate, one a medical student, six men taking the short course, and thirty-four the long. The report referred to the death of the Rev. J. G. Heisch, a former Tutor and Vice-Principal of the College; and to the death, by drowning, of one of the students, Mr. Cowan; and also to the fact that various lectures on Buddhism, Islam, tropical diseases, and other subjects have been given to the students. The report was received and adopted.

On the report of the Islington College Visitors, and on testimony of the Principal of the College, Mr. Arthur Carmichael was accepted as a Missionary of the Society, and located to the N.-W. Provinces of India. Mr. Carmichael was introduced to the Committee, and commended in prayer to God by the Rev. S. A. Selwyn.

On the report of the James Long Lectures Fund Sub-Committee, the Rev. J. Ireland Jones was requested to undertake the office of James Long Lecturer on Buddhism.

The Committee had an interview with the Right Rev. H. J. Foss, Bishop-designate of Osaka. The Bishop-designate having been introduced to the Committee by the Honorary Secretary and welcomed by the Chairman (Mr. Sydney Gedge), expressed his long-standing interest and sympathy with the work of the Society generally and in Japan in particular; and in warm terms he commended the methods employed, and spoke of the ladies' work as being specially noticeable.

The Committee also had interviews with the following Missionaries on their return from the Mission Field:—The Revs. R. J. Kennedy and R. B. Marriott of Bengal, the Rev. E. A. Hensley of the N.-W. Provinces of India, and the Rev. A. R. Steggall of East Africa.

Mr. Kennedy, after a brief allusion to the fact that during his last term of service in India he had worked in each of the three Provinces of Upper India, the Punjab, N.-W. Provinces, and Bengal, spoke of the work during the last four years in connexion with the Mohammedan Mission, Calcutta, to which he had been appointed on the death of the Rev. Jani Alli. The educational work there had made distinct progress and extension, but more attention needed to be paid to the education of Mohammedans, who in Bengal outnumbered Hindus. Direct evangelistic preaching had been carried on side by side with the school work, but the extent of ground to be covered was so great that it was beyond the power of their present staff to cope with it adequately, and he therefore pleaded for reinforcements. He could not point to any conversions, though he and his fellow-workers had thankfully to record blessing received amongst themselves.

Mr. Marriott spoke of his work during the last seven years in Bengal, for five of which he had been a member of the Shikarpur Band of Associated Evangelists. He had resided for six out of his seven years at Kushtea, which was an excellent centre for the village districts, and enabled the Missionary to influence the people more permanently than was possible in the comparatively short time given to ordinary cold-weather itinerating tours year by year. The people listen well, and a great work of preparation is going on, and the message of the Gospel is becoming more and more clearly understood.

Mr. Hensley, who had come home on medical certificate after five years in Lucknow as leader of the Band of Associated Evangelists, spoke warmly of the Band system and of its value for Missionaries during the first few years of their residence in India. It was valuable as a training-ground, and valuable also as giving special facilities to the young Missionary for acquiring the language. He

described the work in Lucknow, a stronghold of Mohammedanism, as not encouraging, but said that the village work, which they were diligently pressing forward, was much more hopeful.

Mr. Steggall, who had just returned after a second term of service in East Africa, spoke of the variety of his work at Taveta. Of sixty-three converts and their children whom it had been his privilege to baptize in Africa, he was glad to be able to report that only one had thus far brought disgrace upon his profession, though many were still young and had to be tested. He gave an interesting account of young men helping in the work, and prepared to do more if the way were more open to them. He explained that they were working in a very restricted area, because of the difficulty of extending beyond the frontier-line of the German sphere of influence, and expressed a hope that this difficulty might before long be overcome. He mentioned a Masai service held every Tuesday in Taveta for a few Masai people settled there—the only service for that tribe, so far as he knew, in Africa.

The Committee accepted the resignation of the Rev. C. D. Fothergill, tendered in consequence of the ill-health of Mrs. Fothergill.

The Committee took leave of the Rev. E. F. Wilson-Hill, the Misses E. Dennis and M. H. Holbrook, returning, and Miss E. S. Philcox proceeding to the Niger Mission; and Dr. F. O. Lasbrey, proceeding to the Egypt Mission. The Rev. J. L. Macintyre, returning to the Niger Mission, was unable to attend on account of indisposition. The Missionaries were introduced to the Committee by the Honorary Secretary, and Instructions were read by the Rev. F. Baylis. Messrs. Wilson-Hill and Lasbrey having replied, the outgoing party were addressed by the Rev. H. Sharpe, by whom also they were commended in prayer to the favour and protection of Almighty God.

On the recommendation of the Group I. Committee, it was agreed to accept the responsibility for working the station of Song-pan, in the province of Si-chuan, and on the borders of Tibet, hitherto worked by the China Inland Mission, and the need of reinforcements which the proposed extension would necessarily demand was recognized.

*Funds and Home Organization Committee, December 20th.*—It was agreed to publish a Missionary Service of Intercession, which had been submitted to, and authorized by, twenty English Bishops.

On the recommendation of the Gleaners' Union Auxiliary Committee, the Rev. G. H. Parsons was appointed Visitor to the Branches of the Union for a term of six months.

*Committee of Correspondence, January 3rd, 1899.*—On the recommendation of the Ladies' Candidates Committee, Miss Geraldine Mary Western was accepted as a Missionary of the Society.

Miss E. K. Browne was transferred from the Persia Mission to the Egypt Mission.

The Committee took leave of Mr. Arthur Carmichael, proceeding to the N.-W. Provinces of India. Mr. Carmichael was introduced to the Committee, and his Instructions read by the Rev. G. B. Durrant, and having replied, he was addressed by the Chairman (Mr. Henry Morris), and commended in prayer to God by the Rev. Sidney Bott.

*General Committee (Special), January 3rd.*—The Secretaries reported the arrangements made for the celebration of the Centenary in London, April 9th—16th.

*General Committee, January 10th.*—The Secretaries reported the death, at Calcutta on December 11th, 1898, of Mr. Stephen Jacob. The following resolution was adopted:—

“The Committee have heard with much regret of the death of Stephen Jacob, Esq., a distinguished member of the Indian Civil Service. They thankfully record his warm interest in the Society's work, and the valuable help he rendered to the cause of Missions in India for many years, both as a member of the Calcutta Corresponding Committee and also as one of the congregation of the Old Church, and they instruct the Secretaries to convey to Mr. Jacob's relatives the assurance of their deep sympathy with them in their bereavement.”

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the tokens of the grace of God in Toro; prayer that advantage may be taken of the opportunities for evangelization in that and the neighbouring countries. (Pp. 98—111, 148-9.)

Thanksgiving for the devoted labours of missionaries and other friends of the Society recently called to their rest; prayer that the gaps in the ranks may be speedily filled. (Pp. 118, 151-2.)

Prayer for the proposed Mission to the Tibetans. (P. 112.)

Thanksgiving for the Conference of missionaries in India (p. 119), and for the annual gathering of Association Secretaries at home (pp. 128—137).

Prayer for newly-ordained deacons. (Pp. 118—121.)

Prayer for the advance of the Church in India. (P. 124.)

Thanksgiving for the prospects of the coming Centenary; continued prayer that those responsible for plans at headquarters and in the Associations may be guided by the Holy Spirit. (Pp. 137—141, 143.)

Prayer that the extension of the Society's work may not be crippled for want of means. (P. 143.)

Thanksgiving (with prayer) for the newly-appointed Bishop of Mombasa. (P. 147.)

## NOTES OF THE MONTH.

## ORDINATIONS.

*Niger*.—On Sunday, Nov. 27, 1898, at Christ Church, Onitsha, by the Rt. Rev. Bishop Tugwell, the Rev. S. R. Smith to Priest's Orders, and Mr. H. Proctor to Deacon's Orders.  
*Western India*.—On Nov. 13, at St. George's Church, Hyderabad, Deccan, by the Right Rev. Bishop Morley, Sumant Umap (Native) to Deacon's Orders.

## DEPARTURES.

*Niger*.—The Misses E. Dennis, M. H. Holbrook, and E. S. Philcox left Liverpool for Forcados on Jan. 7, 1899.

*Egypt*.—Dr. F. O. Lasbrey left Marseilles for Alexandria on Jan. 12.

*North-West Provinces*.—Mr. A. Carmichael left London for India on Jan. 10.

*Punjab*.—The Rev. and Mrs. T. Bomford left England for India on Dec. 29, 1898.

*Travancore and Cochin*.—Miss M. F. Baker left London for Travancore on Dec. 19.

## ARRIVALS.

*Eastern Equatorial Africa*.—The Rev. A. R. Steggall and Mr. V. V. Verbi left Mombasa on Nov. 23, and arrived in London on Dec. 19.

*Uganda*.—Mr. A. B. Lloyd leaving Toro on Sept. 26, and travelling *via* the Congo, embarked at Cabenda on Dec. 1, and arrived at Dover on Dec. 25.

*North-West Provinces*.—Mrs. E. T. Pegg left India on Nov. 12, and arrived in England on Nov. 29.—The Rev. E. A. Hensley left Lucknow on Dec. 1, and arrived in London on Dec. 17.

*Punjab and Sindh*.—Dr. and Mrs. S. W. Sutton left Karachi on Dec. 1, and arrived in London on Dec. 18.

*Ceylon*.—The Rev. and Mrs. H. E. Heinekey left Colombo on Dec. 8, and arrived at Marseilles on Dec. 25.

*Mauritius*.—The Rev. and Mrs. A. K. Finnimore left Mauritius on Nov. 29, and arrived in London on Dec. 29.

*Mid China*.—Mrs. J. B. Ost left Shanghai on Nov. 4, and arrived in England in Dec.

## BIRTHS.

*Uganda*.—On Jan. 10, 1899, at Leeds, the wife of the Rev F. Rowling, of a daughter.

*Punjab and Sindh*.—On Nov. 25, 1898, the wife of Dr. J. O. Summerhayes, of a son (John Alexander).—On Jan. 11, 1899, at Thornton Heath, the wife of Mr. R. V. Greene, of a son.

*South China*.—On Sept. 28, at Nangwa, the wife of the Rev. W. C. White, of a son.

*West China*.—In December, at Mien-chuh, the wife of Mr. W. H. Gill, of a son.

## MARRIAGES.

*Mid China*.—On Jan. 3, 1899, at Ningpo, Dr. R. Smyth to Miss B. E. Bullock.

*Japan*.—On Jan. 11, at Osaka, the Rev. W. B. Gray, to Miss Nina Haig.

## DEATHS.

*Palestine*.—On Dec. 22, 1898, at Jerusalem, Miss H. Attlee.

*North-West Provinces*.—On Dec. 19, at Allahabad, Florence Mary Hope, aged eleven months, daughter of the Rev. C. H. Gill.

### THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

This is the last opportunity we shall have of calling attention to the subscription issue of the **History of the Church Missionary Society ; Its Environment, Its Men, and Its Work.** By EUGENE STOCK. The response to our previous announcement of the work has been most encouraging. We are anxious, however, that all our friends should take advantage of the offer. The three volumes will be supplied for 12s. 6d. net, post free, if paid for before February 28th ; after that date the price will be increased to that at which the "History" will be published, viz., 18s. net. Prospectus and syllabus on application. See also advertisement on page 2 of the Cover of the *Intelligencer*.

### PUBLICATION NOTICES.

**One Hundred Years: Being the Short History of the C.M.S.** A second edition of this book is now on sale. Friends willing to help in the circulation can be supplied at 10s. 6d. per dozen, post free ; but copies must not be sold for less than 1s. net, the published price. The book can also be obtained in extra cloth binding, with gilt top, for 1s. 6d. net, post free.

**The Church Missionary Hymn Book.** This book is in the press, and will be ready by the middle of February. It contains 242 Hymns, with Tunes. The Hymn Book has been prepared with the object of its being used, in the first instance, in connexion with the Centenary, but it is intended to be of permanent use for missionary services and meetings. *Cloth boards, red edges, price 3s.* Copies for the use of C.M.S. Choirs, &c., will be supplied at the rate of 24s. per dozen for not less than 12 copies, *direct from the C.M. House.* A Book of "Words only" will follow immediately, in two bindings, 2d. net and 4d. net. Further particulars, and special quotations for large numbers of the various Editions, will be sent on application.

**Some Leaders of the Century Abroad.** This is the title of No. 5 of the "Then and Now" Series of Centenary Pamphlets. It will be ready early in February, and is supplied free of charge.

The following new Papers for Children have just been added to our list :—

**A Nursery Missionary Meeting.** Free in moderate quantities.

**Mekallai Kanda: The Story of a Hill Arrian.** Ditto.

**About Japanese Boys.** Free.

**A Visit to an Indian Village.** Free.

**A Day in the West China Mission.** Free.

**A Peep at our Tamil Sisters in Ceylon.** Free in small numbers.

Friends, and especially workers among children, are invited to send a post-card for specimens of these and other papers for children.

**Khartoum and the Church Missionary Society.** This Paper has been revised. It now gives a sketch of the Society's policy and present plans with regard to missionary work in the Egyptian Soudan and in the Equatorial Provinces lying between Fashoda and the Great Lake Region. *Free of charge.*

**"Globe" Missionary Box.** We have many times been asked why the C.M.S. does not supply a distinctive Collecting Box, as is done by several other societies and institutions. It is a difficult question to decide what may properly be considered a distinctive box for C.M.S. work ; but an attempt has been made to meet the demand by producing a "Globe" Missionary Box. It consists of a well-made Globe, coloured according to the Religions of the World, and with the C.M.S. Missions marked on it, which rests on an octagonal mahogany pedestal. The coins are admitted through a slot in the top of the Globe, and fall through into the pedestal box, which is arranged for opening in the ordinary way. *This Box is somewhat costly to produce, and it is therefore necessary to make a charge of 4s. for it, which covers postage and packing where necessary.* It should be obtained through Local Secretaries, or direct from the C.M. House. The Box cannot be supplied through booksellers.

**Catalogue (or List) of C.M.S. Magazines, Books, Papers, &c.** This has just been revised and brought up to date. Copies free of charge on application.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.



# THE CHURCH MISSIONARY INTELLIGENCER.

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## MISSIONARY WORK AND CHURCH CONTROVERSIES.

**T**HE storm which for more than six months has been sweeping over the Church of England is still far from subsiding. The long pent-up indignation of Protestant Churchmen at the increasing aggression of clergy and others who have been persistently introducing Roman ritual and doctrine in their parishes has shown itself with unmistakable force. The development of the movement which started from Oxford half a century ago has reached a point, long foreseen by thoughtful men, at which the Church of England must fight for her very existence as a Reformed Church. It is unnecessary to say to which side of such a struggle the whole weight of C.M.S. sympathies go. Loyal to the great missionary purpose for which it was founded, the Society has never wavered in its allegiance to the Evangelical and Protestant principles of the Church of England. It has remained steadfast to those principles, not only because it has believed them to be expressed by the Prayer-book and Articles interpreted in their most natural and proper sense, but chiefly because they are principles which it has found to be most consistent with the Word of God. From these it has not moved a hair's-breadth all these hundred years—and notwithstanding the wishes of opponents and the suspicions of a few timid friends, it shows not the smallest sign of doing so. Through a long succession of honoured names who have guided the counsels of the Committee, not one can be quoted who was not in heart and life a sincere and earnest supporter of these principles. At a time when they are being fiercely challenged, and have to be re-asserted in all their pristine plainness, the question may fairly be asked, What part does the Society take in the great controversies of the day? What is it doing to check error in the Church at home or abroad? Before answering these questions it may be well to consider briefly what are the general lines along which such efforts may be conducted.

Religious errors may be dealt with in two ways. The first is directly controversial. Competent persons, either separately or in association, may make it their business to examine and expose the nature of the errors, to prove their inconsistency with revealed truth, to demonstrate the dangerous consequences which they inflict on the spiritual life and the morals both of the individual and the public at large, to engage in argument with those who hold them, seeking either to convince them or to silence them, and at the same time by the provision of a suitable literature to protect the young and ill-informed from being seduced by the specious methods of those who propagate the errors. It may even become the duty of some persons or associations to take steps which may compel the offenders either to cease from the offence or to surrender the position

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from which they have taken advantage to commit it. It cannot be denied that there are circumstances in which controversy is a necessity. The annals of the Reformation witness to the importance of skilled men being able both to attack religious error and defend the truth by their learning, their intellectual force, and their dialectic skill. The examination and replies of Archbishop Cranmer, his colleagues, and many of their fellow martyrs, fully recorded in the pages of John Foxe, the writings of Bishop Jewel, and Isaac Barrow, are masterpieces of sanctified controversy. But it must be admitted that the gift is rare, and for those who do not possess it the practice is most dangerous. Rash men, ill-furnished either by knowledge or the graces of charity and patience, engage in strife where they bring little credit to themselves or advantage to the cause which they defend. The tone of too much of modern controversial literature shows that it has been produced in far too great haste and with too little prayer and sense of responsibility.

Many years ago the writer had the privilege of enjoying the close friendship of the late Rev. C. P. Golightly, of Oxford, the staunchest of Protestant champions, and almost the only man, it was said, of whom Bishop S. Wilberforce was afraid. He will never forget the solemn earnestness with which Mr. Golightly once cautioned him of the danger of religious dispute, saying that for his part he never engaged in a theological controversy without first setting apart a day for self-examination, fasting, and prayer, in order to bring his spirit into a right attitude for the dangerous duty. How much bitterness and blundering should we have been spared had modern controversialists adopted a similar method. The slanders and scurrilous lampoons, the unjust innuendos, the imputations of unworthy motives, would have all been impossible had men spoken and written in the spirit of love and as from the Presence of God.

There is, however, another way—(we should perhaps rather say a second way, for it is not as a substitute for but as a companion to the first that we contemplate it)—in which religious error may be dealt with—slower, less showy, less drastic, less popular, but perhaps quite as effective. As with a material organism, in proportion to its vitality there is a prophylactic power which enables it to resist and to throw off the attacks of insidious microbes which threaten its very life. So with the spiritual body, whether individual or corporate. By whatever means the health and vigour of the spiritual organism is maintained, by so much the less is it in danger from infectious germs, whether moral or religious. A child well grounded in Holy Scripture, educated in habits of prayer, taught to know the Lord as a personal Saviour and Friend, led on by the Holy Spirit in the paths of self-denial and service for the good of others, is little likely to be led astray in after life. The same holds good in the community. Congregations educated in the fundamental doctrines of grace, trained to know their Bibles intimately and to use them skilfully, encouraged in the exercises of true spiritual worship both public and private, inspired with an evangelistic enthusiasm which is not limited by the horizon of their own parishes—such communities

are little likely to yield to the blandishments of the most astute Sacerdotalist or Rationalist.

And of all agencies, next to those which promote instruction in divine truth, none are known to be more valuable for the maintenance of a high vitality and healthy vigour than those which stimulate missionary zeal and supply the scope for missionary labour. This is in accordance with the great law of grace that it is more blessed to give than to receive. When the energy imparted by the Holy Spirit to any soul is employed not so much in self-conservation as in the communication of spiritual blessing to others, the effect is a fuller and more lasting blessing to the soul which imparts what it has received. The highest type of spiritual vitality was the life of Him who, though He was rich, for our sakes became poor, that we through His poverty might be made rich. Whatever in the Church or the individual develops this life will in proportion preserve it and make it preservative against error, doctrinal, moral, or intellectual.

There is no difficulty now in ascertaining what should be and what we trust is the attitude of the C.M.S. towards the dangers which have produced the present crisis in the Church. By the purpose of its existence it is not competent to adopt the controversial method in regard to differences within the Church. It has controversies of its own with the non-Christian religions of the world which demand its first and fullest attention. It would weaken and hinder the special work for which it was founded if it were to divert its forces from the larger to the smaller area. There are diversities of operations as well as diversities of gifts, and there could be no greater mistake than to expect every operation to be conducted by the same gift, or every gift to be engaged in the same operation. At the time of the Papal aggression, when public feeling ran even more highly than it does now, Henry Venn, while ready to throw the whole weight of his great influence as a private individual on the Protestant side, steadily refused to allow the Society to be entangled in the controversy. We believe the policy to be a right one, and applicable to the present distress. And, if for no other reason, it would seem to be so for this, that by keeping constantly before Christian people missionary responsibilities, duties, and opportunities, the Society has done more to maintain the spiritual life, and especially the spiritual life of the Evangelicals who have been its chief supporters, than if it had undertaken a campaign of controversy at home. This should be remembered. It may be wrong to speak of the Society as an entity apart from the members who constitute it. But if we may do so conventionally, it will be found that whatever the Society may owe to the friends who support it, this is far less than what they and the Christian people of England owe to the Society. It has been both the rallying-point and the starting-point of numerous and fruitful good works at home as well as abroad. It has strengthened the faith and quickened the life of many. It has maintained a long and unchanged standard of Evangelical principle and practice. It has been a manifest witness to the vigour of Evangelical truth. In no spirit of boasting—for all that the Society is and has done is from the unspeakable and undeserved mercy

of God—we may dare to affirm that there are few institutions which not only the Evangelical members of the Church of England, but the whole Church itself for its own sake could less afford to spare than the C.M.S. For the real crisis in the Church depends not so much on the questions themselves which are now so seriously in discussion, grave as they are, but on the effect which they are having, and will have, on the spiritual health and life of the Church. If these are maintained at a high level the Church will live through all her troubles and come out stronger and purer. But this can only be looked for along the line of that obedience to which God has attached the promise of prosperity. When the Church realizes that the blessing given to her by her Lord is given for the one purpose of making His way known upon earth and His saving health among all nations—when the rejoicing nations catch and re-echo the Church's note of praise, then, with an increase whose ratio is infinity, the blessing which flowed from the Church will return to her again, and the millennial song of praise will even now be in some measure anticipated, for "God shall bless us, and all the ends of the earth shall fear Him."

H. E. F.

#### THE SPIRIT OF THE CENTENARY.



HOW shall we keep the Centenary? It is impossible to overrate the answer which may be given to this question. The value of most things done by us lies not in the mere doing of them, but in the reasons which led to that doing, and in the mode in which those things were done. We are now assured that the Centenary of the C.M.S. will be kept in London, in the United Kingdom generally, and in many other parts of the world. We have little reason to doubt that it will, in character and in extent, be the most remarkable Commemoration which has ever been held in connexion with any Missionary Society. There are, indeed, many of our friends who have as yet made in their parishes no plans or preparations for taking their part in this solemn and impressive occasion. Making due allowance for difficulties which are insuperable, and for circumstances which are adverse, we yet feel that in many of these towns and parishes some recognition might even yet be provided for, of an event which can never again in our lifetime recur, and if even now, at the eleventh hour, we were invited to help, we shall do all that in us lies to secure for any, or all of such parishes, their due share in our Centenary. However, we thankfully know that in almost every large city and town, in many smaller towns, and in a great number of country parishes, the friends of the C.M.S. and the wider circle of Christian people who are praying and working for the Evangelization of the World, will unite to commemorate the great, though humble, event of April 12th, 1799. But how shall we celebrate the event? In what spirit shall we approach and enter into it?

1. First of all let us recognize the unique character of our Commemoration. We must not regard our gatherings as but an echo, more

or less emphatic, of our ordinary Anniversaries. Missionary addresses on the current work of the Society, stories from the mission-field, present-day aspects of the world's great heathen communities, if not quite out of place, should on this occasion occupy a very secondary position. We shall have to do with a retrospect of a century of work, with a marvellous story of divine guidance, divine help, and divine blessing, which can have no fit place in the proceedings of our yearly meetings. Let us all, especially those who speak, keep this before our minds. There are facts to be marshalled, lessons to be learned, and resolves to be made in connexion with the past hundred years of the C.M.S. which must not be lost sight of in the Commemoration of our Centenary.

2. A consequence of this will be that, where the Centenary is to be profitably observed, it must be anticipated by practical preparation on the part of the parochial clergy. From the pulpit, from time to time, sympathetic references might be made; in parochial prayer-meetings, and more private gatherings, God's blessing might be invoked upon the local and world-wide preparations; the children in the Sunday and day-schools might learn something of the meaning of the word "Centenary" and all that it involves in connexion with our Society. The booklets entitled "Now and Then," which have been published for the special purpose of giving information and awaking interest on this behalf, might be studied and circulated, and so when the time approaches hearts will be already prepared, and expectation kindled.

3. But this very preparation of which we have spoken, brought about as it should be by some acquaintance with the story and facts of the Hundred Years, should cause within us a spirit of the deepest humiliation for the many shortcomings of the past, and the little that has yet been achieved towards the completion of the work given by the Master to His Church. Perhaps it is natural for our friends to associate with the thought of the Centenary a spirit of congratulation and of satisfaction. "This great Society;" "The greatest of all Missionary Societies," are expressions frequently heard on Church Missionary platforms. We are led to believe that in some places April 12th will be ushered in with bells ringing and flags fluttering, and that the entire arrangements will partake of a festive character. Far be it from us to damp the joy of even one glad heart, but we must not allow the minor tones of "confession" and "humiliation" to be quite drowned. It is but a fact that the hundred years might have had larger and more glorious results than they can show. We commend the following letter, which has reached us from the Rev. T. Walker of Tinnevely, to the thoughtful perusal of our readers in this connexion:—

*Panneivilei, Tinnevely, S. India, Jan. 17th, 1899.*

"In view of the forthcoming Centenary celebrations, will you allow one of the rank and file of the Society's missionaries to strike a note of warning? I only venture to write because, in addition to my own personal convictions on the subject, which are sufficiently strong, I happen to know that I voice the feelings of quite a number of my fellow-missionaries in India, and because I am confident that the following words will wake a responsive echo in the inmost hearts of Church Missionaries in other countries too. Some of us Indian Missionaries,

meeting together one solemn Sunday afternoon in a town in North India, soon after the recent Allahabad Decennial Conference, humbled ourselves with one accord before God over what we all felt to be *the failure of the past*. We thought of the teeming millions of Hindus and Mohammedans around us in this vast Continent, to say nothing of the rest of the wide, wide world. We thought of the lifeless condition of many of the native congregations, so different from that ideal state of native Christian perfection which forms the conception of the subject in so many minds at home. We longed that the Committee and all who co-operate with us in the work of Foreign Missions could see the great and crying need for 'floods' of 'living water,' as God has been showing some of us. If I tried, I could not tell you all the longing which filled our minds that day, and which fills them every day. But one of the prayers which forced itself to all our lips was this, '*Lord! keep us, as a Society, from anything like boasting.*' One of the last requests addressed to me, on saying good-bye to a dear brother missionary in the North was this, '*Do write to the Intelligencer, and beg them to plead for deep self-humiliation during the Centenary.*'

"Please do not misunderstand me. I know that the Home Committee have no wish to glorify our Society, and that confession of remissness in the work will form one of the features of their Centenary programme. I know also that praise to our great Leader for all that He has done during the century is right and good. May the Holy Spirit 'fill' our mouth 'with laughter' 'and our tongue with singing!' But—and *this* is the real plea of this letter—let us see to it that our joy and praise are all 'in the Holy Ghost.' *The good Lord keep us from David's sin of numbering the people!* Oh! if only Christian people in England could see some of those who are included in our missionary statistics, or, for the matter of that, in the list of our workers! Please do not think that 10,000 adherents mean as many truly-converted souls, whether in India, or China or Uganda. Let us bless His holy name for every true follower of Christ, but God save us from counting numbers, and from every form, even the most insidious and subtle, of either the '*lust of the eyes*' or '*the pride of life.*'

"Mr. Stock has pointed out in his shorter History—I trust that we may find the fact more fully and uniformly emphasized in the fuller book when it is forthcoming—that platform congratulations over missionary successes have often had a deleterious effect on the spiritual progress of the Missions so applauded. *It is true.* Tinnevely has suffered from it; Metlakhatla has suffered from it. I doubt not that Uganda will suffer from it. In our very desire to be thankful for mercies received, and from an earnest wish to increase missionary zeal, we are in danger of being 'carried off our legs' and of forgetting, be it never so unconsciously, the word of God's holiness, '*My (praise) glory will I not give to another.*'

"Mine, then—I would rather say ours—is an earnest plea, though not clothed in a poet's attractive form, '*Lest we forget, lest we forget.*' Will you take this simple, but heartfelt request for Centenary self-humiliation and lay it before your readers? If a humble missionary may offer our Society a motto for the Centenary, this would be my choice,—'*THAT NO FLESH SHOULD GLORY IN HIS PRESENCE.*' I should like to see that text written up in letters of fire on every platform which may be used in connexion with our Centenary celebrations. May our glorious Master burn the words, as never before, into our inmost soul!"

These are solemn, earnest words—they need to sink deeply into every true missionary soul. The opportunities of to-day are limitless; the possibilities of to-day are incalculable; are not, therefore, the responsibilities of to-day enough to bring us to our knees in humiliation before our Lord?

4. But when this which we have just said has been said, let us duly recognize how full of the spirit of thankfulness our Centenary Commemorations should be. The text which Mr. Walker suggests in the above is in every sense appropriate and might well have been selected as our Centenary text, "*That no flesh should glory in His presence.*" But it is permitted and enjoined that we should glory in the Lord, and that is

what the Committee invite us all to do in adopting the text, "The Lord hath done great things for us, whereof we are glad" (Ps. cxxvi. 3), and when we meet to tell and to hear of these "great things," then by all means "let us be glad"; in so doing we shall but be in unison with such great assemblies of missionary results as meet us in Revelation xiv. and Revelation xix.

We have prepared a special selection of Centenary hymns from the "Church Missionary Hymn Book," of which a large proportion are Hymns of Praise. Let special Centenary choirs be got together, as has been done in preparation for the London Commemoration, and let hearts and voices tell forth as never before, "the loving-kindness of the Lord."

5. Once again, the Centenary of the C.M.S. should be approached in the spirit of self-denial. We have been asked to make it a time of offering special gifts in connexion with the work of the Society in the shape of Centenary offerings. It will, perhaps, occur to some minds to think and to say, "We are doing all for the C.M.S. that need be done," and beyond doubt much that reaches the treasury of the Church Missionary Society is the result of genuine self-sacrifice. But we desire that at this special moment that spirit might be more widely felt, seeing that it is the very essence of what our Lord wishes us to do. There are two great epochs of Church building in the Old Testament which may well be held to correspond with the building of that "Spiritual Temple in the Lord" to which every missionary effort at home and abroad contributes its contingent of "living stones," and both of these epochs afford illustrations of what should be the spirit and extent of our giving, in order that the House of the Lord may be finished. Cf. Exodus xxxv. 1-29 and 1 Chron. xxix. How far short do the Christians of to-day come of self-denial such as drew forth rather the *restraint* than the *constraint* of those responsible for the work. Let something of the spirit which moved those Old Testament givers be in our hearts at this time, so that ours might be the hitherto unknown experience of "Much more than enough . . . and too much" (Ex. xxxvi. 5-7). So shall praise and glory accrue to Him who loved us and gave Himself for us.

6. But above and beyond all else should the spirit in which we approach our Centenary be the spirit of Prayer. We are attempting great things for God. Shall we not expect great things from God? And these "great things" should tune our hearts for Prayer, as those other "great things" referred to above should tune our voices for Praise. We have said again and again that April 12th, 1899, is not a goal to be reached with satisfaction, but a starting-line for setting forth on work larger and more incumbent than any which lay before the men who one hundred years ago founded our Society. "*After the Centenary, what then?*" are words which begin to find shape in the minds of many—and that must largely depend on what the Centenary in one hundred places lays on the hearts and consciences of those who gather together. We want no more than our Lord and Master has promised to give—but we do want the Power and the Presence which were in and around the first missionary band.

And all that can only be made ours by earnest and believing prayer. What if such an epoch came and went and left no blessing behind it? Then let us remember that the blessings we long for are awaiting our asking. "According to your faith be it unto you" is the measure put into our hands. "Lord, increase our faith"—and let that faith cry aloud—and a faithful God will give us "exceeding abundantly above all that we ask or think."

W. E. B.

### DREAMERS.

It was a vision and no more  
Which, to the Macedonian shore,  
Invoked the Apostle, and he came.  
Because love burned in him like flame  
One suppliant in a dream sufficed  
To guide that follower of the Christ.

But oh, the exceeding bitter cry  
Of countless souls in agony!  
These, from dim shrines of dreadful creeds,  
Foul rituals and accursed deeds,  
Some whisper of the Lord have heard;  
Some pulse of hope their heart hath stirred:  
Not in a dream these myriads cry,  
"Help us, ye Christians, or we die."

Is this a dream? or else it seems  
The frozen heart within us dreams:  
On our shut, slumber-laden eyes  
Gleams not the splendour of the prize  
Of those whom Christ Himself shall bless  
For souls returned to righteousness:  
In our drugged sleep no Voice may be,  
"Take up thy cross and follow Me,"  
No terror lest the King shall say,  
"I, I was hungry on that day  
When souls made moan for living bread,  
Yet from your plenty were not fed."  
—Lost tribes and nations are awake,  
But fail the Church's dream to break.

My God, was this perchance foretold  
In the dire hint, the presage cold,  
That in the Son of Man's return,  
When songs should thrill and torches burn,  
No shout of gladness may resound,  
No faith upon the earth be found?

GEO. A. DERRY & RAPHOE.



## THE HISTORY OF THE CHURCH MISSIONARY SOCIETY.

"Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen."—*Deut.* iv. 9.

"That thou mayest tell in the ear of thy son, and of thy son's son, what things I have wrought."—*Ezod.* x. 2.



WE have before us a proof of the Author's Preface to the forthcoming History of the Church Missionary Society; and we propose in what follows to reproduce some of the information it affords regarding the scope and nature of a work which, without exception and beyond all comparison, is the most important which has hitherto issued from the C.M.S. The *Intelligencer* gave last November the Table of Contents so far as at that date it was completed, and several chapters have been incorporated bodily in its pages. Its readers, therefore, have both seen as from a distant mountain height the largeness of extent, the variety of scenes, and the wealth and interest of the country to be visited, and have also, as it were, been put in possession of a few clusters of the fruit culled from the rich vineyards that enrich and beautify its hills and dales. They will not the less, but all the more on this account appreciate the opportunity of a fresh survey of a more general and comprehensive kind. In the Table of Contents we looked in turn, so to speak, at the counties, or, we should perhaps say, the "Hundreds," and were told briefly what they severally contain. In the Author's Preface we are directed to the salient features of the country at large, its climatic conditions, its mountain and fluvial systems, the distribution of animal and vegetable life, &c.

The preparation of a history of the first hundred years of the Church Missionary Society was one of the very earliest matters which engaged the Committee's attention in view of the approaching Centenary. In 1891, the Rev. Charles Hole, Lecturer on Ecclesiastical History at King's College, London, undertook the task, at the request of the Committee. Few men could have been found in whom were combined in the same degree an intimate knowledge of the Church history of this century and a deep and fervent interest in and attachment to the evangelical fathers and their principles to whom and to which, under God, the origin and the character of the Church Missionary Society are due. It was proposed that Mr. Hole should compile a Library History of the Society in four or five substantial volumes. But it became evident, if it was to be carried through on the scale and with the thoroughness which characterized Mr. Hole's work, that it would require many years of labour devoted exclusively to its execution. The volume which was published in 1896, under the title of *The Early History of the Church Missionary Society*, abundantly attests the industry and skill which he applied to this labour. It brings the narrative to the year 1814, and nowhere else can be found so full and accurate and valuable an account of the events which led up to and those which immediately followed upon the formation of the Society.

It is needless to recount the various proposals which were made for the completion of the task which Mr. Hole had begun. Suffice it to say that eventually it became clear that if the History were to be published before or anywhere near the Centenary Celebration, one of the officials

at headquarters must be set free from his usual duties and apply himself to the task, and the work was accordingly committed to, and cheerfully undertaken by the Editorial Secretary, Mr. Eugene Stock.

The full title of the work is, *THE HISTORY OF THE CHURCH MISSIONARY SOCIETY; ITS ENVIRONMENT, ITS MEN, AND ITS WORK*, and this both expresses its scope and design.

A very large part of the book is devoted to a description of the Society's environment, abroad and at home. This, of course, has added considerably to the size of the volumes, but it has added still more to their interest and value. The distinction must be realized between a history of a Society and the history of that Society's operations. The former includes the latter, but it involves also, if it is to render a full account of its subject, a great deal besides. For example, the C.M.S. is a Society of Evangelical Churchmen; its history therefore requires some account of the Evangelical School or Party within the Church of England before and during the present century, and indeed of the Church of England itself. The Author says in his Preface on this point:—

"The treatment of the Environment at home involves the study of the history of the Evangelical School or Party (or whatever it may be called) in the Church of England. It is usually said that the Church Missionary Society is the most important Evangelical achievement. I do not at all agree with this common opinion; but the fact that it prevails certainly shows that the Society's position at home, and its relations with the Church and with other Church organizations, call for special attention in such a book as the present. In short, the history of the Society is quite a different thing from the history of the Society's Missions. Accepting this fact as a guiding principle, I have devoted probably one-third of the whole work to the affairs of the Church and the Society at home.

"But I have had another motive in doing this. The Evangelical body in the Church of England is constantly spoken of as dying or dead; and this view is fostered by the Church Histories of the period. They unanimously praise the men of the Evangelical Revival at the end of the last century—the men who in their own day were utterly despised, and altogether excluded from the counsels of the Church; and they affirm, with the most extraordinary inaccuracy, that the Evangelical School was dominant in the Church during the first forty years of the nineteenth century. But then they absolutely ignore all it has done in the past half-century—with possibly a passing acknowledgment that the C.M.S., after all, is alive, and doing something. In fact, they treat the Evangelicals, in regard to the practical work of the Church, as 'a negligible quantity.' My hope is that this History may do something to correct this curious misconception.

"The chapters now referred to are, however, not merely a sketch of the history of the Evangelical School. They aim at being a sketch—very inadequate and imperfect, indeed, but still a sketch—of the history of the Church of England as a whole, from the Evangelical point of view. The growth of what may be called 'Church feeling,' as witnessed by the revival of Convocation, the establishment of the Church Congress, Diocesan Conferences, the Lambeth Conference, &c., &c., and the extension of the S.P.G., is traced out—and traced out, it is hoped, in an appreciative spirit."

And in like manner, the treatment of the Environment abroad introduces to the reader many who were not C.M.S. workers and many events which belong to general matters rather than to missionary history. For instance, to quote again from the Preface:—

"Bishop Selwyn is a prominent character in some chapters; and both his struggle for what he regarded as the liberties of the Colonial Churches, and the sad story of the Maori war, are noticed more fully than the mere history of the New Zealand Mission would itself require. Again, the West Indies Mission was

but short-lived; but the painful narrative of the oppression of the slaves is not omitted, nor the strenuous labours of Fowell Buxton in obtaining their freedom. Again, a good deal more is told of the origin and extension of the Colonial and Missionary Episcopate than is absolutely necessary to the story of the C.M.S. Missions. In the Africa chapters, also, and in those on China and North-West Canada, there is a good deal that is collateral. But naturally this feature of the work is most conspicuous in the India chapters. Rulers like Bentinck, Dalhousie, Canning, the Lawrences, Montgomery, Frere, and many others, are prominent figures. So are Bishops Heber, Wilson, Cotton, Milman, Dealtry, Gell, &c. The reforms under Bentinck, the developments under Dalhousie, the struggle with Caste, the Sepoy Mutiny, the Neutrality Controversy, the bold Christian Policy of the Punjab men, the Brahmo Samaj and similar movements, pass before us in succession.

"On the same principle, the operations of other Societies, both within and without the Church of England, are frequently noticed. It has been my special desire to do justice to the Society for the Propagation of the Gospel,—the elder sister of the C.M.S., as the founders and early leaders of the C.M.S. always called it. A careful study, indeed, of the missionary history of the century shows how much the C.M.S. owes to other organizations, of which its supporters are for the most part unconscious,—while on the other hand there can be no doubt that others are more indebted to the C.M.S. than is commonly acknowledged. What do not all Missions in India owe to the educational work of Duff and other missionaries of the Presbyterian Churches of Scotland? What do not Missions in China owe to the China Inland Mission? What do not Missions in East Africa owe to the influence of Livingstone and to the linguistic labours of Bishop Steere?"

"Roman Catholic Missions also find frequent mention; generally, it is to be regretted, in regard to their aggressions on the work of Protestant Societies, of the S.P.G. and others as well as of the C.M.S.; particularly in India and New Zealand, and more recently in Uganda."

Helpful and important, however, as the above feature in the scope of the History is, it is after all a subordinate feature. The most prominent place of necessity is accorded to the C.M.S. *personnel* and to the growth of the Society's organization at home and its work abroad. Of home officials Henry Venn is, of course, the leading figure in the whole book; while Josiah Pratt, Edward Bickersteth, Henry Wright, and Frederic Wigram; Lord Chichester, the President for more than fifty years; Principals Childe and Green, and the editors of the *Intelligence*, Ridgeway and Knox, are also very much to the front in their several spheres. Missionaries themselves are naturally among the chief characters in the History of a Missionary Society. There is no doubt that preachers of missionary sermons and speakers at missionary meetings will appreciate the abundance of material which exists in these volumes or sketches of such lives as those of W. A. B. Johnson, W. Jowett, S. Gobat, Henry and William Williams, Henry Watson Fox and Robert Noble, F. G. Ragland, J. Thomas, J. Peet, C. G. Pfander, C. B. Leupolt, E. Sargent, G. M. Gordon, H. Townsend, Krapf and Rebmann, John Horden, Bishops G. Smith and Russell, Bishop French and J. W. Knott, Bishop Hannington and Alexander Mackay, &c.; or of living men like Robert Clark and W. Salter Price, Bishop Moule and J. R. Wolfe, Bishop Ridley and Bishop Tucker; or, again, of Native clergymen and other converts, such as Abdul Masih, John Devasagayam, Paul Daniel, W. T. Sattianadhan, V. Sandosham, Nehemiah Goreh, Imad-ud-din, Dilawar Khan and Fazl-i-haqq, Manchala Ratnam and Ainala Bhushanam, Samuel Crowther and other Africans, Legaie the Tsimshean, Tamihana Te Rauparaha and John Williams Hipango.

Many great questions of missionary policy are touched upon and elucidated, though the references to them are of the nature of historical record rather than of formal discussion. The author gives the following instances:—

“The relations of a voluntary society of Churchmen to the official authorities of the Church come into view in many chapters; and so do its relations to the bishops of the dioceses in which it works, particularly in connexion with Bishops Wilson, Selwyn, Alford, and Copleston. The great problem of Church organization in the mission-field has two chapters to itself, one on Colonial Churches and one on Native Churches. The varied methods in Missions, evangelistic, pastoral, educational, literary, medical, industrial, all receive more or less notice in various parts of the work. The political relations of Missions present important questions which are illustrated in many of the episodes recorded: particularly in India, but also in Turkey, in China, in New Zealand, in the West Indies, and in the Yoruba Mission. The duty of missionaries in times of danger is a question that may arise suddenly at any moment; and the utterances on it of Henry Venn in the name of the Society deserve special attention. In the home organization and conduct of societies, the C.M.S. has initiated most of the methods which have come to be generally adopted, such as Public Meetings, Provincial Associations, Association Secretaries, Unions of different kinds, Missionary Boxes and Sunday-school Collections, Sales of Work and Exhibitions, Missionary Training Colleges, Finance Committees, a Working Capital, &c., &c., the origin and growth of which appear in these pages. Some developments supposed to be quite modern are found to have been thought of, and some of them acted on, in bygone days. The plan of a family or a parish supporting its ‘own missionary’ turns out to have been formulated in Annual Sermons preached sixty years ago. What is now called the Policy of Faith—the sending out of all missionaries who appear to be chosen of God for the work in faith that He will also supply the means necessary—is found solemnly set forth by the C.M.S. Committee in 1853; while evidence is afforded by the experience of the years 1865-72 that if the contrary principle of Retrenchment is acted upon, and men are kept back, the result may only be heavier deficits than before, while the total number of labourers actually shows retrogression.”

Then as to results. The indirect and collateral influence which Foreign Missions in general and the C.M.S. in particular have exercised are not passed over. The promotion of civilization and colonization, the furthering of geographical discovery, the opening of doors for commerce, the service rendered to science, the correction of national and social evils, the sweetening of family life: these good fruits of missionary work are not ignored. Still less are those more important effects—the extension of the visible and organized Christian Church or Churches, and the making of Christian nations. But these results are not those which receive the emphasis in this History. They are all secondary. The primary aim of Missions is the salvation of souls. It is, to quote the author, “(1) to fulfil the Lord’s command to preach the Gospel as a witness to all nations, and (2) to gather out of the world the spiritual Church, which is the true Body of Christ.” Consequently it follows that—

“While the pages of this History which deal with ecclesiastical controversies, problems of organization, social reforms, and the like, may seem to be specially important, the reader who thinks of the salvation of men will turn with even more interest to those which sketch the story of the individual servant of the Lord who goes forth in His Name, or of the convert whose life and whose death illustrate the power of Divine Grace. Many pages that are thus occupied will, it is hoped, evoke songs of praise and thanksgiving, deepen the reader’s faith in his Saviour and Lord, and send him to his knees in fresh and humble dedication of himself to the promotion of a cause so sacred, so

blessed, so certain of ultimate triumph. He will learn that missionary advance abroad depends upon spiritual advance at home; that the increase of men and the increase of means follow upon seasons of revival, of the reading of the Word of God, of united and believing prayer, of personal consecration to the Lord's service. He will—God grant it!—yield himself more wholly to his 'glorious Victor,' his 'Prince Divine,' and realize that even he, sinful and unworthy as he is, may, through the gracious condescension of his Heavenly Master, have a small share in the work of 'bringing the King back.'"

There are many features which lend special interest to the work. For example, the author draws attention again and again to the exceptional prominence attained by particular years, not only of the present but also of the past century. The year 1736 is seen to be a marked epoch, when Bishop Butler wrote his sad lament, when John Wesley went to Georgia, when George Whitfield preached his first sermon. So also is 1786, the twelve events of which are grouped together in Chapter VI. The years 1812 and 1813 were of undoubted importance, in which India was opened, in which the Society's influence was first recognized in connexion with the Parliamentary campaign in favour of that opening, in which were held its first great public meetings, in which the first Deputations went into the Provinces, the first Associations were formed, and in which the first missionary periodical was started. The chapter on the notable year 1841 has been printed in full in the *Intelligencer*. The year 1858 has been called an *annus mirabilis*. It witnessed the transfer of India to the Crown, the Oudh and Santal Missions begun, China's inland provinces opened by the Treaty of Tien-tsin, Japan unlocked by Lord Elgin, the Niger occupied by Niger evangelists, the Victoria Nyanza discovered, the Red Indians of the Athabasca and Mackenzie region and of British Columbia reached. In more recent times the years 1885, 1887, 1890, and 1895 were conspicuous in many ways, as the History shows.

The narrative is not interrupted by the insertion in these volumes of official documents or tables of statistics. Possibly after the Centenary a fourth volume giving appendices containing lists of missionaries, of institutions, of Bible translations, giving also important Minutes of Committee and other documents, and comparative statistical tables, &c., may be prepared. But the History does give extracts from official statements and reports when they are necessary to make the story complete and are in themselves interesting. For example: the "H.V." Statement, known for forty years as the "Appendix to the 39th Report," instead of being printed in full in an appendix, is introduced in two chapters, and its scope and purpose are explained, with such extracts from it as are essential; and Venn's successive Memoranda on Native Church Organization are treated in the same way in another chapter. Among other important documents introduced here and there are, the Statement of the Four Archbishops in defence of Gobat; Sir John Lawrence's defence of a Christian policy in India, in reply to Mr. W. D. Arnold, which defence is not given in the *Life of Lord Lawrence*; Sir George Grey's Statement to the C.M.S. Committee on the New Zealand Mission; Lord Palmerston's Letter to Samuel Crowther; Bishop French's remarkable sketch of his comrade Knott, the ex-Tractarian; and three distinct letters signed by bands of English civil and military officers in

India, appealing for the establishment of a Christian Mission in particular provinces—*two of those provinces being full of fanatical Mohammedans*. Among other documents that are interesting, if not important, are—Pratt's warnings to missionary candidates; Pratt's Preface to *Propaganda*, the book he privately published to help forward the revival of the S.P.G.; S. Crowther's account of his interview with the Queen.

There are also extracts from and abstracts of memorable sermons and speeches: e.g., the Annual Sermons of Thomas Scott, Dean Ryder, Baptist Noel and Dale, F. Close and Hugh Stowell, J. C. Miller, E. Hoare and Dean Magee, Bishop Baring, Archbishop Benson, and many others; and speeches by Fowell Buxton in the House of Commons, Dr. Duff at Exeter Hall, Bishop Blomfield at the inauguration of the Colonial Bishops' Fund, Prince Albert's first public speech, on Africa, Bishop Samuel Wilberforce and E. Hoare at the Jubilee Meeting, A. C. Tait, as both Bishop and Archbishop, Herbert Edwardes at Peshawar, and at Exeter Hall, Lord Dufferin on North-West Canada, Mr. Handley Moule at the great C.M.S. Meeting for young men in 1885.

The History is divided into Ten Parts. Five of them are in Vol. I., two in Vol. II., and three in Vol. III. The First Part is preliminary, and the other nine Parts cover Nine Periods of unequal length. In each Part after the first three, the Society's environment and history at home are reviewed in the earlier chapters, and then the mission-fields, in turn, concluding in some cases with a winding-up chapter. The Home Chapters on Candidates and Finances are full, the former of interesting biographical matter, and the latter of lessons of profound import. The Foreign Chapters deal sometimes at considerable length with their respective subjects. In Part VI., for example, six successive chapters relate to India, and five others again in Part VII. These contain an account of India under Dalhousie's Governor-Generalship, the Mutiny, the Neutral Controversy in both India and England; with the remarkable development of Missions during the period under consideration both in the North and in the South, especially in Tinnevely and Travancore; the work of Pfander and French at Agra, of Noble at Masulipatam, of Leupolt and Long in the North; and above all, the thrilling story of the commencement in the Punjab and on the Afghan Frontier under the auspices of the Lawrences, Edwardes, Montgomery, &c. The Brahmo Somaj, and similar movements are traced; varied missionary methods and agencies are described; many noble missionaries who died during the period are commemorated; and the stories of many notable converts, especially from Islam, are narrated.

Such then is the scope of the work. What is its aim? It is not assuredly to glorify the C.M.S. It would be impossible, of course, to write the history of a Society without that Society being everywhere prominent. It is, from the necessity of the case, the centre of interest. But while this is so, its subordinate relation as an instrument, nay, as one of many instruments, to the great end for which it exists is never allowed to be forgotten. The writer's words on this point must be noticed. He says:—

"The history contained in these volumes cannot be regarded merely as the

history of a Society, or of a School of Religious Thought, or of a Church; nor does it merely illustrate lines of policy, methods of work, systems of organization; nor does it merely commemorate the lives of men, however good and noble. It is concerned with something much greater and higher than these. The true idea of Missions is not grasped unless we have eyes to see, on the one hand, a human race needing a Saviour; on the other hand, a Divine Saviour for all; and, between the two, the men who know Him, commissioned by Him to proclaim His Message to those who know Him not. The history of a missionary society is the history of an association of some of His servants for the purpose of fulfilling that Commission; which Commission, therefore, is the subject of the First Chapter of the present work. Realizing this, we are at once lifted on to a level far higher than that of a rallying-point for a religious party, or of an instrument for the propagation of particular views. It is right and wise, indeed, remembering the wide diversity of opinion among Christian men upon all sorts of theological and ecclesiastical questions, for those who are substantially of one mind upon these questions to combine and work together. In so imperfect a state as the present, this method of doing God's work is the most practically successful. But while each association may rightly claim this liberty, and allow it to others, let its members rise in motive and aim to the height of their calling. If they are Churchmen, indeed, let them say so, and not be ashamed of it. If they are Evangelical Churchmen, let them say so, and not be ashamed of it. But let them, first of all and above all, be Christians, humbly rejoicing that they know Christ as their God and King, and working their association, consciously and purposely, for no object whatever—however good in itself—lower than the object of bringing their fellow-men to the knowledge of the same Christ.

"The history of the Church Missionary Society, then, is the history of an attempt, through the medium of such an association, to take a definite part in the work of God in the world, the work of calling men back to their allegiance to their One Rightful Sovereign, and of proclaiming His gracious offer of pardon and restoration, through His Incarnate, Crucified, and Exalted Son, for all who return to Him.

"This is the greatest of all 'the principles of the Society.' Three others naturally follow. The first is that those only are qualified to call men back to God's allegiance who are His true servants themselves. Perhaps we are too ready to boast of what is called 'the C.M.S. principle, Spiritual men for spiritual work,' considering our own spiritual failures and unworthiness; but the principle, nevertheless, is obviously and indisputably right. The second is that we are to be content, in actual missionary work, with nothing short of the real return to God of those who by nature are alienated from Him, that is, their real conversion in heart and life. The third is that the qualifying of men for such a service, and the success of their efforts, are the work of the Holy Ghost alone."

G. F. S.

## THE STRATEGICAL IMPORTANCE OF WORK AMONGST THE HIGHER CLASSES OF INDIA.

A PLEA FOR A "FORWARD MOVEMENT" IN EDUCATIONAL MISSIONS.

BY THE REV J. P. HAYTHORNTHEWAITE, M.A.,

*Principal of St. John's College, Agra.*



F the various events which will mark the Centenary year of the C.M.S., not the least in importance in determining the scope and direction of future advance will be the presentation and possibly (though of course on this point the writer cannot speak with authority) the publication of the General Report upon the "Review of Work and Methods," which has occupied the attention of thirteen sub-Committees of missionary experts for the last two years. No friends of Missions can fail to admire the spirit and

wisdom in which this great task has been undertaken, as expressed in the instructions given to each sectional group, viz., "The Report should specially notify any matter wherein at present the Society's position, methods, and work seem to be at fault, and any respects in which the experience of one Mission can be turned to advantage in another." As time goes on, in the mission-field, as elsewhere, old conditions pass away, or become materially changed. New problems constantly arise, and demand appropriate treatment. It is well, then, that the great and ever-increasing work of a Society like the C.M.S. should be calmly and deliberately reviewed from time to time, with a view to seeing how the work, as a whole, is progressing, and how far old methods deal effectively with present-day problems.

If I may be permitted, as an Indian educational missionary, to offer a small contribution to this Centenary Review, I would urge that an equally important subject for consideration by a Review Committee is that of the strategics or statesmanship of the Society and of Missions generally. Are the available missionary forces distributed to the best advantage? Some positions occupied by the enemy are relatively of higher strategic value than others. Is this intelligently understood, and is the attack being directed accordingly? Is there a general and well-organized plan of campaign, in which each branch of missionary arms has a place and due recognition; or is strength being wasted, and victory being indefinitely postponed, because the work is more comparable to *guerilla* warfare, in which each man may attack how and when he likes?

Such questions as these, of course, can never arise in connexion with some mission-fields, as there is no organized opposition to be overcome. This is notably so in the Society's Canadian Missions; and has been so, hitherto, to a great extent, in Africa. In such cases no plan of campaign is necessary—all the Society has to do is to go and take possession in Christ's name, and His Sovereignty will, for the most part, meet with ready admission.

But this is not so in India, Ceylon, China, and Japan, where for centuries subtle and profound faiths of remote antiquity have affected and determined the life of the people. Here the success or failure of missionary enterprise, humanly speaking, will largely depend upon there being a clear comprehension of the strength and complex character of the position which is to be assailed. A well-conceived plan of campaign, which overlooks no point of vantage, and in which the available forces are so skilfully placed that their separate or combined attack may be delivered with the greatest effect, is absolutely essential to success.

This question, then, of the importance of "missionary tactics" in determining the ultimate issue of missionary work in many of the largest fields, seems to be so self-evident as to be worthy of more attention than it has hitherto received. It is one, however, which has no place in the Preliminary Memorandum for the guidance of the C.M.S. Centenary Reviewers. Nor does it seem to have much weight with those who have the direction of missionary societies at home—the general policy being largely, or wholly, determined by the method—Evangelistic, Medical,



Educational, &c.—which, for the time being, may be most popular with the Committee or the majority of the subscribers, rather than by the strategic necessities of the field. So, too, in united Missionary Conferences, the question never seems to have arisen. A geographical division of a mission-field, according to societies and churches, so long as the whole ground is occupied, is the most that has been aimed at.

Let us turn to India, and examine the strategical situation as it presents itself there from a missionary point of view.

I. THE RELIGIOUS SITUATION.—When speaking of the religions of India, we may omit the Parsi, Sikh, and Jain. Each of these has already been surpassed by Indian Christianity in the number of adherents. They are worthy, however, of more attention than they have yet received from missionary societies, and might with advantage be approached by special organizations.

The religions of India are generally spoken of as two, viz., according to the census of 1891: Mohammedans, 57,321,000; Hindus, 217,012,000. But this rough and ready classification conveys an altogether erroneous impression of the actual facts of the case. There are *three* great religions in India, viz.: 1. Islam; 2. Brahmanism; 3. The religion of the lower classes, and more especially of the agricultural population, which includes *the great majority* of the inhabitants of the Indian continent, and which bears no resemblance to the more orthodox forms of Hinduism or Mohammedanism—a religion which involves no belief in, or knowledge of, the sacred books of either religion.

Too great stress cannot be laid upon this last fact, as it lies at the root of all true understanding of the religious situation in India. Mr. Baines, the Census Commissioner of 1891, made a more definite attempt than had previously been made to obtain an exact return of the religious condition of India, by recognizing that “animistic conceptions” seem to be the common element which differentiate the religion of the masses from the forms of orthodoxy. By “Animism” he understands a kind of spiritualism, or belief in the power of spirits, “who acquire the rank of divine beings, and become objects of worship.” For the most part these spirits remain immaterial and unlocalized, and exercise their influences voluntarily, or in answer to some magic spell. They may, however, assume a temporary or permanent abode in some object, animate or inanimate, in which case the object itself is worshipped; and thus we see that Fetishism forms a prominent feature of Animism. Mr. Baines found, however, that his attempt at more exact statistics was unsuccessful. The number returned as “animistic” was far below even the population of the forest tribes, and showed how prevalent in India is the idea that any one, who is not a Mohammedan, or Christian, or member of some other recognized creed, must be a Hindu.

Accepting this term, animism, as the best available, we may state the religions of India as being approximately: 1. Animism, 174,000,000; 2. Brahmanism, 80,000,000; 3. Islam, 20,000,000. These figures represent only my own estimate of the religious situation, as no data exist whereby an *exact* calculation is possible. Considerable pains, however, have been taken to arrive at an approximately accurate statement.

For missionary purposes, we may further simplify the three terms of the religious situation, and describe it as composed of: 1. The lower classes, 174,000,000; 2. The higher classes, 100,000,000.

These, then, are the two great religious divisions with which Christianity has to contend: the religion of the "masses," and the religion of the "classes." Between the two a great social and religious gulf is fixed. As Dr. Miller, of Madras, says, "Across the deep chasm there is no flow of thought or change of feeling."

Let us briefly examine these two great divisions, and see whether a further analysis justifies the classification, and marks a scientific distinction, as to some it may appear arbitrary and artificial.

II. THE RELIGION OF THE LOWER CLASSES.—When we speak of the religion of 174,000,000, we ought not to be understood as affirming a religious unity. As Sir Alfred Lyall says, "I doubt whether any one who has not lived among Hindus can adequately realize the astonishing variety of their ordinary religious beliefs, the constant changes of shape and colour which these beliefs undergo, the extraordinary fecundity of the superstitious sentiment." It is this very quality of "variability" which differentiates the religion of the masses from orthodoxy. Another feature is that whilst on the one hand it includes the lowest form of Hinduism, and on the other a degenerate form of Mohammedanism, it has nothing in common with the orthodox forms of either. And again, as Mr. Baines has emphasized, "the faith of the masses is purely local," and "saturated with animistic conceptions."

Bearing these points in mind, we find that we can make a fairly well-defined sub-division into:—

(1) *Low-caste Hindus, or Sudras*, about 57,000,000. Under this head may be found the lower classes of agriculturists, village artisans, leather-workers, menials, &c. These classes are generally illiterate, and profoundly ignorant of the sacred books of Sanscrit literature. As Sir John Strachey says, "The every-day life of the ordinary Indian peasant is usually very little affected by thoughts of Hindu mythology." Their religion is rather "a tangled jungle of disorderly superstitions." They are beneath the religious recognition of the "twice-born" Brahman. For centuries they have occupied the position assigned to them by the caste-system—that of being the *slaves*, or serfs, of the higher castes.

(2) *Degenerate Mohammedans*, about 37,000,000. These are almost entirely the descendants of converts from Hinduism, and are to be found chiefly in Bengal and the Punjab. They are an illiterate class, and Mohammedans only in name. As Mr. Baines says, "The convert to Islam observes the feasts of both religions, and the fasts of neither." "Conversion and reversion among the lower classes are common." Sir John Strachey confirms this—"The majority of the Mohammedans of India hardly deserve the name. They differ little from their neighbours in their customs, and often not very much in their religion, and they maintain similar caste distinctions." Another feature of their religious elasticity is that, as they rise in the world, they become more orthodox. A Punjab proverbial couplet illustrates this:—

"Last year I was a weaver, this year I am a Shaikh,  
Next year, if grain be dear, I shall be a Saiyad."

(3) *Casteless Races and Forest Tribes*, about 80,000,000.—These are to be found largely in the plains of South India, and are known as “Pariahs” and sometimes Panchamas. In the Punjab, the North-West Provinces, and Bengal, they are also to be found under other names in considerable numbers. They are the descendants of non-Aryanized races, and are sometimes styled “semi-Hinduized aborigines,” to distinguish them from the purer and more inaccessible aborigines of the forest, Santhals, Bheels, Ghonds, &c. Their religious ideas have little or nothing in common even with the quasi-Hinduism and pseudo-Mohammedanism such as have been described. Fetishism and devil-worship are the forms they most frequently take. Socially, morally, and religiously, these classes rank as the lowest in India. It was to them Sir William Hunter was referring when he said, “At this moment there are 50,000,000 of human beings in India, sitting abject on the outskirts of Hinduism, or beyond its pale, who, within the next fifty years, will incorporate themselves into one or other of the higher faiths. Speaking humanly, it rests with Christian missionaries in India whether a great proportion of these 50,000,000 shall accept Christianity, or Hinduism, or Islam.” A statement like this is more plausible than probable, as the attractive force of the three religions is not quite on an equality. The social and religious advantage of becoming a very low-caste Hindu, or an equally despised Musalman, is of too doubtful a quantity to be compared for one moment with the unqualified welcome and status which awaits these classes in Christianity. This, however, is only an additional reason for their evangelization to be completed as soon as possible.

III. THE RELIGION OF THE HIGHER CLASSES.—1. *Brahmanism*, some 80,000,000 in number. In a strict sense, Brahmanism can only denote the religion of the Brahmins, *i.e.* of the 14,800,000 who have been so fortunate as to have been born into that priestly order. In this sense the religion is absolutely non-expansive. But in a wider sense Brahmanism may be understood as denoting the religion of the three castes of the “twice-born”—that is, of all higher than Sudra—and more particularly as the religion of all Hindus who habitually observe the two great Brahman principles, *viz.* (a) Veneration of the Brahman priesthood, and (b) Strict observance of the caste regulations which Brahmins have invented. It is thus a sacerdotalism rather than a religion. In this sense Brahmanism is the religion of the *Kshatriyas*, or warrior-caste, Rajputs, Jats, &c. (and the *Káyasths*, an influential caste of “writers,” who though *Sudra*, according to Manu’s Code, claim to be of this origin), and that of the *Vaisyas*, or merchant-caste, Mahajan, Bania, Agarwal, Khatri, &c.

2. *Islam*, about 20,000,000.—By this is to be understood orthodox Mohammedanism. Mr. Baines observes, “In India the religion of the Prophet is in practice by no means the uncompromising Puritanism it is found to be in, say, Arabia, whatever may be the theoretical identity between the two forms.” Still there is a large and influential class of Mohammedans in India who command respect by their orthodoxy and consistency. For the most part they are of foreign origin, Pathan or Moghal, and are the descendants of the Musalman classes once

dominant in India. Sir G. Campbell and other Indian authorities consider this class to be comparatively small, about 5,000,000; but a more liberal estimate is probably more accurate in the present day. Sir John Strachey remarks, "There has undoubtedly been a growing tendency during the last half century towards the purification of their faith."

3. *Modern Eclectic Movements*.—Without some passing reference to various attempts at Indian religious reform a review of the religion of the higher classes would be incomplete. From a missionary point of view they are an interesting study, as indicating that a principle of disintegration is already at work, and that even the iron-bound systems of Brahman and Moslem orthodoxy are yielding before the advance of Western education and Christian civilization. The most striking attempts have been:—

a. *The Brahmo-Somaj*, 3051 in number.—This movement aims at reviving the ancient Hinduism of the Vedas and more especially of the Upanishads. "Hinduism, according to the Vedas," seems its motto. In 1830 a *Brahma Sabha*, or Hindu Theistic Church, was founded in Calcutta by Raja Rammohan Roy, and the movement has continued since under the leadership of Debendranath Tagore, Keshub Chunder Sen, and at the present time of P. C. Muzumdar. In 1877 there were 107 of these *Brahma Sabhas* in India, and in 1879, when Keshub Chunder Sen, in a remarkable address, upheld the "true Asiatic Christ, divested of all Western appendages, carrying on the work of redemption among his own people," it seemed that the movement was within measurable distance of Christianity. Since then the numbers have greatly declined, and are at present almost entirely confined to the literate classes of Bengal Hindus. Professor N. G. Mukerji, of the Engineering College, Sibpur, in a most able article on "Religious Tendencies in Bengal," has recently written:—"The common element, the most hopeful element, to us Christians, in all the religious movements in Bengal, is this overt or covert recognition of Christianity as the purest and best of all religions. Raja Rammohan Roy would draw all the lessons of Christianity from the Vedas. Babu Bankim C. Chatterji would trace every lineament of the Son of Man in his sublimated and reformed Krishna. Swami Vivekananda and the Bengali Theosophists would out-Christian Christianity, though professing to be only guided by the dictates of Vedanta and the Hindu scriptures."

β. *The Arya-Somaj*, 40,000.—This movement is confined chiefly to the Punjab and the North-West Provinces, and is *patriotic* rather than religious. "India for Indians" seems to be its motto. It was begun by a bold, though not very learned reformer, Dayanand Sarasvati, about 1877, in Lahore. He, too, considered the Vedas the canonized Scriptures of Hinduism, and held their inspiration to be self-evident. Professor Max Müller says of him, "To him not only was everything contained in the Vedas perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas." An Anglo-Vedic College has been opened at Lahore, which seems to flourish. Lahore also possesses no less than three English newspapers, organs of this move-

ment. Their object seems to be to foster a kind of false patriotism, which indulges in extravagant praise of ancient India, and in an undue depreciation of Western civilization and progress. They are, of course, anti-Christian.

Both these forms of Neo-Brahmanism have considerable missionary value, as they denounce polytheism, idolatry, and popular superstitions. Both, too, strike a blow at Brahmanism, by recognizing that it is a comparatively modern development of Hinduism, and is without Vedic sanction.

γ. *Naturism, or the Anglo-Mohammedan Movement at Aligarh.*—This is, to a great extent, *political*, and aims primarily at promoting a loyal and friendly attitude towards the British Government of India. It is a courageous attempt on the part of the late Sir Syad Ahmad Khan to obtain for his co-religionists the advantages of Western education on an Islamic religious basis, and after the model of an English university in regard to manliness of tone and moral discipline. As an expression of independent Musalman effort, it has been a great success. The college was founded in 1883, and marks a distinct departure from the orthodox intolerance of everything Western. Sir Syad believed that "the faith of Islam, properly understood, is the friend of truth and progress in every branch of human knowledge." As it is proposed to raise the college to the status of a Mohammedan university as an appropriate memorial of the life-work of Sir Syad, Aligarh may yet become the Cordova of the East, and in time present to India and to the world a new and more enlightened Islam, which will not only be more in harmony with the higher ideals of British civilization, but will be more readily impressed by the moral and spiritual influences of Christianity itself.

(To be continued.)

## THE SECOND JUBILEE CELEBRATIONS IN TRAVANCORE.

[Just as this sheet goes to press a later number of the *Travancore and Cochin Diocesan Record* than that from which the following interesting accounts of the celebrations of the Society's Second Jubilee are extracted comes to hand, giving accounts of similar proceedings at Alleppey, Arpukara, Cochin, Changanashery, Kaoyur, Kattanam, Mallapalli, Tiruwella, and Trichur.—Ed.]

### I. COTTAYAM CHURCH.



AT the invitation of the Rev. T. K. Benjamin, B.A., of the Cottayam Pastorate, a preliminary meeting was held in the Pastorate School building, with the Rev. J. J. B. Palmer, B.A., Principal of the Cambridge Nicholson Institution, in the chair. A committee was then appointed to collect funds and to make the necessary preparations for suitably celebrating the Second Jubilee of the Church Missionary Society, on two days, viz. on Tuesday and Wednesday, November 1st and 2nd, 1898. The total amount collected

and expended amounted to about Rs. 110.

Monday, October 31st, began to see signs of the approaching Jubilee celebrations. A long flagstaff was put up in front of the magnificent Pro-Cathedral, amidst the acclamations and shouts of a rejoicing crowd. From the flagstaff extended in all directions ropes with flags of various colours floating in the gentle breeze. The discharge of a few petronels (*kathinas*) announced to the people that the days of rejoicing and thanksgiving were at hand.

By Tuesday the Pro-Cathedral was

most beautifully and tastefully decorated with ferns, evergreens, crotons, creepers, natural and artificial flowers, and appropriate mottoes. A large arch, profusely and gaily decorated, at the entrance of the road in front of the Pro-Cathedral, where it branched northward from the main road, seemed to invite the passers-by to what was going on within. Similar arches were erected at various places along that road. The College buildings, the C.N.I., and the C.M.S. Press were also beautifully decorated for the occasion.

On the morning of Tuesday, November 1st, at 7.30, there was a celebration of the Holy Communion in the Pro-Cathedral.

By two o'clock people began to assemble in the C.N.I. grounds, and, later on, over 500 children and youths partook of the "treat" that had been provided for them. These children and youths belonged to the C.N.I., the parish, and the C.M.S. schools in Cottayam. The girls in Miss Baker's school, as well as those in the Thirunakkara caste girls' school and in the Thirunakkara Choga school under Mrs. Askwith's care, had also their share of the good things provided, sent to their own schools for convenience' sake. These numbered about 300. On account of the difficulty of making suitable arrangements, the Rev. F. N. Askwith, M.A., Principal of the C.M.S. College, had made separate provision for the sports and the treat for the College.

About 6 p.m. on Tuesday a missionary meeting was held in the Pro-Cathedral. There was a very large gathering, and the Ven. Archdeacon K. Koshi, D.D., presided at the meeting. The proceedings opened with the *Te Deum*, which was followed by prayer. The Rev. T. K. Benjamin, B.A., then read a short history of the Cottayam Pastorate, which was full of very interesting and very instructive information, amongst which may be mentioned the long forgotten but very interesting fact that what was, until the time of the Rev. J. H. Bishop, B.A., known as the "Grammar School," with accounts and funds quite distinct from those of the College, but which, since then, though retaining the name, had its accounts and funds merged into those of the College, was originally conducted in connexion with the Pastorate under the able guidance and direction of the veteran missionary, the Rev. Benjamin

Bailey, whose wonderful faith in God is so clearly portrayed in the splendid church which he erected and which stands as a monument of the great and glorious work he did here. The collection taken at the first Jubilee, amounting to Rs. 260, was given towards augmenting the funds of this school.

After the history of the pastorate, the Rev. J. J. B. Palmer, B.A., Principal of the C.N.I., gave an interesting address, in which he dwelt at length on the progress of work of the C.M.S., (1) in the diocese of Travancore and Cochin, and (2) throughout the whole world, during the past fifty years. The president of the meeting made a concluding speech, and the meeting dispersed after prayer and the Benediction.

On Tuesday night the church premises were beautifully illuminated; but the lovely sight of the beautifully and artistically illuminated front of the C.M.S. Press was indeed a treat to the people who flocked out of the church after the missionary service. Great credit is due to the forethought, skill, and artistic taste displayed by the able and energetic superintendent of the C.M.S. Press, Mr. John Chandy.

On Wednesday, November 2nd, there was a solemn thanksgiving service in the Pro-Cathedral at 10.30 a.m. Large though the building is, it was crowded and packed to its uttermost. What a pleasure it would have been to the Rev. Benjamin Bailey, who built the large church, if he could have looked down on the large gathering that had assembled in his beautiful church, to thank God for the great mercies He had showered upon them in the past fifty years! Hymns, specially composed for the occasion, were sung to the accompaniment of the harmonium, which was played by Mr. K. I. Varghese, the hospital assistant of Cottayam. The Ven. Archdeacon K. Koshi, D.D., preached a very interesting and greatly appreciated sermon on Ps. cxvi. 12, 13. He laid great stress on the duty of showing gratitude for the manifold mercies and blessings received from God. He described the religious life of the Christians in this country as he found it fifty years ago, and then contrasted it with the life of the Christians of to-day, and he pointed out that the great changes and improvement were all due to the beneficent

work of the Church Missionary Society, and that, in consequence, there was abundant cause for praise and thanksgiving to God. He laid special emphasis on the fact that it was the duty of every one to show his gratitude by praying for Mission work in general, and particularly for the C.M.S., which has proved itself to be a sanctified instrument in His hands for the furtherance of His eternal plan for the salvation of souls.

At 2 p.m. the young men and boys all gathered together in the C.N.I. grounds, and an interesting programme of sports was gone through. The sports were greatly appreciated by the young, and the winners were given prizes. The rain, which came down towards the close of the sports, proved very troublesome, and it was therefore at first considered necessary to give up

the grand procession through the town, which was originally arranged to start at 5.30 p.m. Fortunately it cleared up soon, and the procession, consisting of the parishioners of Cottayam, the inmates of the C.N.I. and of the C.M.S. College, wended its way through the town. There were banners, large and small, and of various colours, with appropriate mottoes and words. The torchlight procession, with vocal and instrumental music, interspersed with loud shouts, cheers, and songs, and a few fireworks on the way, was indeed a source of great joy to the young as well as the old. The proceedings were brought to a close with the fireworks in front of the church and at the C.M.S. Press, and with the singing of several missionary hymns. May the Lord bless the C.M.S. more abundantly than He has already done!

## II. THE COTTAYAM COLLEGE.

The celebrations began at the College on November 1st, and at daybreak the public were informed, by the firing of the bombs, that it was a gala day.

As it was thought most desirable that the religious side should not be left out or take a second place, short services were held in the morning, that all might bear in mind during the day the object of such a manifestation of joy. The boys assembled at 9 a.m., and, in order to facilitate matters, were arranged according to classes in the chapel, hall, and grammar-school, where addresses were given by the Principal and the two headmasters respectively, this arrangement rendering it easier for the speakers to adapt their subject.

The remaining part of the morning was spent in making preparations for the sports, and in completing the decorations which had been taken in hand by the boys, under the supervision of the energetic boarding-masters, the night before and early in the morning; while others were busy packing up parcels of sweetmeats, biscuits, &c., for the afternoon's refreshment for the boys, superintended by Mr. P. M. Chacko, the headmaster.

The sports, which were the principal part of the day's amusement, began at two o'clock, and, owing to the indefatigable efforts of Mr. Ninan, the drill-master, who had taken no end of pains to have all well organized beforehand, and the masters who so willingly assisted

in starting or umpiring the races, the programme was carried out with little or no difficulty.

In addition to the usual races several amusing ones had been arranged, such as the wheelbarrow race and the breaking of cocoanuts, which, together with races for picking up biscuits and adding up columns by small boys, added greatly to the amusement of the spectators. The intervals were enlivened by a band of native musicians, who had been hired for the occasion. At half-time refreshments were given to the Christian boys in the College and to the Hindus in the Hindu Hostel, whilst the visitors and College masters retired to the Principal's bungalow for tea and coffee. When the proceedings were over, all seemed to be of one mind as to the success of the afternoon.

At about 8 p.m. preparations were made for illuminating the College. According to the custom of the country, pieces of rag were put into small earthenware vessels full of coconut-oil and lighted, and when 400 of these *chatties* were put on the edges of the verandahs and steps of the building, also on bamboos placed at regular intervals from the College gate to the bungalow, the effect was very pretty indeed, whilst the white native costume in the brilliant light of the "magic wire" added to the picturesqueness of the scene. The Native musicians, as before, added greatly to the enjoyment of the boys, accompanying the small

processions about the compound, while the air rang with the shouts of the native boat-songs. Though the boys had been about at some abnormal hour that morning and were very tired, they were loath to turn in even at 9.30 p.m.; however, the day was closed with God in the little chapel at about 10 p.m., and all were glad to get to bed.

The next day the boarders attended the thanksgiving service at the native

church, and joined in the procession and fireworks in the evening. Thus the festivities closed, and it will be difficult, even for the youngest, to forget the day.

As an everlasting memorial, the staff and boys subscribed to a small fund, with which it is proposed to buy something to hand down to posterity, as our forefathers have done for us in connexion with the first Jubilee.

F. N. A.

### III. OLESHA.

When it is remembered that, in accordance with the wish of the Home Committee of the Church Missionary Society, November 1st was the day of general rejoicing and thanksgiving in all C.M.S. stations throughout the world, it is easy to understand that Olesha, which has been a C.M.S. station now for above sixty years, would not and could not fail to give expression to its feelings of joy and thankfulness in a suitable manner. In spite of bad weather there was no item in the programme that was left out. Though Monday night was an unusually wet one, the local Y.M.C.A. members spent it in decorating the church very tastefully. The inside of the church was decorated with evergreens and paper hangings. Flags of diverse colours were waving in the air above the church. The unusually big gatherings on Tuesday and Wednesday showed that the decent though small *panthal* erected in front of the church was greatly needed. The firing of *cathinas* early on Tuesday made it known to those who lived away from the church that the day was to be one of great joy to all connected with the C.M.S.

For the morning meeting, which began at 10 a.m. on Tuesday, people began to pour in from all the out-stations in large numbers long before the time fixed. This unique gathering is a positive proof of enthusiasm and gratitude towards the work of the C.M.S. The church was crowded out. The meeting, presided over by A. G. Baker, Esq.—the man to preside over such a meeting which was held in commemoration of a work in the interests of which his father, the Rev. H. Baker, sen., laboured so much—began with one of the special lyrics for the occasion and by a prayer by the Rev. E. V. John. The history of the Olesha Church was then read by Mr. P. K.

Kurian. This over, Mr. A. J. Joseph spoke with earnestness about the C.M.S. work as a whole from its very infancy. The meeting was concluded by the Chairman's interesting remarks. The early part of the afternoon was spent by the men in two racing or snake-shaped boats, while the boys, who were debarred from enjoying the actual boating, gave themselves up to singing and shouting. A grand treat then followed for not less than 500 persons. What we set before our boys, and immediately after before the men, were neither biscuits nor cakes, but everything that goes to make up a sumptuous Brahman feast. The Pulaya Christian boys were then treated in the same manner. Altogether not less than 300 boys were present. Before the sun set those engaged in the boat-race came back, and together with those from the out-stations who remained were served in a similar manner.

At 6.30 p.m. the service began in the church, which was filled to overflowing. The Rev. E. V. John spoke with fervour on the Jewish jubilee and dealt with it in a masterly manner, observing that the object of that institution was twofold: (1) To keep before the minds of the people God's claim as the sole Proprietor of the land which they held as His gift and upon conditions; and (2) to remind them of their own equality as sons of Israel and subjects of Jehovah. When the people dispersed the church grounds were illuminated; *chatties* were put on poles placed on both sides of the road that leads to the schoolroom. The light heightened the scenic loveliness of the rich foliage and the green herbage of the avenue of pine trees, and people guided by it occupied every nook and corner of the school, where a *tamasha* was held, intermingled with a short display of fireworks under the auspices of the Y.M.C.A.



On Wednesday the service began at 10 a.m., when the crowd was even larger than on the previous day. The Rev. E. V. John conducted the service according to the special form for Jubilee, Mr. A. J. Joseph discharging the duties at the lectern. Three addresses followed. The first, on "Brethren, we are debtors," was by Mr. K. P. Varkky, whose enthusiasm and eloquence made a deep impression on the minds of the hearers. Then all the people, standing, repeated the General Thanksgiving after the pastor. Mr. P. C. Koorovilla then spoke on the different spheres of work of the C.M.S., his ideas being for the most part brought home to the minds of the people by his comparison of the C.M.S. to a tree one hundred years old. The last

address was by the Rev. E. V. John, who spoke with enthusiasm and thankfulness. The *Gloria in excelsis* was then heartily said by the congregation, and the thanksgiving service was brought to a close by a collection and the Benediction.

We pray that our imperfect attempt at this celebration may leave footprints on the sands of time, footprints that will help the coming generation to realize that their progenitors did not hold back from doing their utmost to commemorate the Jubilee of a Society which, as the weapon of God, has broken down the walls of heathendom and superstition, and which will triumph ultimately in hastening the advent of the Master by preaching the Gospel to every creature.

P. K. K.

#### IV. PALLAM.

It was by the courtesy of the Rev. J. Chandy, pastor of Pallam, that I was privileged to take a part in the celebrations of November 1st, since no European missionary has now pastoral charge of a native congregation in this diocese; and considering that there are some 35,000 Malayalam Christians under the Bishop of Travancore and Cochin, we can thereby estimate the growth of the Church. Pallam District itself was begun in 1837 by the Rev. H. Baker, and in 1858 contained only 658 Christians, whereas now the number is 3334. The principle that guided the jubilations was a good one, namely, that the expense was to be borne by the people, and so collections of money and of gifts in kind were sought among the Church members, rich and poor. Committee meetings were held, singing of English tunes by the Buchanan girls, and of native Christian lyrics by them and the congregation generally, were practised. Banner-scrolls with the name of the nine out-stations were prepared, and every one was eager and busy. Our day began very early, for we had artillery reports as soon as 1.30 in the morning of November 1st. On our way to the church for early Communion at seven, which I, helped by Mr. Chandy, had the privilege of celebrating, we passed under a neat arch of palms, and the building itself had been brightened with date-palms and festoons of coloured paper. Even the "swallow," manufactured in palm-leaves, "found a house"—one was perching on every lamp. About forty persons joined in the holy

feast, and it was a happy beginning of our Jubilee. At 10.30 Mr. Chandy was to conduct the special service and preach. We waited for a full hour practising the lyrics and hymns in the church while the out-station people were supposed to be marching in. Hospitality kept us waiting. Hymn and lyric, lyric and hymn, until at last the pastor heard in the distance the reports of the "cannon." Wrought-iron cylinders about a foot long and an inch in diameter, charged with gunpowder, are set on end; a train of powder leads to the breach. The "gunner" waves his torch in the air, it flames, and then he touches the fuse, and you have a grand report. In processions they carry these along, and now and then several are fired in succession, and the "bang, bang, bang" is quite joyful to the accustomed ears, for we, thank God, secure from actual warfare, never associate these loud reports with "battle, murder, and sudden death." At last we see the banners waving scarlet against the deep green of the talipot palms, and when the contingent approaches we find that they are led by their own "tomtoms," those noisy drums that are necessary to every Indian joy. There are other sounds on the green to the west of the church—Roman Catholic musicians hired for the day. It is *infra dignitatem* for the Syrian Christians to play the Indian fife or *nagaswaram*, with its pleasant reminder of the Scotch bagpipes, and as we have resolved that our joy shall be Christian throughout, we have refrained from hiring Hindu temple musicians.

The church is full. We know there are women and girls to the number of 180, for the Buchanan Institution alone supplies at least a hundred, and the men and boys are equally numerous, while all round the church outside, peeping in at every window and door, filling the porch and crowding the ordinary worshippers, who already throng the church, are a great crowd making the heart glad, for all are baptized members of Christ's flock. Last Jubilee, in 1848, not one of these or their parents was a Christian. To-day the new Christians present, joining with their elder brethren of ancient Christian descent, make a total singing and praying together in unity of 1500 souls.

I helped by reading the service to the third collect. We began with a Malayalam Jubilee Hymn to "Greenland's icy mountains." The words were composed by the Rev. Stephen Chandran, a native pastor of the Basle Evangelical Mission, who was in Cottayam for the Bible Revision.

It being All Saints' Day, the pastor gave out a lovely lyric version, to a native air, of "What are these in bright array?" The appointed Jubilee thanksgiving was read by the pastor, and his sermon was on the "Great multitude which no man can number." Feelingly he alluded to those who have gone before. "Pallam Church would call them to mind: Henry Baker, sen., built the church, his son, Henry Baker, was its first pastor and missionary, Bishop Speechly had worshipped here for years and held an ordination within its walls. All these and their wives, except Mrs. Speechly, are now at rest." Then the pastor would no doubt call to mind his own father, once pastor of this flock, and also "fallen on sleep." More at length he dwelt on the wonders of the out-castes brought home to the house and family of their Heavenly Father.

Then a table was placed in charge of Mr. T. Korula (Bishop's secretary) and Mr. W. Chakko (a College master), and the people made offerings of money, while the school girls and boys sang thanksgiving hymns. The singing was very good, through the efforts of those who had taken great pains to teach the special lyrics beforehand. After the service, which lasted till noon, people went home for an hour's rest. At one o'clock were re-assembled near the church and parish schools. A large *pandal* had

been put up, which accommodated some of the women and children and the Buchanan girls; the rest stood outside in crowds. There must have been over 2000 people present. After a short prayer, Mr. K. V. Chakko, standing on a platform, under a shady tree, read a history of the Pallam Pastorate, full of points: the former jungly condition of the place, the few inhabitants, the oppressions, the difficulties of beginning the work, various missionaries, the building of the church, Mr. Baker's first journey to the Hill Arrians from Pallam, the work among the slaves, now by law freed men, and the founding of the Buchanan. I spoke on the Jubilee thoughts: Thanksgiving, Confession, Resolve. Again a special lyric was sung by the assembly, and then came the most imposing part of the proceedings. A stranger looking on would have been struck with a number of banner-scrolls, white or red, each held aloft by two men, and each bearing in Malayalam the name of a station, also some very handsome ones with names in gold and Old English lettering. Their use was soon made apparent when the Rev. J. Chandy and Mr. K. V. Chakko began calling out the names of the various places; as each was mentioned its people took positions behind their banner, and soon a long procession was formed, headed by the Pallam school boys and then the Buchanan girls. The rear was brought up by the Pallam Pastorate and the worthy shepherd thereof. The procession thus formed marched round the Mission property. It was a very striking sight. The people looked so happy, and the bright banners and umbrellas of honour in crimson silk had a very gay effect. The procession took exactly an hour to come back to the starting-point, and the various detachments sang different songs and hymns according to their pleasure, and yet so large was the multitude that there was no discordance. Hundreds of the out-station people had never seen a "white face" before, and there was an effort on the part of some women to touch our hands and kiss them.

From the Mission gate past the church and to the canal is a road lately put in excellent order by the district magistrate, a worthy Brahman, Mr. Ratnaswami Ayar. On both sides of this the out-station visitors were seated in long rows, and it became possible to count

heads, which my daughter and I did, and found there were 1138 baptized people; more than a hundred catechumens sat apart. Then began the rites of hospitality. The Pallam Christians, who are mostly of Syrian origin, literally girded themselves like the Lord in St. John xiii., laying aside their upper garments, and waited upon their freed brethren. We miss Mr. P. M. Chakko, B.A., a Pallam churchwarden, who has to be at the College Jubilee. It was a happy sight, and as I recall it, it makes my heart glad to have seen it. First, large green leaves were given to all, then beaten and sweetened rice was distributed to each, followed by rice-cakes and bananas. The *aval*, or prepared rice, and fruit had been sent in by the visitors as their offering for the Jubilee. Then the cakes of rice flour, cooked with cocoanut milk, were contributed by the Pallam people, each of the sixty families sending fifty as a minimum. There was one group among the visitors which must be mentioned—about a dozen well set-up young fellows singing in good tune and carrying under their arms a Bible or New Testament, voluntary (freedmen) preachers. One had the courage, amazing to those who know the state of native society, to preach to the assembled crowds in the Cottayam Market and to keep his audience. I do not think half the people knew what the C.M.S. was, since now for twenty years they have been increasing under the Native Church teachers and pastors. They knew it was the Second Jubilee of Christianity to them, of freedom, of human rights and heavenly hopes. They could see and appreciate the love which welcomed and fed them that happy day, and they can now learn, and no doubt will, what it all signifies. Well, at 4 p.m. they commenced the homeward march. Some had to go nine miles, others were as near as two.

It was a very pretty sight, a group of the elder girls and teachers of the Buchanan Institution, with their white veils bordered with gold falling over their shoulders, revealing the chief jewellery worn in these parts, large Venetian ducats, and Spanish and

Austrian gold pieces; their *creamy* complexions—"golden" is the local word—contrasting finely with the black but comely looks of the freed women, accustomed to work in the torrid rays of the sun. I do not wonder at the women of Travancore being light-coloured—less dark, some of them, than Italians—since the shade of trees surrounding a native house is so dense, one might be out in the open air all day and never cast a shadow.

But I must hasten on. The hosts now had refreshments after their heavy work, and then separated. Late in the afternoon my wife and daughter entertained to coffee the women of the Pallam parish, and at 6.30 p.m. all, men and women, assembled for a magic-lantern exhibition. My daughter reminds me that the most interest was manifested in the comic and "chastened" doings and sufferings (on the screen) of a greedy boy in the costume of George IV.'s days. This slide has certainly seen more than a Diamond Jubilee. The main exhibition was of English History scenes, with Church History ones included.

A very good display of locally-made fireworks and cheers for the C.M.S., the Bishop and others, the Maharajah, and the Empress concluded a very happy day. To me it was simply perfect. So much effort, unity, brotherly feeling, and such orderly arrangements, I have never seen surpassed.

It ought to be mentioned here that a kind present from K. K. Kuruvilla, Esq., B.C.E., enabled the Buchanan pupils to enjoy a special treat on the Jubilee day, for which they were duly grateful.

Next day the head of a family of seven persons of the goldsmith caste came to me and gave in their names to become Christians. This is the first family that has joined in Pallam for years from the castes. They live near the mission-house, and no doubt they have long been under the good influence of Christian schools and neighbours. Since we came here in May we had often spoken to them. It looks like a token of God's blessing on the Jubilee.

W. J. RICHARDS.

#### V. MAVELIKARA.

Never before had the whole congregation united with one heart as on this occasion. The people of the head station set the example of raising

money for the occasion; the several out-stations followed it. A beautiful *pandal* was erected in front of the Mavelikara church, under the superin-

tendence of Mr. Chandy, the photographer. The *pandal* was decorated with eleven arches ornamented with ferns and pretty green creepers. On Monday, the 31st, a huge flagstaff with flags of various shapes and colours was raised. On Tuesday, November 1st, four congregations from four villages came to the church in procession, with fourteen silk umbrellas with gold and silver fringe, and more than fifty flags, several drums, flutes, &c.

The congregations of backward classes from Kallormala, Kannamungalam, Kunnath, Pallipada, Chennithala, and Wempurashery, came in their clean clothes. The church, the *pandal*, the shed on the south side, and the gallery, were full of people; the converts from Brahmans, Syrians, Chogans, Pulayars, and Pariahs, were seated together without distinction of caste or creed, so that "the wolf and the lamb shall dwell together," and they "shall not hurt nor destroy in all my holy mountain," was fulfilled.

The service began at 11 a.m. by singing one of the new Jubilee lyrics: The headmaster of the English school read a short history of C.M.S.; next the morning prayers and special Psalms were read by the pastor, and the two lessons by agents. The timely arrival of the Ven. Archdeacon Caley from

Trevandrum was a great encouragement and pleasure to the whole congregation. Both the Archdeacon, Mrs. Caley, Miss Tucker, and Miss Baker were present during the service. After a short sermon from Psalm lxxii. 11, "All king shall fall down before Him," by the pastor, and an extempore prayer by Mr. Sathiadasen, four men carried the plates for collection, which amounted to Rs. 25.8. A brief history of each station of Mavelikara was then read by their respective agents.

After service was over each congregation returned as they came, while some of the people indulged in boat races. At night all were entertained with illuminations, and in some places with fireworks, gun-firing, music, and songs. On the second day all were entertained with bread, plantains, and parched rice after divine service. Every where the Heathen came in large numbers to share our joy.

I cannot express my gratitude for being permitted to witness the Second Jubilee. In 1848 the Rev. John Hawksworth preached the Jubilee sermon and introduced a collection. I was then a student of eighteen years old, whom it has pleased the Lord now to use as His pastor in this very church. Glory be to His Holy Name!

DOMMEN MAMMEN.

## VI. KANNIT.

The Jubilee service was conducted on Tuesday, November 1st, in Gnakanal church, and on Wednesday at Kannit. The pastor and some of the people from Kannit had come to Gnakanal on Monday afternoon, and had prayer in the church in the evening there till late in the night; people were engaged in firing *kadinas*, singing lyrics, and in music, with tomtom-beating. On Tuesday, early in the morning, the church bell was rung and *kadinas* were fired, which informed the people that the day was an unusually joyful one. After a while people brought in plantains and sweetmeats, which were stored in the compound school to be distributed after the service. While some were engaged in decorating the church premises with festoons and flags, the people who had come together went to the Mission-school at Kappil, about two miles distant from the church, where several of the congregation reside. The tomtom-beating and music attracted many more to the spot.

Then the music was stopped, and the pastor explained to the people outside the reason of the rejoicing, Jubilee lyric was sung, and extempore prayer was offered by the reader. The children and people, with flags and silk umbrellas, went in a procession to the church, with music, tomtoms, firing of *kadinas*, &c. It took about half an hour to reach the church. The church was crowded, and several had to stand in the porch.

The Jubilee service was conducted according to the directions of the Bishop Commissary; a short history of the Gnakanal Church was read by the reader Mr. Nina; after that an old man stood up and spoke a few words about the beginning of the congregation; and was followed by the pastor, who spoke of the Second Jubilee of the honourable Society; a lyric was then sung while the churchwardens collected the thank offering, and this very happy and joyful service was closed with prayer and the Benediction.

The Jubilee celebration on Wednesday in Kannit church was much the same as at Gnakanal on the previous day. On Tuesday evening we had prayer in the church. On Wednesday the school children and our people were gathered in Kolikot school, the farthest limit of the pastorate. Many others had come there. After speaking to them and praying, our people, with women and children, went in procession to the church.

The morning service for the Jubilee was conducted by the pastor, who was assisted by the reader. A short history of the Kannit congregation, with the humiliating fact of the six years' movement in 1875, to which the neophyte pastor Justus Joseph and all the congregation had turned away, was told by the pastor. Then an old member stood up and related how he had lived in his

youth as a Heathen and afterwards become a convert about forty-seven years ago, in the beginning of our congregation in Kannit. Here also we had a thankoffering, and more than 300 people joined in the service. The sweetmeats and plantains were given to children, women, and to all present. There was a boat-race also.

The joyful celebration of the Jubilee, which will long be remembered, stirred up a thankful remembrance in many hearts of the great benefits enjoyed through the C.M.S. missionaries in Travancore, and it has strengthened the attachment of our congregations to the Parent Society, and has given outsiders an idea of the unnoticed growth of our Church among them from a small beginning within these past fifty years.

K. M. MATTHAI.

## VII. PUTHUPALLY.

The congregations of Puthupally, Clappana, and Krishnapuram were in no way behind in regard to zeal and enthusiasm, with which the Jubilee celebrations were conducted. As soon as the resolutions of the Mavelikara District Council were communicated to them they began to make various arrangements for the celebration. The churches and schools were repaired and tastefully decorated.

On November 1st, the first day of the Jubilee, there was a meeting of the boys in the Puthupally school. Above 200 boys, including many Hindus, were present. The proceedings were opened by the singing of a hymn by the boys, which was followed by prayer offered by the pastor. One of the readers then addressed the meeting. Sweetmeats were then served to the boys, and the poor were fed.

The members of the prayer-meetings at Clappana assembled in the school premises, and after a short prayer started for Puthupally with flags and different kinds of music. On reaching Puthupally they were met by the members of the congregation, and they proceeded to the church.

The congregation of Krishnapuram arrived at Puthupally shortly after with great *éclat*, and in the thanksgiving service which followed no less than 700 persons appear to have taken part.

After the service all those present were entertained at dinner in the school-building close by. The most delightful part of the proceedings was the different kinds of sports that followed. The day terminated with a display of fireworks.

On Wednesday there was a meeting for the boys in the Krishnapuram school. After prayer the pastor and the reader addressed the boys in turn. Sweetmeats, provided by the women of the congregation, were then served to the boys, and the meeting dispersed.

As had been previously arranged, the thanksgiving service was conducted in Krishnapuram church. The people of Puthupally, who went to Krishnapuram with flags and music, were met on the way by their brethren of Krishnapuram with equal pomp, and conducted into the church. After the service refreshments were served to the people from Puthupally, and the Jubilee celebration was brought to a close by a magic-lantern exhibition.

May praise be rendered to the Almighty, who has enabled His people to join together in celebrating the Jubilee of the C.M.S., which has been the means of bringing to the Saviour thousands who were dead in trespasses and sins. "Praise is comely for the upright."

## THE SELECTION, EDUCATION, AND PROBATION OF NATIVE WORKERS.

BY THE REV. G. H. POLE, M.A.\*

### I. *Their Selection.*



ACCEPTING the fundamental principle that only spiritual agents should be employed for spiritual work, it seems to me clear that the Holy Spirit alone can *select* (as well as *train*) workers for Christ's Kingdom. It is specially His province to call out for service, prompt the desire to work, develop the character, grant the qualifications, and give the teaching and guidance necessary for our obtaining efficient helpers of whatever kind. Without these operations of the mighty Spirit of God, all our efforts will be fruitless. Still, analogy with Scripture methods in all other spheres of activity in the Christian life and experience teaches us that the Holy Spirit condescends to allow us to co-operate with Him, and to provide Him (so to speak) with the opportunities and channels through which to supply His grace and manifest His power in carrying on the work. Yet, I strongly deprecate such methods for securing agents as involve any action on *our* part or from *our* side which may directly suggest to the minds of young men or women the idea of their becoming workers, and thus arouse the hope of their being provided for and supported for life at our expense or that of our Native Churches. I advocate the principle that all such promptings should come, in the first instance, from within the breasts of the candidates themselves; in other words, that we should studiously avoid taking the *initiative* in this matter.

I believe, in fact, that the obtaining of workers in adequate numbers depends largely, under God, upon the efficiency and thoroughness of the initial evangelistic work. Wherever Christ's Gospel is preached in its simplicity and purity—when Christ Himself is presented to and accepted by the sinner as a perfect Saviour and an all-sufficient Redeemer; wherever, that is, true conversions are secured as the result of prayerful, faithful, Spirit-taught preaching of the Gospel—there will be no dearth of satisfactory candidates for the posts of workers. Love towards a personally-appropriated Saviour ought to—and in many cases will—constrain to the joyful surrender of oneself, with all one's faculties and powers, to become His willing slave.

But, when once the offer of service has been made, it becomes us, as responsible stewards of the money of our Lord and the interests of the Native Churches and institutions with which we are connected, to exercise special care in the selection of fit persons to be employed under us as teachers, evangelists, catechists, Bible-women, or pastors. There should always be some recognized regulations to be followed; but it is obvious that greater care will be required in selecting those who are to be trained at our expense in our training institutions than those on probation, who are under the immediate supervision and control of evangelistic missionaries and (in most cases, perhaps) supported by private funds. The approval of the Native pastors, Church committees, or councils, should, as a matter of precaution as well as of courtesy, be obtained in the case of all who are likely to be employed in or by our Native Churches, in addition to the sanction of the Missionary Conference or other C.M.S. local authority in the district from whence the worker is selected.

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\* This Paper was read at the Conference of Missionaries at the C.M. House in October last. It embodies the substance of one on a similar subject read at the Arima Conference, Japan, August, 1895.

II. *Their Education.*

1. *Physical.*—Attention to the bodily condition and habits of our students—whether men or women—is not altogether so unimportant as some might at first suppose. *Mens sana in corpore sano* should be our aim. The efficiency of a worker is sadly impeded by a weak body or an impoverished condition of health. So much so, indeed, is this the case, that it will “pay,” both pecuniarily and from the point of view of effectiveness in the work done, to insist on the obtaining of a satisfactory medical certificate ensuring a clean bill of health, before admitting any candidate into our training institutions. No one should be accepted as a regular worker who is afflicted with any serious organic disease.

Continual systematic exercise should be insisted upon with rigour. It should be our aim to force our young men and women into the habit of taking daily recreation until they get to like it and feel the benefit of it. In enervating climates, no one can study efficiently or get through any satisfactory brain work, without some regular recuperation of the exhausted physical organs by means of outdoor exercise and the inhalation of fresh wholesome air into the system.

2. *Mental.*—I take it that none of us aim at turning out from our institutions men and women particularly learned in philosophy, science, literature, and art, or native workers skilled in dialectics, eloquence, and powers of rhetoric. Not that we would refuse any such naturally gifted agents as the Holy Spirit may graciously supply us with, if they have the other necessary qualifications; but we wish to send out men and women full of a real love for, a firm faith in, and an accurate knowledge of, their Bibles, thoroughly well grounded in fundamentals, with clear dogmatic views of God’s Truth, a keen appreciation of the main facts of Scripture history, and facility in experimentally applying its saving truths, consoling promises, and wholesome words. In short, we should aim at producing humble-minded sitters at the feet of Jesus, rather than self-satisfied theologians or able scholars who may think it their province to improve upon the old paths or to devise new systems of doctrine or ethics.

(1) *Academical Training.*—By this term I mean the imparting of the technical instruction necessary for the successful fulfilment of their future duties. The length of such studies will depend, first, upon the amount of knowledge of Christian truth and principles already gained before entrance into the seminary—a point which will itself depend upon the length of the period previously spent by the candidate in the Christian life and experience; and, secondly, upon the nature of the work in which the candidate proposes to engage—school-teacher, evangelist, catechist, pastor, or Bible-woman. The subjects of such study will also vary in like manner; but the imparting of a thorough knowledge of the Bible should be the chief fundamental basis for the training of all our workers alike. At least, one-half—if not two-thirds—of the course of study should be occupied with subjects directly or indirectly connected with the Word of God. Definite instruction should also be given in dogmatic theology (e.g. Pearson on the Creed, and the Thirty-nine Articles), the Prayer-book, Church History (first four centuries and Reformation period), and Apologetics. It may be found useful, where practicable, to give a course on homiletics, and it is desirable, if possible, to have a debating and criticizing class for the study and practice of public speaking and the preparation of addresses.

(2) *Disciplinary Training.*—By this term I mean the inculcation of punctuality, regularity, and orderly conduct of meetings and services. Insistence on regular attendance at morning and evening prayers, punctuality at

meals and lectures, getting up early in the morning, putting out lights, retiring to bed at regulation hours—are in themselves small things, but a long way towards building up systematic and reliable native workers. Students should also be emphatically taught the importance and necessity that they are to be satisfactory and successful agents, of absolute submission to authority, and a ready acquiescence in what is arranged for them by their superiors. Very much in regard to this matter—indeed, almost all—depend upon the strict enforcement of carefully-planned regulations for a self-discipline of the students while “*in statu pupilaris*.” Serious trouble and inconvenience in the future may be avoided by wise precautions in the line during their probation time.

(3) *Practical Training*.—By this term I mean that, all through the three, or four years (as the case may be) of mental education and side by side with it, there should be the active work of regular preaching to the Heath at the mission-rooms, assisting in Sunday-schools, visiting inquirers, taking short itinerating tours, and otherwise sharing in practical evangelistic work under the guidance of experienced missionaries or native pastors. I am much in favour of employing vacations for this practical and experiential department; for I think the student during his intellectual development needs his vacation for rest and for visiting his relatives; but I do strongly urge regular work of this kind during term time, and especially on Sundays.

3. *Spiritual*.—In connexion with the education of our workers, we especially wish to consider very briefly their spiritual development and training. We wish to give the greatest possible emphasis to this. It is worth far more than all the other training put together. For, thank God! we have known cases where, in much *physical* infirmity and with comparatively little intellectual culture or *mental* training, but with strong *spiritual* life and vigour splendid work has been done in the Lord's service. Whereas, on the other hand, many workers in robust health of body, with keen abilities of mind, and a fine liberal education, have frequently manifested deplorable spiritual weakness, miserable poverty of those Christian graces and divine gifts which ought to shine brightly in their characters, and there has been a consequent dearth of spiritual and permanent results to their labours.

All in authority, therefore, in our training institutions should, from the very first, lay great stress on this point. We have indeed a hard task before us here, though not, thank God! an impossible one. The “*natural man*” has to be broken down. That self-willed, proud, stubborn disposition of the unconverted has to be replaced by Christian meekness, docility, and surrender. The selfish desire to be one's own master must be displaced and replaced by a desire to be like-minded with Christ and become a bond-servant of Him, implanted in its stead. A readiness to sacrifice one's own interests and wishes for the benefit of Christ's cause, or for the welfare of others; a cheerful willingness to undertake work at difficult stations or in disagreeable circumstances; and, above all, a loyal and prompt obedience to the marching orders of our great Commander conveyed through those set in authority over us by Him—are graces not to be acquired by any amount of physical or mental education however thorough, but only come from that in communion with the Lord Jesus and close contact with the Holy Spirit, in which the truly living child of God cultivates and develops from his very spiritual birth.

This growth in grace, this likeness to Christ, this constant manifestation of humility under reproof, meekness under opposition, good temper under provocation, patience under trial, perseverance under difficulties, faith in gloom, hope under discouragements, joy in suffering, and love in everything,



should be looked for, longed for, and prayed for continually on behalf of each of our candidates for the office of workers.

But, how is this desirable result to be attained? Of course, the individual is to a large extent responsible; but the personal contact, help, sympathy, influence, and example of the missionary, tutor, or pastor, are also necessary for its development and successful issue. The students will, consciously or unconsciously, imitate us; and they will gradually become much what they see us to be, if we have any influence at all over them. Let us, therefore, take careful heed to ourselves. Let us lovingly watch them, their failings and inconsistencies; and with wisdom, firmness, and tact, rebuke, warn, counsel them, and guide their spiritual growth. Let us affectionately urge upon them the absolute necessity for constant prayer, private communion with God, and meditation on His Word. Let us set them an example in this matter by cultivating the habit of praying for and with them at each interview, even if it be but for a few moments and on whatever subject. And, let the authorities give, at the morning or evening devotions, daily addresses on spiritual life, its helps and hindrances, which under the Lord's blessing will prove stimulating and helpful in bringing about that high moral tone and bright spiritual character without which not one of our workers will ever be successful and happy in his or her work.

### III. *Their Probation.*

I am not quite sure that I am interpreting this word rightly in taking it to mean the apportioning of some definite period of trial or testing for each of our candidates for service, before accepting them as workers and appointing them to responsible duties. We shall all feel the advantage and importance of this; but the special way in which the probation shall be given may vary considerably in the different circumstances of each Mission or even station. I have already alluded to certain safeguards desirable to be employed in the *selection* of our workers, and, where these are actually used, the *probation* seems to me to be, if not superfluous, at any rate of comparative unimportance. In the Japan Mission, a probationer is one who has not yet been definitely accepted for training in our institutions as a worker. He is employed under and trained by the evangelistic missionary, for a year or two; and in many cases the Society is not even responsible for his salary, which is paid either by the missionary or some local fund. It is the rule, however, that all such probationary workers should be recognized, if not actually approved, by the Missionary Conference. A comparatively easy examination is provided which they are expected to pass with a view to such recognition. During this probation they are watched and trained with a view to passing the entrance examination to the institutions for training at the Society's expense, if the necessary certificates of approval have been obtained from the Missionary Conference and Native Church authorities. On finishing the courses in our seminaries, the students are at once employed in responsible posts as full catechists, and evangelists, Bible-women, or pastors, though they are arranged in certain *grades* according to length of training and experience. The period during which their education is being attended to is usually quite long enough for us to ascertain practically the correctness or otherwise of the recommendations with which they enter; and should they during the course prove themselves in any way unsuitable or unworthy of their high and holy calling as Christian workers, they either spontaneously resign, or are kindly recommended to give up the idea of becoming agents of the Mission.

And now, in conclusion, are we to suppose that our candidate, having gone

through some few years of this physical, mental, and spiritual training, will have become "perfect and complete"? Assuredly not. He will, perhaps, be fitted to commence a life's work for the blessed Master, which is in itself only a gradual development and training in Christian knowledge, activity, experience, and holy character. The education and probation have still to go on, under the direction of the Holy Ghost, until he or she is perfectly conformed to the image of the Saviour;—until he comes, "in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

## A MISSION DISTRICT IN CEYLON.

### ANNUAL LETTER FROM THE REV. R. T. DOWBIGGIN.

*Cotta, Nov. 23rd, 1898.*



THE year has been one of trial. Trials within our congregations, and trials outside of them. Our own people have in some instances caused us anxiety, and the Buddhists have been very active in their work against us. Sickness also has prevailed in the district, and epidemics of mumps and chicken-pox have prevailed in some localities. It has been the worst year I have known for large and obstinate sores, from which many adults and children have suffered. Death has been busy in our midst this year also. The testimonies of some who crossed the stream have been clear and encouraging.

Looking back over the year, very little seems to have been done, and not half the things we proposed carried out. There have been "open doors," and there have been "many adversaries," and we have been "unprofitable servants."

The work of the year, and our lack of service, and our feebleness in service, are all before the Lord. For all His grace and countless mercies we bless and praise Him, and for all our sins of ignorance, our sins of omission, and the iniquities of our holy things, we plead the preciousness of the blood of Jesus, and shelter in His riven side. Our progress in numbers appears slower than it really is, because we lose so many of our young people, who go to distant places in search of employment, and they become members of other congregations.

Our communicants are half the number of the adult members, and the contributions of our people were Rs. 213-03 more than last year. Eighty-seven were confirmed, and they varied in age from fifteen to sixty.

There were seventy-seven baptisms, viz., twenty-six adults and fifty-one children, and there are seventy who are being taught with a view to baptism.

The number of workers, European and Singhalese, is 101, and in addition there are forty-three who help us with voluntary service.

I cannot say that our people are good churchgoers, for I find that the average is only about half of the adult members of the congregations. What we need, and what we long for, is power from on high, and to be filled with the spirit both for worship and service.

I. PASTORAL WORK.—The *Cotta* pastor says:—"Two deaths occurred during the year. One was that of a Burgher little boy, who had been taught from his infancy about the love of Jesus by his mother. I knew him from his infancy, and his name is associated in my mind with the words 'Gentle Jesus.' For one day, as I called at his house, when he was only three years old, this bright little fellow ran in and cried out, 'Mamma, mamma, Gentle Jesus is come.' The last time I saw him, I found the dear boy delirious, but when I asked him whether he loved Gentle Jesus, he began to repeat the hymn, 'Gentle Jesus, meek and mild,' and when he was repeating the following lines I felt that 'Gentle Jesus' would call him early to His Kingdom above, and so he did:—

" 'Fain I would to Thee be brought,  
Blessed Lord, forbid it not;  
In the Kingdom of Thy Grace,  
Give a little child a place.'

In conclusion, I must add, with gratitude to God, that He has answered my prayers in behalf of an aged but intelligent and clever member of my con-

gregation, who had not believed in present salvation; but, thank God, he rejoices now in a Saviour, who saves not only from the guilt, but also the power of sin."

The *Mampe* pastor writes:—"I shall here speak of only one of our converts. She was a young woman born and brought up a Buddhist. She had often, while a girl at school, and more recently at our cottage meetings for Buddhists, at which she was very regular, heard of the claims of Christ, and was desirous of becoming a Christian. Her parents were unconcerned about her leaving their ancestral religion, but they had other grounds of alarm. The girl in question, by her pillow-lace making, was the main support of the family. Her parents feared that, if she became a Christian, she would not work on Sundays, and it would be so much to their disadvantage. They therefore objected to her becoming a Christian, unless she were willing to make lace on Sundays. This point was, however, settled by the girl promising to make twice as much lace on Saturday; and to this day she continues working a double portion on Saturday, so that she may rest on the Sabbath day, and also that the family may not suffer by her embracing Christianity. One Sunday afternoon I noticed two boys in earnest conversation with a blind wayside beggar, who had come into one of our Mission-school buildings to spend the night after his day's round of begging. I went in to see what their conversation was about, and was pleased to find that the two little boys were preaching to the mendicant about Christ, and the poor man, with a spark of joy in his worn-out countenance, telling them that he had before this also heard about Christ, and was now glad to hear of Him again. I earnestly hope that, as a result of the voluntary services of these two little messengers of good tidings, the unhappy mendicant may be brought to Christ, and though now a wayside beggar, may one day be one of those who will be like Lazarus, 'in Abraham's bosom.'"

The *Talangama* pastor mentions that, "In spite of difficulties and opposition from Buddhists, the number of our Christians has increased, the average attendance at Divine service has not diminished, and the contributions of our people for pastoral purposes, which is the highest on record, is much to be

appreciated considering their circumstances. A young woman of about twenty years old was at one time an 'Upasikawa,' i.e. a Buddhist devotee. She was married to one of our Christians at Welikada. At first she was so scrupulous as not to attend the prayer-meetings I used to hold in their house. After some time her attitude towards us was quite changed, and she showed no reluctance to be present at prayer in their house, and later on at Divine service in the church. She expressed her faith in Christ, and at her request I prepared her for baptism. Two others are the fruits of our school work. My evangelistic work is chiefly carried on among children and young men in our schools. Children's services are held, tracts and other publications for children distributed, schools visited, and Scripture lessons taught. In my estimation, this is a most hopeful and delightful work. In order to win our young people over to Christ, I always try to keep in touch with them in different ways. I have often found it a very helpful method to gain our object in evangelizing the Heathen. As the result of this work there are not less than six or seven young men and women who are under instruction for baptism."

The pastor at *Colombo* says:—"The annual Pastoral Aid meeting, held in July last, was presided over by a Christian gentleman who is always ready to help us, and whose soul and life are in Christian work. The sum realized on that occasion amounted to Rs. 260. It is gratifying to mention that a Pastoral Aid collecting-box, held by a certain Singhalese lady of our congregation, contained Rs. 65. The subscriptions this year exceeded those of previous years. This shows that our Churches are progressing year by year."

II. EDUCATIONAL WORK.—Our schools are not giving me satisfaction as regards Scripture teaching and spiritual results. Two inspectors spend most of their time in teaching regularly, and examining quarterly, the Scripture lessons. They do not, as a rule, spend any time over the secular subjects, but examine the registers and seek to keep up the standard of religious knowledge. In spite of this, I grieve to say the outcome is not creditable to most of the teachers. In this way the grant-in-aid system is a snare and hindrance. The temptation is strong to give more attention to the

secular subjects. How to cope with this difficulty successfully occupies my time and thoughts. I should be glad to know how others have succeeded where we fail. The Buddhist opposition and combination against our school and evangelistic work is very strong, and it is seen to some extent in the reduced numbers at our schools. The average is less by ninety-one this year as compared with last, in spite of a much larger number in the English school. There is fruit from our school work. Fully half of the adult baptisms are the results of our school teaching. They are drops, and we long for "showers of blessing."

Of the *Girls' Boarding School* Mrs. Dowbiggin writes:—"The past year has been an uneventful one, but many mercies we can recall in the girls' boarding-school. Towards the close of 1897 two pupils passed their final teachers' examination. One had left, but the other is still with us, and we were very thankful in the case of the latter, who for more than ten years has been followed by the prayers of the English lady who sent her here and for many years paid her school fees, and who has had the joy of knowing that her *protégé* gave up Buddhism (her relations are Buddhists), and became a humble follower of Christ, and now is most reliable and trustworthy as a teacher in the school. In March last twelve of our elder girls were confirmed. It was a time of heart-searching and strengthening. Soon afterwards some left for their homes. The school did well, especially in English, at the Government examination in April. Since the middle of June mumps has broken out constantly among the girls, and we are not sure yet that it has left; but, thank God, most of the cases have been slight, and all who remained here to be taken care of are now well. We have not heard the results yet, but three pupils went up for the teachers' examination (their first) in September. It is encouraging to hear our C.M.S. missionaries of other districts speak highly of some who were here and are now living consistent Christian lives in distant villages. At Baddegama, Kegalle, and Kandy (C.E.Z.M.S.) boarding-schools the Singhalese teachers are young women who were educated at Cotta."

Mr. W. de Silva, of the *Cotta English School*, gives me the following account:

—"The increase in the attendance referred to in my last report has gone steadily during the year under review so that we have 222 boys on the register with an average attendance of 175, against 189 and 160 respectively of last year. This is a record year as far as numbers are concerned, which, being excess of those of any previous period have necessitated the increase of the teaching staff. Thirty years ago English education was sought only by the well-to-do classes; now the demand for it is so large and so general that some difficulty is felt in meeting adequately. We shall have to provide extra accommodation if the numbers continue to increase as they have done in the past. The people are willing to pay for what they demand; they will give anything to secure the advantage of English education for their sons. Our duty is plain: we should, so far from thwarting their object, make the best possible use of the rare opportunity to set before our pupils high ideals of life, and lead them to the Lord Jesus Christ, while endeavouring to satisfy their craving for secular knowledge. This is our aim and desire. Our privileges and responsibilities are great, and we need very much the grace and the power so essential for success in spiritual work.

"I am glad to say the moral tone of the school is good; perhaps it will never be better. There have been twelve candidates for baptism, four of whom after a long course of preparation, have been baptized. From the class candidates for confirmation, six were confirmed.

"Of the 222 on the register, 86 are Protestants, 3 Roman Catholics, and 133 Buddhists. At the recent Government examination we presented 137 pupils in seven standards, or 47 more than last year, gaining a percentage of 82 in the 3 R's and 72 in all subjects. About eight of our old boys are in the Straits Settlements, holding responsible positions under the Government with credit to themselves and the school. A great many are scattered over the island employed in various capacities as Mission agents, Government and mercantile clerks, or on tea estates, and, with few exceptions, have given satisfaction both in their lives and in the performance of their respective duties.

"In the training class for teachers there have been eleven students, so

of whom came in to prepare for the License Examination, which takes only nine or eighteen months, but others are reading for the certificate, which is a three years' course. Once a week they have gone to preach in the streets, and on Sundays they are engaged in Sunday-school work in the villages round about."

In connexion with evangelistic work some interesting particulars will be found about candidates for baptism from among our senior school-children. The number of schools is fifty-six, and the average of boys and girls on the lists has been 3526. The Sunday-schools were attended by 924 boys and girls, which is 44 more than last year. The educational work of the district is carried on at a cost of Rs. 17,566-31, and the C.M.S. grants are Rs. 2844-90.

III. EVANGELISTIC WORK.—Catechist A. reports: "The revival in Buddhism is seen in many ways. In one locality the people assemble four times a month for a meeting among themselves, similar to our gatherings. On the full moon days about one hundred, who have taken upon them to observe the precepts of Buddha, men, women, and children, meet together, and food is provided for them. For this reason the number of those who take the precepts has increased, for even children of six or seven years of age are allowed to do so. From the morning of one day until the morning of the next day, some layman or woman will read the sacred books and explain them. The expenses of food, &c., are met by a contribution from each family of a measure of rice, one cocoanut, and six cents, which would represent about twenty cents for each household. They have also adopted our method of contributions of fruits, vegetables, and other things, and selling them for the benefit of their work. Of one of those baptized this year it is said: 'He is a young man of nineteen years of age, and for three years has been wishing for baptism and under instruction, to which the members of his family were opposed. His mother and sister have taken the precepts. His eldest sister is a chief leader among the Buddhist party, and his father the greatest enemy to Christianity.' On some occasions the meetings mentioned above were held in his mother's house. He was asked to read the Bana Books, and when he refused was abused by the people, and in many ways they tried to draw him back into

Buddhism. By God's grace he was steadfast and is holding on his way.'

"Two young women in one of our schools for two years were longing for baptism, but their parents, relatives, and friends were all opposed to it. They prayed that the Lord would make it possible for them to be baptized, and He heard them. The parents finally said, 'Though we allow this, we will not render any help in any way; you must see to all that;' and when the young women were told, their faces shone with delight. But their trials were not yet ended. When an elder brother heard of his sister's wish for baptism, he said to his mother, 'You tell your daughter that when she returns to this house after her baptism, I will certainly shoot her.' The mother with great grief and many tears gave the message, but the girl quietly said, 'If my brother wishes it, let him shoot me; I can do nothing else.' On the day fixed she came forward to confess her faith in Christ, and after the baptism went home fearlessly, and is rejoicing in the Lord. The other young woman had to endure similar difficulties. On the day fixed for her baptism no one from her own home or from the village was allowed to go with her to the church, and, according to Singhalese custom, she could not go alone. She sat at home weeping and praying. The schoolmistress, who was waiting for her to come, at last sent two girls to look for her. When she saw the girls she looked upon them as angels sent to help her, and quickly putting on suitable clothes, went with them joyfully to church. The congregation had been waiting for more than half an hour, and there was great joy when she entered the church. She is the first Christian from her village, and doubtless will meet with many difficulties and trials. She knows this, but is not dismayed, and is steadfast, trusting in the Lord, Who is able to keep her as well as save her.

"The following will show what some have to suffer for Jesus' sake. About eighteen years ago a Christian woman was prevailed upon to marry a Buddhist, and very soon afterwards he forbade her to go to a Christian service, but she went occasionally, and strife in the family began. There are now six children, and she wants them to be baptized, but the husband will not consent to it. The eldest girl went to her mother's village and attended

our school there, and by God's grace she was led to know and love the Lord Jesus Christ. After careful preparation she was baptized, at the age of sixteen, and returned to her home, and ever since has read God's Word regularly to her mother and the children, prayed with them, and has begun to go to the service on Sundays. The father's opposition increased, and he abused and beat them. Twice on returning from church he took away their clothes and tore them to pieces. Three times he has taken away their Bibles and torn them up. They are now trying to get another copy of God's Word. It is precious to them. Three or four times the mother and children have been beaten. On a week-day they were going to a service, and when not far from home the father suddenly appeared in front of them. He was very angry and began to beat the children in the road, and then turned to his wife, who said to him, 'Do not beat me in the road; after we have gone home you can do what you like, but it is not right to make a row in the street; see, we are going home,' and at once mother and children went back. He did not beat her that day. The father has tried to get the children to go to the Buddhist temple, but not one of them would do so. They learn texts of Scripture, the Lord's Prayer, and the Commandments. The eldest daughter, a gentle, quiet girl, has been the greatest comfort to her mother, and a blessing to the younger children."

Catechist B., in his report, mentions some trials and difficulties. He says: "At the village tribunal I met with all kinds of people, and all sorts of difficulties. Very many drunkards come to the court, and bring a bottle of arrack with them. When the trials are ended, the arrack in the bottle is also finished. Some of the people are willing to listen, and ask for tracts and read them. Occasionally, men will say to me, 'You will at least preach to us to-day.' Others say, 'He preaches for money; he is paid for it.' Near to the tribunal is a Buddhist temple, the priests of which are friendly and never dispute with the catechist. He visits them, and they take books and tracts and read them. One of the priests prepares tracts against Christianity and circulates them."

Catechist C. says: "For fifty years the Lord has permitted me to preach the Gospel. On April 12th, my jubilee

of service and our golden wedding were celebrated." He mentions that three of our Bible-women were taught by him when they were young.

I translate the following from catechist D.'s report:—"At one of the places where I preach the people were interested, and four young men were coming to my place to talk and hear more about the Way of Salvation. In order to stop the work, some zealous Buddhists raised opposition and wanted to bring about a public discussion; for this purpose they assembled about 2000 people. I went as usual, and having preached the Gospel went away. They wished to draw me into a discussion, but the missionary of the district would not consent to it. Two of the young men are steadfast and still come to hear the Word.

"Formerly I was allowed to preach to the people assembled in the village tribunal, but the new President will not allow me to do so. I stand in the road and make known the Way of Salvation to those who are willing to listen. One man said, 'The President does not like good things, or he would let you preach to us while we sit waiting for him to come.' Some of the people to whom I have given tracts not only read them but also bind them up in book form to keep them."

Speaking of visiting families, he says "This way is, in my opinion, the best for making known the Gospel to Buddhists as you can explain matters to them and quietly answer their questions. In this locality, in order to discredit the Gospel in the eyes of the Buddhist and hinder our work, a false charge was brought against a Christian family. The young wife gave birth to a still born child, and it was reported that this was owing to the husband having assaulted and beaten her the day before. Inquiry was set on foot, the body exhumed, and a post-mortem examination made, which resulted in full exonerating our people, and bringing upon their persecutors a sharp reproof from the authorities. At my request legal proceedings were not taken against them. Many of the Buddhists are very zealous and regularly observe the changes of the moon and go to the temple. The reason for it is the general belief among them that next year will see the destruction of the world."

Catechist E., after enumerating dif-

culties in carrying on his work, says: "One of the greatest hindrances in a village is when a professing Christian marries a Buddhist. I regret to say that in spite of all our entreaties and warnings this sometimes takes place, and almost universally results in the professing Christian returning to Buddhism, or becoming careless and in different to all religions."

Catechist F. relates some interesting journeys into the regions beyond. He says: "After preaching in a village we went to the Government school, the master of which is a Buddhist. He welcomed us and allowed us to tell the story of salvation to the boys, and to about fifteen people, who were outside listening. The schoolmaster has evidently been deeply impressed, for several people from the village said, 'He now believes the Christian religion. He does not believe Buddhism; he has given it up. He does not go to the temple, nor give alms to the priests. He has a Bible and reads it.'" He speaks of meeting a Jaffna Tamil who was surveying in the jungle villages and distributing tracts and speaking to the people about the Gospel of Jesus.

Catechist G. works among the Tamils on the tea estates, of which there are twelve, and where about 2500 coolies are employed. He says: "With the exception of sixty, all the Tamils are worshippers of Siva, Vishnu, Iswara, Kataragama, and other false gods. Very many of them have told me that they never even heard the name of our Lord Jesus Christ or His salvation before. They listen very attentively to the preaching, some of the women with tears in their eyes hear the Word of the Lord."

The reader who works among them is a Tamil-speaking Singhalese. I am sorry to say I cannot speak the language, and feel very great difficulty in superintending this work; but in the absence of a Tamil-speaking missionary, who can undertake it? I try my best to provide that the coolies working in the Cotta district shall have an opportunity of hearing the Gospel.

The evangelistic work, including that of the seven Bible-women, is carried on at a cost of Rs. 3242-72, of which the C.M.S. grant is Rs. 1400.

During the year a new institution, a training-class for Bible-women, has been

opened at Cotta. There are six women in it: two from Baddegama, one from Kegalle, and three from Cotta. It is a new venture, and we hope it will prove a great blessing. A young man sent me a thankoffering out of the increase made to his salary. At one of our missionary meetings a Singhalese mother brought a missionary-box in the shape of a cocoanut, which had been turned into a missionary-box, which contained Rs. 3-31, and outside was written, "On behalf of my children and for God's glory." I should be glad if more mothers would bring me cocoanuts of this value and from the same motive.

The duties of Bible revision and Prayer-book revision have taken up a good deal of my time during the year. Then there has been the Central Council, which has made demands upon both time and thought, and to which, during Mr. Cole's absence, I have tried to give my best attention. Our meetings have been well attended, and interesting subjects discussed. A most important step has been taken in trying to set on foot "The Church Missionary Provident Association," which I hope will be in full operation before this time next year.

As usual, many very kind friends, both in Ceylon and England, have contributed liberally to our work for the Lord in this district, and we tender them our hearty thanks, both for their continued help and sympathy and prayers. It may give some idea of what account-keeping means at a station like this, if I mention that in one way or other not less than Rs. 37,000 a year pass through my hands and find their various ways to the hands of a large variety of workers and helpers and learners in the Cotta district.

During the year 36 Bibles, 206 Gospels, 31 New Testaments, and 62 portions of Scripture were sold. In addition, 62 Prayer-books, 31 hymn-books, and 314 Catechisms of Salvation were disposed of. Our seven Bible-women read the Gospel to 18,980 women, 10,900 men, and 17,915 children in their houses. The catechists and readers preached to 50,684 men in streets and villages, and 16,800 tracts were distributed. They also held 269 prayer-meetings, at which 611 people were present. What we want is the presence of the Lord with us always, and that He would confirm the word with signs following.

## THE MISSION-FIELD.

## SIERRA LEONE.



At Sierra Leone Cathedral, on St. Luke's Day (October 18th), Bishop Taylor Smith dedicated a new porch, baptistry, and font, the latter being the Jubilee gift of his Excellency the Governor of Sierra Leone (Sir F. Cardew).

The Twenty-third Anniversary of the Sierra Leone Church Missionary Society was commenced on Advent Sunday (November 27th) with an exchange of pulpits throughout the diocese. On St. Andrew's Eve a public prayer-meeting was held in Holy Trinity Church, Freetown, which was well attended. The Bishop, assisted by Archdeacon Robbin, conducted the service. At 11 a.m. a large children's gathering was held in the Cathedral. Fully fourteen hundred young people were present, and many had to go away unable to get in. Three short missionary talks were given by Archdeacon Johnson and the Revs. A. A. Elba and H. Castle. At 7 p.m. the Anniversary service commenced at the Cathedral. In an account contributed to the *Sierra Leone Messenger*, Mr. Castle says: "I heard from one official that the people were beginning to gather round the doors two hours before the service commenced. It reminded me of Exeter Hall, and the crowd at the Strand entrance two hours before the commencement of the meeting." The Bishop gave a helpful discourse based on the healing of the demoniac boy, as recorded in St. Mark ix. On St. Andrew's Day there was a clerical breakfast at Bishop's Court, and a conference lasting from 8 a.m. to 4 p.m.; while at Fourah Bay College the lay agents of the Sierra Leone Church Missionary Society met, and several profitable addresses were given. The final meeting in the large hall of the Grammar School was just as crowded as the others had been. The Bishop was in the chair, and representatives of the C.M.S., the Sierra Leone C.M.S., and the American Soudan Missions, gave brief, bright messages.

The Bishop, accompanied by the Hon. Secretary of the Sierra Leone Church Missionary Society, visited Yongro and the out-stations of the Bullom Mission on November 15th, 16th, and 17th. A confirmation was held on the morning of the 16th. In the afternoon a *Conversazione* was held at the mission-house, when addresses of welcome to the Bishop were given by the people and the members of the Asylum for Escaped Slaves. Visiting the outside stations and exhorting the people caused the three days to pass very quickly.

It will have been noticed in the press telegrams that a general amnesty has been proclaimed in the Protectorate, except as regards the murderers of the Rev. W. J. Humphrey, and the chiefs Surie, Bonkay, and Pa Gamba.

The Bishop of Sierra Leone asks for special prayer at this time on behalf of those who are entering once more on their missionary work in the interior, and for all who may be going there, that their life and testimony may be such as shall commend the Gospel of Christ; and friends in England are asked to join with those in Sierra Leone, that the promises to the two agreed may be claimed (St. Matt. xviii. 19).

Mr. T. Caldwell, who left England on December 3rd, joined the Rev. H. Castle at Port Lokkoh on Christmas Eve. The two spent Christmas Day together, and had a service in English and open-air preaching in Temne. The following morning they started for Rogbere. They visited Makomp, Funknin, Rogbere, Rokatonlon, and Rogbane Loko, and everywhere the people were most enthusiastic in welcoming them, and evidently would be glad to have the missionaries amongst them again. With regard to the country itself, Mr. Caldwell thought it looked dilapidated and sparsely cultivated, but he was assured that only on the main



road was this so, and that in reality the people had been working very hard, notwithstanding the rebellion. Nearly all the native agents have returned to their stations, and are under the superintendence of Mr. Castle, who, with Mr. Caldwell, is making Port Lokkoh his headquarters. Mr. Castle wrote at the end of January, "The outlook is most encouraging, and we are most hopeful for the work in the Temne Country."

#### WESTERN EQUATORIAL AFRICA.

Bishop Phillips in his Annual Letter refers, as he has done for a year or two back, to one effect of a settled Government in the Yoruba Country, especially in the Ondo District. He says :—

Since the restoration of peace to the country, many Natives of the inland towns, who have either been sold as slaves to the coast or taken refuge in the colony, are returning in large numbers to settle again in their native towns. Some of these are Christian repatriates, who seek to introduce into their respective native towns the religion which they had adopted in their exile. They soon gather around themselves a number of inquirers, who renounce idolatry, help in building small chapels, and join their Christian brethren in the observance of the Lord's Day and in Christian services. In this way we find small Christian communities starting into existence at Ikole, Emure, Iduani, Ara Efon, and other places. Some of these towns are beyond our farthest stations, and their occupation would be an extension towards the Niger Mission.

On the other hand, many of the Natives of these inland towns have visited Lagos and other coast towns, either in search of employment or for purposes of trade. Some of these return to their towns impressed with Christian truths and burning with a desire to learn to read. They soon form themselves into bands of readers. This is the case at Ekun, where there are about thirty Christian adherents, and at Modakeke, where there are fifty-six.

These small Christian communities promise to become nuclei of Christian Churches, if their zeal be directed into right channels and these movements be properly controlled and guided. But there is also the danger that they might degenerate into Antinomian bodies whose superficial form of Christianity might eventually become an embarrassment to future missionaries.

#### EASTERN EQUATORIAL AFRICA.

We are sorry to record the death, from fever, on December 11th, of Miss L. Coxen, who went out to East Africa at the end of September last with her friend Miss Holmes, and although not a missionary was an honorary helper at Changombe, with the Committee's knowledge and approval.

Mr. A. W. McGregor returned to Taveta after furlough in August, and had a warm welcome. He found many changes, chiefly a brick church, which had replaced the old mud and banana-leaf one which was used formerly at Sela Mdongo. Mr. McGregor wrote on November 14th :—

Your readers have heard of the brick church built by the lads of Mahoo, in Taveta. Having finished that task under the superintendence of the Rev. A. R. Steggall, they determined to build a stone church for themselves at the settlement, and for the benefit of the many adherents living near us. It is a fairly substantial building, with a corrugated iron roof, and can be made to seat 300 or 400. The opening ceremony took place on October 22nd, when a

good congregation of 150 gathered together, amongst them being our good friend and Resident, Captain Temple Maxted, who has helped us since his arrival in Taveta in every way possible. At this service no less than fifteen adult baptisms took place. Will your readers remember these and also several others who have since confessed Christ in the same rite? We have much cause to thank God for the encouragement He has given to us.

After the long drought at Taveta, which has caused a great deal of suffering, a quantity of rain fell early in November on Kilima Njaro, and the little river

became a torrent and flooded the settlement. The missionaries were for a time in some danger. The maize crop, nearly ready to be gathered, was partly destroyed, and fears are entertained as to the after-effects on the foundations of the houses.

#### UGANDA.

The party which left London for Uganda on September 29th, consisting of the Rev. and Mrs. E. C. Gordon, the Rev. S. R. Skeens, and Mr. A. B. Fisher, left Mombasa for the interior on November 2nd, and reached "railway head," at Simba, on the 4th, and Kikuyu (Fort Smith) on the 18th. Mr. Gordon wrote from the latter place on the 20th:—

It was really delightful to rush along in the train and get over 227 miles in two days and a half. The country through which we passed was the driest and most trying of the whole road. It was dirty and dusty enough in the train, but to be saved the weary marching on foot and discomfort of old dirty camps of the first 200 miles, was worth more than words can tell. The last ten miles or so we travelled outside on the open trucks which were carrying rails. The sun

was hot for the ladies, but we all preferred it to making the march on foot. . . .

It is sad to think that the C.M.S. has no Mission amongst the Bakikuya and Masai. The Scotch Mission, two miles and a half from the fort, is undermanned, and there is room for a large force of men when you can send them. Ladies can live here, for the climate is very healthy, and there are two ladies already.

The diaries, letters, &c., of the late Rev. J. S. Callis, who, it will be remembered, died in Toro on April 24th, 1897, have just reached his friends, and some extracts from his journal have been sent on to us. The first page of the diary commences, "Nil Nisi Cruce"—"The Cross of Christ condemns me to become a saint." The last entry is dated April 4th. He had that day baptized thirteen adults, and he wrote:—

My God, all glory to Thee. Give me grace to be occupied less with the thought of what I *might be* or *ought to be*. Grant that my soul may be wholly occupied with the thought of what *Thou art*.

Measure thy life by loss and not by gain,  
Not by the wine drunk, but by the wine  
poured forth, [sacrifice,  
For love's strength standeth in love's  
And whoso suffers most hath most to give.  
*Vid crucis. Vid lucis.*

#### PERSIA.

A special Persian Service of Intercession for Foreign Missions was held at Julfa on St. Andrew's Day (November 30th). On that morning a young Persian (a Behâi by birth and early training), aged about nineteen, was baptized by Bishop Stuart. He was in the boarding-school two years ago, and has for some months been earnestly desiring baptism.

The Rev. C. H. Stileman, accompanied by Mr. Malcolm, left Julfa on December 7th, and reached Yezd in safety on December 22nd. In Mr. Stileman's absence Bishop Stuart has taken charge of the office, resuming in fact his work of thirty years ago, when he was Secretary of the Calcutta Corresponding Committee.

There has been sent to us by a friend a portion of the funeral sermon after the Rev. H. Carless' death preached by Bishop Stuart on Trinity Sunday (June 5th) from the text, "The secret things belong unto the Lord our God" (Deut. xxix. 29). Our readers will remember that Mr. Carless died of typhoid fever at Kirman on May 25th, 1898. The newly-formed station had just been reinforced by the arrival of Mr. Blackett, and almost his first ministerial duty was to read the burial service over his friend. The Bishop's sermon concluded as follows:—

Another application of the text remains which touches more closely still the heart of each. For besides the out-

ward march of events in the world's history, and the sublime mysteries of Revelation, to which the text may be

applied, are there not occasions continually arising in the life of each of us in which we seem to hear the Master Himself saying, "What I do thou knowest not now, but thou shalt know hereafter"? Such an event, with regard to which we all feel alike, has occurred since last I spoke to you from this place—the Home-call of our dearly loved brother Carless at Kirman. All who knew him—most of all those of us who had the privilege of working with him—know how great is the loss that has befallen the Mission through his death. His whole-hearted devotion to the work; his knowledge of the country, its people, their religion, and their language; the experience acquired by his extensive and laborious missionary journeys—all made us naturally look to him as the one best fitted to extend the work and fulfil the object of the Mission in preaching the Gospel of the Kingdom throughout this land of Persia. Then, his loving spirit had endeared him to his fellow-workers, and his comparatively recent visit to England had led us to hope for long years of renewed strength for active

The Rev. A. R. Blackett wrote from Kirman on August 11th:—

The Governor of the Province has acceded to our request, and given us a title-deed to the piece of land in which lies the grave of our dear brother Carless. So now we have a Christian burial ground in this great Mohammedan city. The property will be transferred to the Society; and thus, in the very place where the Society felt justified in authorizing nothing more than *tentative* work, it will have a freehold landed possession made sure unto the Church Missionary Society for a burial-place by the sons of Iran. The Society owns no other graveyard in Persia. Kirman must never now be given up. It is claimed for Christ for ever by that lonely grave amid the hills.

Saturday last was the "Feast of the Birth" of Mohammed; and I began a series of visits to the civil and ecclesiastical chiefs of the place. The Governor was particularly courteous, and expressed satisfaction at the prospect of having me for a neighbour. He gladly gave consent to my renting the house which I wanted; and this removed the last difficulty felt by the owner. Hearing that the Hakem had expressed approval, he at once agreed to let me have the house. One of the Mullahs I visited was a man held in high estimation by the people. He received me with much politeness, and had tea and

service, while his deepened spirituality of tone could not fail to impress us all. Is it not one of "the secret things that belong to the Lord our God" that such an one should in the very fulness of his matured powers be withdrawn? In the sense of the greatness of our loss, at the sight of this grievous breach in our foremost rank, we are cast down; but, thank God, we are not destroyed. That lonely grave on the hill-side at Kirman has taken possession of the land for Christ. Henry Martyn's solitary grave at Tokat, in Armenia, at the north-west of Persia, for which country he had given his saintly life, and now, after an interval of nearly ninety years, the grave of Henry Carless, another Cambridge man, on the south-eastern border of the land, may be said to embrace between them the wide extent of the kingdom of Persia which has to be won for Christ. From Martyn's grave the call has come to many a missionary in many lands; from Carless' more recent grave shall no voice be heard, "Come to the help of the Lord, the help of the Lord against the mighty"?

coffee brought in. A religious conversation was started at once.

You will be glad to know that the attendance at our Sunday morning services has increased. This is due to the fact that your missionary is a married man. Mrs. Blackett plays the organ in a portion of the apartment shut off by some curtains, and is now joined every Sunday by both Parsi and Mussulman women. The congregations do not break up as soon as service is over, but remain for a little friendly intercourse, when the inevitable cigarette is introduced, and Persian sweets for the boys. These are seasons which we try to turn to profitable account either by meeting difficulties, expanding the subject of the sermon, or reading a tract. In the course of a series of addresses on the Life of Christ, which now forms our morning theme, the visit of the Wise Men came in for treatment, and naturally produced interest in a Persian audience, for was not Persia the home of the Majusian, so were not Persians the very first Gentiles who worshipped Christ? And had not the time come again when Persia, once the home of a great Christian Church and then the land of martyrs, should again accept Him who was born King of the Jews, and like the Majusian fall down and adore Him?

## NORTH-WEST PROVINCES.

The Indian Christian Association of the North-West Provinces and Oudh recently held its sixth Annual Convention at Allahabad. At the anniversary a prize distribution the Bishop of Lucknow offered the opening prayer, and the Hon. Mr. Justice Knox presided. We extract the following from the chairman's interesting address, as reported in the *Indian Witness* :—

He had taken great interest in the growth of the Indian Christian community; he could hardly understand any Englishman, he could not understand any English Christian, who did not feel that if England had any business in India at all, her business was to help and foster by all legitimate means the onward move of Christianity in India. Having feelings of that kind it was little wonder that it did his heart good to see a proof patent and visible before his eyes that the existence of Indian Christians was not an ideal dream, but a strong, practical reality. He was very much struck by the programme of the Convention, and its extremely practical nature pleased him. He found they had been discussing unity, prudence, self-expansion, work, and temperance—five very practical and

important points for an association that kind. That was, he thought, happy augury for the future. He was pleased to notice that a previous speaker emphasized the loyalty of Indian Christians. If they were Christians at all they must be loyal, and they must be courteous; therefore, asked them to perpetually practice those two virtues, loyalty and courtesy. He was glad to be able to congratulate the members of the Association on growing strength. He had been asked whether the Association was English or American, and he was glad to be able to say it was neither; it was Indian, and he hoped it would always remain Indian. The more they depended on their own energy and practical effort the more prosperous the Association would be.

## WESTERN INDIA.

Taking advantage of a vacation in the Divinity School, Poona, early last year the Rev. R. S. Heywood joined the Rev. W. A. Roberts in an interesting tour along the valley of the Bhima, a sacred river which rises near the temple of Bhinshankar, a very great place of pilgrimage, and flows into the Bay of Bengal. The Rev. Heywood writes :—

It was sadly interesting to see in this temple court, a bell that evidently had once been used for Christian (Roman Catholic) worship. It had a figure of the Virgin Mary on it. The people of this valley were extremely willing to listen, but in most cases very ignorant. The extraordinary rumour that was widely believed in the valley that on January 29th the end of this dispensation would come, was brought home forcibly to us, when we went unthinking on that day to market at a country town, to buy food for our horses, and

found, instead of the usual busy crowd of people, only a few sellers, and a few buyers. The people were engaged near by in diverting sacred water across the village street to purify it and avert the great catastrophe. The people everywhere were in a great fright, and every village we went to afterwards found we could at once attract their attention by asking them what they were doing on that particular day, and whether their fear of the great Fatih who made them did not show their need of a Mediator.

## SOUTH INDIA.

A substantial endorsement of the work of the Young Men's Christian Association of Madras has been given by the Government of Madras sanctioning a grant of Rs. 24,973 towards the new Association building. The grant has been given in recognition of the good work which has been carried on by the educational department of the Association.

The Rev. John Pakianadhan, pastor of Meruthakulam, Tinnevely, Secretary of the Alvaneri Circle, died at Mengnanapuram on December 27th. He was ordained a deacon in 1878, and priest in 1881 by Bishop Sargent.

## TRAVANCORE AND COCHIN.

The final reading of the "Union Version" of the Malayalam New Testament was completed on October 31st, and the book is now passing through the press. The revision has been on hand since August, 1890, and from that time until September, 1897, eight united sessions of 147 days in all were held, and rather more time was spent in local preparation (sub-committees) besides individual study. Three members of the Committee have been removed by death. Archdeacon Kosbi Koshi and the Rev. W. J. Richards were the only members present at every session. May the Lord prosper the work done to the glory of His Name!

## CEYLON.

The half-yearly Conference of the C.M.S. missionaries in Ceylon was held at Trinity College, Kandy, Jan. 4th to 12th. The 4th was observed as a "quiet day," commencing with Divine service. During the day addresses were delivered by the Rev. H. C. Townsend on "Christ the Gift of God to Man," and by the Rev. J. G. Garrett on "Christ the Propitiation for our Sins." A third address by the Rev. J. D. Simmons was given the following morning on "Christ our Advocate with the Father." Service was also held on the Epiphany, when the Rev. S. Coles preached the sermon. Nearly all the missionaries were present, including ladies of the C.M.S. and C.E.Z.M.S. The Rev. and Mrs. R. W. Ryde acted as hosts to the Conference, the Rev. H. P. Napier-Clavering being laid aside by an attack of typhoid fever. The Rev. W. J. Hanan has been asked to assist Mr. Ryde in the work of the College until the Principal is able to take up work again.

At an ordination in the Cathedral, Colombo, by Bishop Copleston on St. Thomas Day (Dec. 21st), the Rev. S. M. Simmons was ordained priest.

## SOUTH CHINA.

The Rev. Matthew Fong, pastor of the native congregation at Hong Kong, writes:—

Formerly the number of baptisms year by year was very small and the contributions of the Native Christians very little, but last year (1897) forty-seven persons were baptized, and the people contributed \$666.44. This year (1898) fifty-four adults and twenty-two children have received baptism, seventy-six in all, and the congregation contributed for evangelistic purposes \$823, besides giving \$500 towards the cost of the Kowloon church.

Work is about to be commenced at Wu-chau, the new treaty-port on the West River, two hundred miles from Canton. The Rev. L. Byrde, immediately on landing at Hong Kong, went up to Wu-chau to look around, and as a result of this visit it has been settled by Bishop Hoare that Mr. and Mrs. Byrde should take up residence at that place.

The Rev. S. W. C. Howe has been obliged to leave China with his wife, who has been ordered home by the doctors. At Colombo they were detained, and at the date of last despatches Mrs. Howe, although progressing satisfactorily, was too ill for her husband to be able to bring her any farther.

On Christmas Day in the city of Fuh-chow forty-eight souls (forty-one of whom were adults) were admitted into the Church by baptism. On the previous Thursday Archdeacon Wolfe spent the whole day in the city examining the candidates. He found them well instructed. The women had been specially prepared by the ladies of the C.E.Z.M.S., and by those of the C.M.S. who reside within the city. The men at the Back Street Church were prepared by the deacon, the Rev. Lau Taik-Ong, and those in the South Street Church by a devoted voluntary lay-helper, Mr. Ho Kok Sing. The Archdeacon sends an interesting account of the services in the two churches. Holy Communion was administered to about one hundred persons at the South Street Church. One of the children baptized was a grandchild of the Rev. Wong Kiu Taik (now at rest),

whose widow, two sons, two daughters, and several other grandchildren were among the congregation. Archdeacon Wolfe says:—

Thus the past and the present were brought face to face. The *present* witnessed on this day the church crowded with earnest and most enthusiastic disciples of our Lord, rejoicing over the baptism of new disciples and new members added to His Church on earth. The *past* witnessed in this same church, day after day for many years, as the Gospel was being proclaimed, the most violent abuse directed towards the preachers by the angry pagan mobs, who came for the purpose of stopping the preachers, and the coarse blasphemies uttered against the blessed and holy name of Jesus Christ by the followers of Confucius and the adherents of Taou and Buddha. This violence culminated in the destruction of

this very building by the mobs incited by the followers of these celebrated Chinese sages. The *present* to-day, witnessed this same building beautifully decorated with scrolls and evergreens and filled from end to end with converted Confucianists, Taoists and Buddhists, praising and glorifying the blessed name of Jesus Christ as their Redeemer, Saviour, a God, and joining together with the missionaries in that holy feast, the supper and the pledge of His presence and love, and I, who witnessed both the *past* and the *present*, could not but rejoice and with exceeding great joy and praise magnify the exceeding riches of the grace which wrought such a wonderful change.

The Christians at the village of Kwang-a, situated in the extreme western corner of the Hok-chiang country, having subscribed \$200 towards the cost of a new church, have applied to the William Charles Jones Fund for a similar contribution. Archdeacon Wolfe, in sending home the recommendation of the Provincial Church Council that the grant should be made, gives the following account of the trial through which the village has passed:—

During the last four years persecution has raged, and the catechist and three members of his congregation were violently attacked by the Yamen runners by order of the magistrate and thrown into prison, where they were kept for four months, and treated in a most brutal manner on an absolutely false accusation. The magistrate had to confess openly that the catechist was innocent, but said the members of his congregation were charged with piracy, which he confessed he had no proof of. In consequence of this injustice and also his threat openly made, that in one year he would put an end to Christianity in Hok-chiang, he was removed

from his post and another put in his place who is just as much opposed to Christianity, but keeps his dislike in check. The people of Kwang-a and neighbourhood, however, have not been frightened away from our meeting houses, but on the contrary, the truth of Christ has spread, and many have joined the persecuted Church, especially in one of the large adjoining villages and though very poor, they have now given \$200 and about \$200 worth of labour to build their church. The people of this entire district are now suffering from famine on account of their crops being destroyed by the recent floods and typhoons.

#### MID CHINA.

On the evening of December 16th a terrific explosion occurred at the arsenal Hang-chow. Over one hundred people were blown to pieces on the spot, and whole streets of Chinese houses were destroyed. Dr. Kember says considerable damage was done to C.M.S. property, but providentially all the C.M.S. party escaped injury. The buildings of the American Presbyterian Mission, South, were wrecked, and must be rebuilt, and several of the missionaries, including two ladies, were injured. Bishop Moule was at the time at Shaou-hing, where the report was heard and it was believed to be occasioned by an earthquake.

In October, the Rev. J. B. Ost, of Chuki, paid a four days' visit to Great Wall. While there he had the sorrowful duty of conducting the funeral service of Li Tseo Gyi Kwe, a Christian of over twenty years' standing, and one of the earliest members of the Church at that place. He had been a schoolmaster in the Mission

several years, and at the time when he contracted the fever which terminated fatally he was in charge of the boys' boarding-school at Hang-chow. He went into the hospital there for treatment, but in view of a fatal termination to his sickness his wife and others removed him home to his native village. Many of his neighbours, both Christian and Heathen, bore testimony to Tseo's consistent life. Mr. Ost says, "While we sorrow for the loss of a worker and fellow-Christian, we rejoice in the knowledge that he was faithful to the end, and bore witness for his Saviour on his death-bed."

## JAPAN.

At a special Jubilee thanksgiving the Committee of Holy Trinity Church, Osaka, decided to make their church self-supporting from January 1st, 1899.

In November Archdeacon Warren visited the Matsuye district, where the Rev. Barclay Buxton, now at home on furlough, commenced work in 1891. The Archdeacon sends us the following notes on his visit :—

I need not say that I find much to thank God for. Leaving Osaka on November 2nd, in company with Miss King-Wilkinson, a lady who has just come out to join Mr. Buxton's party, I reached Yonago on the 5th, where I spent a happy Sunday (November 6th). There were about thirty present at the morning service, and almost without exception they remained for the Lord's Supper. The afternoon Sunday-school, which owes much to the labours of Miss Head and Miss Nash, is evidently in a flourishing condition. The evening service was an open one, when I preached again to about as many as in the morning.

Yodoye was visited on the 7th, and Agerimihi on the 8th. On the 9th I went to Hirose, where we had a very warm and helpful meeting, at which about forty were present. There is real life in this little Church. The deep attention paid to the Word spoken, and the earnestness of the prayers offered were most encouraging. I visited two or three in their houses the next morning, and was much cheered by the evidences of a love for the Word of God. On the 10th I reached Matsuye,

and gave an address at the evening prayer-meeting, which was well attended. The following day was given to Daito, where there is but little to show for years of patient work. Sunday (the 13th) and following days were spent at Matsuye. I preached at the Sunday morning service, which was well attended, on Malachi iii. 7-12. In addition to this I addressed a few words to the students' prayer-meeting, with which the day began, and in the afternoon spoke to the confirmation candidates and a few others. Sunday is a busy day at Matsuye, the afternoon being occupied with Sunday-school, Bible-classes, &c., whilst in the evening there are evangelistic meetings in the preaching-places.

The meetings for workers commenced on Monday evening, the 14th, and closed about noon on Thursday, the 17th. Mr. Wilkes took the two evening meetings on Tuesday and Wednesday and the thanksgiving meeting on Thursday morning. The time was one of real refreshing, and I am sure that many present—at some of the meetings there were forty—were greatly helped.

Bishop Awdry (now of South Tokyo) paid a last visit to some of the stations in Osaka diocese early in December. His report is encouraging. At Fukuyama there appeared to be a fresh start of life and growth among the Christians, and an eagerness to listen to preaching among the students. At Hiroshima the Bishop reports "a splendid evening, with about three hundred, chiefly students (of the upper and normal schools, listening most quietly." The work in Mr. Buxton's district of Matsuye (the Bishop's visit was subsequent to that of Archdeacon Warren referred to above) is "continually spreading on the whole, with occasional drawbacks." Of Hirose especially, also referred to by the Archdeacon, the Bishop writes :—

I do not know that there is any brighter spot in Japan than the little church at Hirose; the *happiness* of faith

and the mutual love, fellowship, and service of the Christians is so beautifully exhibited there. The church is a build-

ing built by Mr. Adachi, a Christian, as a school; but the school, which was a poor little one, has been wisely dropped, and nothing could be neater than the little building now cleared of its school furniture and furnished up, though it has none of the special features (chancel, &c.) which we consider the marks of a "church." But the real charm of it is the congregation, and in it the most striking feature was the two cripples, one a little old man all bent with rheumatism who makes a scanty

livelihood by painting cards at 200 a yen, and whose face is beaming with Christian thankfulness; and the other a promising student in Divinity School, who woke one morning last spring paralyzed. A Christian friend had called at the house of the sick man, picked him up, and carried him to the church on his back; and there they sat side by side, full of joy. When worship is over, friends are ready to take them home in the same way.

In several places, notably in the Oki Islands, the Bishop held the first confirmation ever held there.

The Rev. W. P. Buncombe wrote from Tokio on October 6th:—

I hope next week to baptize the first-fruits of the work in Toka-ichiba and Choshi. In the former place two warders of the prison there are catechumens. There will then be three of the warders Christians, one having come thither as a Christian, and they should bear good testimony to Christ in the prison. One is reminded of the Philippian jailor. May they sing such songs by their lives there that "the prisoners shall hear them."

The man in Choshi is a Shinto priest, who has a round of about 2000 "parish-

ioners." Mr. Satsuma, the evangelist there, says he seemed to take in the truth as if God the Holy Spirit were revealing it to him; and when he heard of baptism he wanted to be baptized once, so that he might be as it were bound, tied up, beyond the power of anything to draw him back. His giving up his priest-work is not very difficult for him, as he possesses private means. Pray that he may be filled with the Holy Ghost and made a powerful witness for Christ there.

The old C.M.S. church of St. Paul's, in Tokio, has been pulled down and a new church commenced. It was exactly twenty years ago in May last that the church was dedicated by Bishop Burdon. The Rev. J. Piper conducted the first service on April 7th, 1878, when four persons were baptized, and the Holy Communion was administered. The *Japan Quarterly* says:—

Hundreds of Japanese have confessed their faith in Jesus Christ, and been baptized there since that day, and the old place will be missed by many whose spiritual history was so connected with it. During this year, that is to say, the first seven months of this year, twenty-one adults and three children were admitted into Christ's

Church by baptism. The last two months, June and July, were specially glad times of ingathering, six adults confessing their faith before the Church in the old building before it was pulled down. Bishop Awdry held three confirmation services there in June and July, confirming altogether twenty-seven Christians.

The new building, which was commenced in August, will be rather larger than the old one, and will comfortably seat 160 persons. The foundation-stone was laid by the Bishop on October 15th.

The Mission in Fukuoka has suffered a severe loss in the death of the late Yasuji Watanabe, pastor of the native congregation. The Rev. A. B. Hutchinson, who had worked with him ever since his arrival in Japan, says of him:—"He has been practically the founder of the Church in this district, and his long and varied experience, clear grasp of Scriptural truth, and readiness to spend and be spent in the work of evangelization, made him invaluable." In February, 1898, Watanabe was laid up with consumption. In May he removed to a sanatorium near Kobe, in the hope that he might recover under the treatment of a celebrated specialist. Hearing unfavourable news, Mr. Hutchinson visited him early in December, spent part of two days with him, and administered Holy Communion



He seemed better, but on December 31st he suddenly collapsed, and in the evening fell asleep in Jesus. Mr. Watanabe, the first Native ordained in Kiu-shiu, was admitted to deacon's orders in 1894.

#### NORTH-WEST CANADA.

The Rev. and Mrs. J. Spendlove, of Fort Norman, have, we fear, passed a winter of great hardship. Through a boat accident on the rapids most of the summer mail and a large proportion of the supply of provisions was lost and the rest much damaged. He asks us to make the statement, so that correspondents whose letters have not reached him may understand why they are unanswered. He dwells as follows on the serious privations they were too likely to experience:—

This means the loss of goods and supplies for the year, which cannot possibly be replaced this year. This is most serious to missionaries living over 1000 miles from a settlement or shop. We are living, too, this year at a place well known as Starvation Fort. I nearly starved to death myself in 1887 at this place, Fort Wrigley, so I am writing from experience. Many Indians, too, have died of starvation, while the officer in charge of the post more than once had to eat the furs to save his life. In this our

need and extremity I desire you to ask for prayer for myself and Mrs. Spendlove, who has no woman within 130 miles with whom to converse in English. A few years ago we lost a whole year's outfit and supplies. Still, we received help and kindness from the Hudson Bay Company and the Indians. However, it is a severe strain to have to face a long Arctic winter under these circumstances. "God is our refuge and strength, a very present help in trouble." The promise is ours, and once again we will claim and trust it.

We regret to hear that Bishop Young of Athabasca has been ill with a bad hand. He had to go to Edmonton to see the nearest doctor, during terrible weather, camping out two fearfully cold nights. The doctor said that if he had delayed a little longer he would have lost his hand, perhaps his life. There was still some danger when the last mail left.

#### BRITISH COLUMBIA.

We mentioned Bishop Ridley's illness from rheumatism three months ago. Writing from Metlakatla on December 5th, he reports himself as almost free from acute pain. Now that he is losing his rheumatism he anticipates much greater strength as the spring comes. He expected tens of thousands of miners to pour into his diocese in the spring, and had already arranged for one clergyman to go with them, and hoped to send a second. He had also secured sites for church work in the chief mining centres.

The Rev. A. J. Hall reports the arrival of Dr. Webb at Alert Bay from Metlakatla on August 18th. With Bishop Ridley's consent he has taken charge of the medical work and the cottage hospital, which is now built and ready for use. The following extract from a letter by Mrs. Hall printed in *Missionary Leaves* will be read with interest:—

Recently a powerful steamboat anchored in this bay freighted with three railway carriages bearing the words, "Klondyke and White Pass." Surely the wildest dream could not have conceived anything so romantic. Very many steamers have touched here for fuel and water. One passenger was exceedingly interested in the work here. He was sent by the American Presbyterian Missionary Society to Lawrence Island, far away, in sight of the coasts of Asia, alone. The schools here were closed for holidays, but I

collected ten girls in the school. These so pleased him that he asked that they might remain while he sent for two gentlemen, unbelievers in Mission work, and fellow-passengers. After catechizing the girls nearly an hour, one seemed much touched, reproaching himself for his ignorance; he declared nothing but his own eyes and ears would have convinced him, and concluded by saying, "Well, well, I know children, but these are splendid, madam. They're the smartest crowd of young 'uns I ever struck."

## THE CENTENARY.



WE would earnestly ask the careful attention of our friends to the following pages. The London Programme has already outlined in the *Intelligencer*, but it is now practically complete—though some few changes may yet be found necessary—as given below, it will prove interesting to many far-away friends who will have no opportunity of attending any of the gatherings, as well as to the numbers who are hoping to be present. Copies of the Programme can be obtained on application. The lists of places which have arranged to be arranging their Centenary Commemorations will give some idea of the widespread interest and effort which is being called out by this unique event in the Society's history. The announcements which follow the list of Centenary are all of importance, and contain information which will be found of practical interest to most of our friends.

Amid all our organization we would plead once more that Prayer should not be forgotten, but that the Centenary may be borne to us on a wave of Prayer which increases day by day. We look for a large and immediate demand for the Centenary Prayers.

## LONDON CENTENARY PROGRAMME.

MONDAY, APRIL 10TH, TO SATURDAY, APRIL 15TH.

*April 10th, Monday—Day for Prayer and Thanksgiving.*

11 a.m. *Holy Communion at St. Bride's Church.*

Preacher—Rev. Herbert James.

3.30 p.m. *Meeting for Thanksgiving and Confession at Lower Exeter Hall.*

Chairman—Bishop Royston.

Speakers—Archdeacon Richardson and Canon Garratt.

6.30 p.m. *Service at St. Paul's Cathedral.*

Preacher—Archbishop of Canterbury.

*April 11th, Tuesday—Day for Review of C.M.S. Missions.*

*Three Meetings at Exeter Hall.*

11 a.m. *The Missionary Advances of the Hundred Years.*

Chairman—Bishop of Durham.

Speakers—Archdeacon Long, formerly C.M.S. Secretary

Earlier Advances.

Rev. Dr. Bruce, on Persia.

Rev. G. Ensor, on Japan.

Rev. C. T. Wilson, on Uganda.

3 p.m. *The Missionary Methods of the Hundred Years.*

Chairman—Bishop of Wakefield.

Speakers—Rev. R. Bateman—Evangelistic Work.

Rev. C. W. A. Clarke—Educational Work.

Rev. W. Banister—Women's Work.

Dr. Duncan Main—Medical Work.

Rev. Dr. Weitbrecht—Literary Work.

Rev. James Johnson (Lagos)—Native Church Work.

7 p.m. *The Story of the Society at Home during the Hundred Years.*

*With Lantern Illustrations.*

Chairman—Bishop of Winchester.

Speakers—Rev. Canon Sutton—The Story.

Rev. G. F. Head—The Lessons.

*April 12th, Wednesday—Centenary Day.*

11 a.m. *Two Centenary Meetings Simultaneously.*

(a) Exeter Hall. Chairman—The President.

Speakers—Archbishop of Canterbury.

Lord Chancellor.

Bishop of Minnesota.

Lord Northbrook, late Viceroy of India.

Admiral Sir E. Fremantle, K.C.B.

Mr. C. E. Tritton, M.P.

Rev. H. E. Fox.

(b) Queen's Hall. Chairman—Bishop of Liverpool.

Speakers—Earl of Harrowby.

Bishop of Ripon.

Bishop of Derry.

Dean of Norwich.

Col. Williams, M.P., Treasurer.

4 to 6 p.m. *The Church Missionary House* will be open for rest and social intercourse.

7 p.m. *Centenary Thanksgiving Meeting, Albert Hall.*

*Service of Praise, with Short Speeches at intervals.*

Chairman—The President.

Speakers—Bishop of Sierra Leone.

Archdeacon Eyre.

Mr. Sydney Gedge, M.P.

Mr. H. E. Thornton.

And Six African and Indian Clergymen.

**Thursday, April 13th—Day for Review of Other Missions.**

*Three Meetings at Exeter Hall.*

11 a.m. *Church Missions other than C.M.S.*

Chairman—Bishop of Exeter.

Speakers—Bishop of Newcastle—Missions in Asia.

Bishop of Rochester—Missions in Africa.

Bishop of Bath and Wells—Missions in South Seas.

Bishop of Minnesota—American Missions.

3 p.m. *Scottish and Foreign Protestant Missions.*

Chairman—Bishop of Manchester.

Speakers—Very Rev. Dr. Marshall Lang—Church of Scotland Missions.

Dr. G. Smith, C.I.E.—Free Church of Scotland Missions.

Count Bernstorff—German Missions.

Pastor Théodore Monod—French Protestant Missions.

7 p.m. *Other Missions, English and American.*

Chairman—Bishop of Worcester.

Speakers—Rt. Hon. Sir H. H. Fowler, Bart., M.P.—Wesleyan Missions.

Rev. R. Wardlaw Thompson—London Missionary Society.

Rev. F. B. Meyer—On his recent tour in India.

Mr. Henry Morris—British and Foreign Bible Society.

**Friday, April 14th—Day for Looking Forward.**

10 a.m. Prayer Meeting in Lower Exeter Hall.

*Three Meetings in Exeter Hall.*

11.15 a.m. *Bible Readings* on the Evangelization of the World, in connexion with the Jews and the Coming of our Lord.

Chairman—Bishop of Sodor and Man.

Speakers—Rev. H. C. G. Moule, D.D.

Rev. Hubert Brooke.

3 p.m. *The Regions Beyond: Where are They?*

What are their Needs?

How shall we meet them?

Chairman—Bishop of Carlisle.

Speakers—Rev. H. B. Macartney (late of Melbourne).

Bishop of Coventry.

Rev. F. J. Chavasse.

Mr. A. B. Lloyd (just returned from Uganda *via* the Congo).

And the African and Indian Clergy.

7 p.m. *The Claims of Christ on His People.*

Chairman—Bishop of Peterborough.

Speakers—Rev. W. G. Peel, Bishop-designate of Mombasa—Spiritual Shortcomings.

Rev. S. A. Selwyn—Spiritual Possibilities.

Rev. Prebendary Webb-Peploe—Spiritual Determinations.

**Saturday, April 15th—Day for the Children.**

3.30 p.m. *Meeting in the Albert Hall.*

Chairman—Bishop of Sierra Leone

Speakers—Rev. E. A. Stuart.

Rev. E. N. Thwaites.

Rev. Canon Obadiah Moore (of Sierra Leone).

**THE CENTENARY IN THE PROVINCES.****MONDAY, APRIL 17TH, TO SATURDAY, APRIL 22ND.**

PLACE.	DATE.	SPEAKERS.
Alnwick . . . . .	18	Rev. J. F. Hewitt.
Askham . . . . .	21	Rev. M. A. Dodds.
Birmingham . . . . .	15—19	Rev. B. Baring Gould, Mr. E. Stock, Rev. Johnson, Mrs. H. P. Grubb.
Brighton . . . . .	17, 18	Rev. H. Brooke, Rev. G. Denyer, Rev. Joynt, Sir Chas. Elliott, Mr. G. A. J. Miss M. Gollock.
Bristol . . . . .	17—20	Rev. A. E. Barnes-Lawrence, Rev. G. F. I. Rev. D. H. D. Wilkinson, General B. low, Mr. H. E. Thornton, Dr. H. Lank.
Bournemouth . . . . .	17—19 and 21	The Dean of Windsor, Rev. W. Botha; Rev. W. E. Burroughs, Sir R. T. Miss Gollock.
Bromsgrove . . . . .	17	Rev. A. Langdale-Smith.
Beverley . . . . .	18	The Bishop of Beverley, the Bishop of Der.
Bradford . . . . .	15—22	Rev. B. Lamb, Rev. W. Morris, Mr. S. G. M.P., Miss Gollock.
Bolton . . . . .	17, 18	Rev. W. C. Proctor, Rev. H. E. Fox, W. D. Clarke, Mr. S. Gedge, M.P.
Blackburn . . . . .	19, 20	Bishop of Sierra Leone, Rev. C. T. Horan, W. D. Clarke, Rev. H. E. Fox.
Burton-on-Trent . . . . .	17, 18	Rev. Canon Hamilton, Rev. W. Pope, H. P. Grubb, Rev. S. N. Singh, Rev. S. Sower, Mrs. H. P. Grubb.
Bridlington . . . . .	18	Rev. T. Brocas Waters.
Bookham, Great . . . . .	19	Rev. Dr. Downes.
Burgess Hill . . . . .	20	Rev. C. F. Fison.
Broseley . . . . .	19	Bishop of Hereford.
Bedlington . . . . .	18	Rev. T. C. Chapman, Rev. S. A. Johnston.
Beltingham . . . . .	20	Rev. T. C. Chapman, Rev. J. F. Hewitt.
Belper . . . . .	18	Ven. Archdeacon Tims.
Babworth . . . . .	17	Rev. M. A. Dodds.
Buxton . . . . .	20	Rev. G. Ensor.
Chelmsford . . . . .	19	Ven. Archdeacon Sinclair, Rev. R. C. Joynt
Canterbury . . . . .	18	Canon O. Moore, Rev. H. Woffindin.
Coventry . . . . .	19, 20	Rev. P. Holbrook, Rev. F. S. Webster.
Cromer . . . . .	19, 20	Rev. J. Outram.
Cockermouth Deanery . . . . .	17—22	Rev. C. Askwith, Rev. W. J. Wingate.
Cobham . . . . .	17	Rev. W. H. Griffith-Thomas.
Cardiff . . . . .	17	Rev. F. Storer Clark.
Chertsey . . . . .	21	Rev. J. W. W. Moeran.
Chichester . . . . .	17, 18	Bishop of Chichester.
Congleton . . . . .	19	Rev. F. Glanvill.
Croydon . . . . .	18, 19	Rev. Canon Bruce, D.D., Rev. J. Lofth Rev. F. Baylis, Rev. B. Baring-Gould.
Dover . . . . .	17	Rev. J. W. W. Moeran.
Dorchester . . . . .	18	Rev. E. L. Roxby.
Dorking . . . . .	19	Rev. W. H. Griffith-Thomas, Rev. A. Cham
Deal . . . . .	20	Rev. E. D. Stead, Rev. W. S. Price.
Epsom . . . . .	20	Rev. W. H. Griffith-Thomas
Eastbourne . . . . .	19, 20	Rev. E. J. Kennedy, Mr. E. Stock.
Exeter . . . . .	17—21	Dean of Norwich, Rev. J. Johnson, Dr. H. kester, Miss S. Etches.
Folkestone . . . . .	21	Rev. Dr. Springett.
Fosbury . . . . .	18, 20	Rev. H. L. C. de Candole.
Farnham . . . . .	19	Rev. J. W. Marshall.
Gosforth . . . . .	17	Rev. A. W. Chapman.
Godalming . . . . .	18, 19	Bishop Ingham, Rev. J. W. Marshall.
Gosport . . . . .	17, 18	Rev. J. Barton.
Gloucester . . . . .	17—21	Rev. T. Lancaster, Mr. H. Morris.
Gravesend . . . . .	17	Rev. T. B. Watkins.
Harrogate . . . . .	17, 18.	Bishop of Sierra Leone, Rev. Dr. Rober Rev. A. E. Lingley, Lt.-Col. Yates.

PLACE.	DATE.	SPEAKERS.
Hull . . . . .	17, 18	Bishop of Derry, Canon McCormick, Rev. T. Brocas-Waters.
Halifax . . . . .	19, 20	Bishop of Sierra Leone, Canon Bardsley, Rev. J. B. Johnson.
High Wycombe . . . . .	19	Rev. D. H. D. Wilkinson.
Hastings and St. Leonard's . . . . .	20, 21	Rev. W. H. Falloon, Rev. G. E. A. Pargiter, Rev. J. J. Dumbrell, Mr. E. Stock.
Hereford and Archdeaconry . . . . .	17-22	Bishop of Hereford, Dean of Hereford, Canon Birch, Preb. H. Webb-Peploe, Rev. E. A. B. Sanders.
Henfield . . . . .	20	Rev. J. W. W. Moeran.
Herne Bay . . . . .	19	Rev. C. F. Fison.
Hildenborough . . . . .	20	Rev. A. Downes-Shaw.
Haltwhistle . . . . .	17	Rev. J. W. Dixon, Rev. S. A. Johnston.
Hexham . . . . .	20	Rev. W. McLean.
Hearnor . . . . .	17, 18	Ven. Archdeacon Tims.
Ipswich . . . . .	17, 18	Bishop of Norwich, Bishop of Thetford, Rev. E. N. Thwaites, Dr. H. Lankester, Mr. T. Jays, Miss E. Baring-Gould.
Ironville . . . . .	19	Ven. Archdeacon Tims.
Kettering . . . . .	17	Rev. F. R. Pyper.
Knutsford . . . . .	17	Rev. A. H. Bowman.
King's Lynn . . . . .	20, 21	Rev. F. L. Fawcett, Rev. L. C. Carr.
Kidderminster . . . . .	21	Bishop of Coventry, Rev. P. Holbrook.
Leamington . . . . .	17, 18	Rev. T. A. Gurney, Rev. B. Baring-Gould.
Leeds . . . . .	17-19	Bishop of Ripon, Bishop of Sierra Leone, Rev. H. B. Macartney, Rev. A. Armitage, Miss Gollock.
Lincoln . . . . .	17, 18	Bishop of Lincoln, Canon Nolloth, Rev. J. W. Balding, Rev. Martin Reed.
Loughborough . . . . .	18	Canon Trotter.
Lichfield . . . . .	17-22	Bishop of Lichfield, Rev. J. S. Pratt, Rev. W. A. Dark.
Lewes and Southover . . . . .	17	Rev. A. Downes-Shaw.
Liverpool . . . . .	19-21	Bishop of Liverpool, Bishop of Hereford, Rev. E. A. Stuart, Rev. H. E. Fox.
Maidstone . . . . .	17-21 and 23	Rev. A. Boyd Carpenter, Rev. Canon Moore, Rev. H. Woffindin, Rev. J. B. Whiting, Rev. E. D. Stead, Rev. T. G. Easton, Mr. G. A. King.
Marlborough . . . . .	17	Rev. E. Grose Hodge.
Mobberley . . . . .	21	Rev. A. H. Bowman.
Manchester . . . . .	17, 18 and 22	Archbishop of Canterbury, Bishop of Manchester, Dean of Norwich, Rev. G. Ensor, Rev. J. Johnson, Rev. G. C. Williamson, Rev. H. E. Fox.
Macclesfield . . . . .	17-19	Rev. H. J. Peck, Rev. S. M. Thompson, Rev. E. Abbey Tindall.
Malling, South . . . . .	18	Rev. A. Downes Shaw.
Minehead . . . . .	18, 19	Rev. H. Newton.
Norwich . . . . .	17-20	Bishop of Norwich, Bishop of Thetford, Canon Trotter, Rev. E. A. Stuart, Rev. H. B. Macartney, Mr. T. Jays.
Newark . . . . .	17	Rev. J. E. Padfield.
Newcastle . . . . .	17	Bishop of Newcastle, Rev. Ihsan Ullah, Rev. W. J. L. Sheppard, Rev. H. Knott, Mr. R. F. Drury.
Northampton . . . . .	17, 18	Rev. J. H. Battersby, Mr. R. Bannister.
Newport (Mon.) . . . . .	17, 18	Rev. A. G. Cleminson.
Oxford . . . . .	17-21	Preb. Barlow, Rev. W. E. Burroughs, Miss Gollock.
Oakham . . . . .	20	Rev. F. R. Pyper.
Oakley . . . . .	21	Rev. F. Glanvill.
Plymouth . . . . .	19, 20	Rev. Dr. Weitbrecht, Gen. Brownlow.
Portsmouth . . . . .	17-19	Rev. R. B. Ransford, Rev. A. E. Barnes-Lawrence.
Poole . . . . .	19	Rev. E. L. Roxby.
Peterborough . . . . .	18	Bishop of Peterborough, Rev. F. R. Pyper.

	PLACE.	DATE.	SPEAKERS.
Preston	.	16, 17	Rev. G. C. Martin, Rev. W. Bauister, Rev. Mercer.
Paignton	.	20	Rev. Preb. Scott.
Pembrokeshire	.	17—28	Very Rev. Dean Howell, Rev. P. E. S. Hol Rev. W. Scott.
Redhill	.	17—19	Rev. R. W. Atkinson, Rev. E. A. Stuart, T. Turner, Mr. E. M. Anderson.
Reigate	.	18	Rev. W. H. Griffith-Thomas.
Reading	.	17—20	Rev. Preb. Webb-Peploe, Rev. H. Brooke, E. Grose Hodge, Rev. C. F. Bick; Rev. W. E. Burroughs, Mr. G. A. King
Ripon	.	18	Rev. G. C. Martin, Rev. G. Ensor.
Rochester	.	17—20	Rev. G. Everard, Rev. Canon Bruce, D.D., Dr. Springett.
Ramsgate	.	17, 20, 21	Rev. J. B. Whiting, Rev. C. G. Basker Rev. J. Salwey.
Rothbury	.	21	Rev. T. C. Chapman.
Ripley	.	20	Ven. Archdeacon Tims.
Sheerness and Minster	.	18	Rev. G. E. Asker, Rev. T. B. Watkins.
Sevenoaks and Westerham	.	18, 19	Rev. J. W. W. Moeran, Dr. C. F. Ha Battersby.
Shaftesbury.	.	20	Rev. E. L. Roxby.
Stroud.	.	20	Bishop of Gloucester, Rev. D. H. D. Wilkin
Swanage	.	19, 20	Rev. J. Barton, Mr. J. K. Wingfield-Digby,
Stowmarket	.	19	Mr. T. Jays.
Sheffield	.	17, 18	Ven. Archdeacon Sinclair, Rev. Canon Su Rev. F. S. Webster, Rev. W. Seetal, M. Gollock.
Stafford Deanery.	.	17—21	Ven. Archdeacon Long.
Stoke Archdeaconry	.	17—21	Rev. E. A. Stuart, Rev. W. T. Lawson, Martin Reed.
Southborough	.	18	Rev. H. Foster Pegg, Rev. C. G. Basker Rev. F. Glanvill.
Shrewsbury Deanery	.	17—22	Rev. H. G. Thwaites, Rev. R. D. Monro.
Stamford	.	19	Rev. F. R. Pyper, Sir Charles Elliott.
St. Cross	.	18	Rev. A. H. Bowman.
Stoke and Stoughton	.	17—21	Rev. E. Bachelor Russell, Rev. Dr. Lan Rev. Dr. Townsend.
Sherborne	.	19, 20	Rev. Canon Bruce, D.D., Rev. G. C. William Dean Pigou, Mr. J. K. Wingfield-Digby,
Selston	.	17	Rev. A. Ping.
Sturton	.	19	Rev. M. A. Dodds.
Tonbridge	.	19	Rev. G. E. Asker, Rev. W. Carus-Wilson T. Cheney Garfit.
Tunbridge Wells	.	17—19 and 20	Rev. Canon O. Moore, Rev. H. Foster Rev. H. James, Mr. C. E. Caesar, M Stock, Miss E. Baring-Gould.
Torquay	.	18, 19	Rev. Preb. Scott.
Thetford	.	17	Rev. C. F. Fison.
Tabley.	.	19	Rev. A. H. Bowman.
Toft	.	20	Rev. A. H. Bowman.
Teignmouth.	.	20	Rev. R. B. Ransford, Miss S. Etches.
Trowbridge.	.	17, 18	Rev. J. S. Flynn.
Tynemouth	.	19	Rev. H. Knott, Rev. J. W. Dixon, Mr. S. W
Thornley	.	18	Rev. M. A. Dodds.
Tuxford	.	20	Rev. M. A. Dodds.
Tiverton	.	17	Rev. H. Newton.
Ulverston	.	18	Rev. A. W. Chapman.
Woking	.	19, 20	Bishop Ingham, Rev. F. T. Snow.
Windlesham	.	18	Rev. F. T. Snow.
Worcester	.	18	Rev. P. Holbrook.
Winchester	.	18, 19	Bishop of Dover, Rev. G. E. A. Pargiter, H. D. Williamson.
Weymouth	.	17, 18	Ven. Archdeacon Sowter, Rev. E. L. Roxl
Wimborne	.	21	Archbishop of Canterbury, Rev. W. S General Brownlow.

PLACE.	DATE.	SPEAKERS.
Warwick . . . . .	17	Rev. P. Holbrook.
Wakefield . . . . .	19—21	Bishop of Wakefield, Ven. Archdeacon Donne, Rev. Evan H. Hopkins, Rev. G. C. Martin,
Wolverhampton . . . . .	17—21	Rev. W. T. Storrs, Rev. F. W. A. Wilkinson, Mrs. Bishop.
Wellington (Salop) . . . . .	17—22	Rev. H. A. Raynes.
Whalley Deanery . . . . .	17—19	Rev. H. S. Mercer, Rev. T. Dunn.
Worthing and Broadwater . . . . .	21—22	Rev. H. Brass, Rev. Dr. Downes.
Walton . . . . .	18	Miss E. Baring-Gould.
Woodbridge . . . . .	19	Miss E. Baring-Gould.
Walmer . . . . .	19	Rev. E. D. Stead.
Westerham . . . . .	19	Rev. J. W. W. Moeran.
Wrexham . . . . .	19	Bishop of Ripon.
York . . . . .	17, 18	Bishop of Hull, Rev. Canon Ivens, Rev. J. Howell.
Yarmouth, Great . . . . .	17—19 and 20	Bishop of Norwich, Rev. J. Harford-Battersby, Mr. T. Cheney Garfit, Miss S. Etches.

## MONDAY, APRIL 24TH, TO SATURDAY, APRIL 29TH.

Aylesbury . . . . .	27	Rev. F. T. Colson.
Acton . . . . .	26	Rev. E. A. Stuart.
Aylsham . . . . .	25	Rev. Canon Pelham.
Abinger . . . . .	25	Col. Phayre.
Birkenhead . . . . .	24, 25, and 27	Rev. J. Howell, Rev. G. C. Williamson, Dr. C. F. Harford-Battersby, Mr. J. Lowe.
Bath . . . . .	24—25	Rev. A. E. Barnes-Lawrence, Rev. H. Brooke.
Broxbourne . . . . .	26	Rev. A. H. Bowman, Chancellor P. V. Smith.
Belfast . . . . .	23—30	Rev. G. Ensor, Rev. H. S. Mercer, Rev. J. Johnson, Rev. W. E. Burroughs.
Broughton . . . . .	27	Rev. H. E. Fox.
Barford St. Martin . . . . .	25	Rev. F. C. Smith.
Bishopstone . . . . .	28	Rev. F. C. Smith.
Bentley . . . . .	25	Rev. H. J. Burkitt.
Brockham . . . . .	24	Rev. C. E. Story.
Bishopstone (Sussex) . . . . .	25	Rev. W. B. Ferris.
Barham . . . . .	27	Rev. A. S. Weatherhead.
Birling . . . . .	24 and 27	Rev. E. D. Stead, Rev. W. E. Peters.
Barnard Castle . . . . .	27	Rev. Canon Scott-Moncrieff, Rev. J. Barton, Rev. W. Seetal.
Bishop Auckland . . . . .	24	Rev. W. Banister, Rev. J. F. Hewitt, Rev. J. Consterdine.
Berwick-on-Tweed . . . . .	26	Rev. F. Glanvill, Capt. Blakeney, R.N.
Bury St. Edmunds . . . . .	24	Rev. Canon Reith, Rev. D. S. Hunt, Miss S. Etches.
Brailsford . . . . .	24	Rev. H. C. Knox.
Baslow . . . . .	27	Rev. J. Piper.
Bramcote . . . . .	28	Rev. R. Middleton.
Chesham . . . . .	27	Rev. E. B. Russell.
Chobham . . . . .	23—24	Rev. F. T. Colson.
Cobham . . . . .	26	Canon Garratt.
Cannock . . . . .	25	Rev. E. A. Stuart.
Cransley . . . . .	28	Rev. H. E. Fox.
Cookley . . . . .	24—29	Rev. A. L. Bickerstaff, Rev. A. Bentley.
Chipstead . . . . .	26	Rev. C. L. Williams.
Coldharbour . . . . .	24	Col. Phayre.
Colgate . . . . .	27	Bishop Ingham.
Copthorne and Rowfant . . . . .	26	Bishop Ingham.
Cheshunt and Goff's Oak . . . . .	27	Rev. W. J. L. Sheppard, Chancellor P. V. Smith.
Cambridge . . . . .	24—29	Bishop of Ripon, Bishop of Coventry, Bishop of Sierra Leone, Mr. G. A. King, Mr. Eugene Stock, Miss Gollock.
Curbar . . . . .	26	Rev. J. Piper.
Carlton-in-Lindrick . . . . .	28	Ven. Archdeacon Tims.
Cowes . . . . .	24	Rev. Canon Eliot.
Durham . . . . .	24	Bishop of Durham, Bishop of Newcastle, Rev. J. Barton, Rev. H. Knott, Rev. W. Seetal.

PLACE.	DATE.	SPEAKERS.
Dunwich Deanery . . . . .	24—28	Mr. E. M. Anderson.
Dormansland . . . . .	26	Rev. R. Heaton.
Darlington . . . . .	24—25	Rev. J. P. Haythornthwaite, Rev. D. McL Rev. W. Seetal, Mr. Wm. Watson.
Darley . . . . .	25	Rev. J. Piper.
Dinting . . . . .	25	Rev. Martin Reed.
Doncaster . . . . .	24—25	Rev. E. R. Mason, Rev. F. R. Pyper, Lt.- Yates.
Ewell . . . . .	24	Rev. F. Storer Clark.
Eastwood (Notts.) . . . . .	24	Rev. R. Middleton.
Edwinstowe . . . . .	27	Ven. Archdeacon Tims.
Fylde Deanery . . . . .	24—28	Rev. W. B. Sealey.
Faringdon . . . . .	26	Rev. F. T. Colson.
Fleete Deanery . . . . .	24	Rev. A. H. Bowman.
Felixstowe . . . . .	24	Mr. A. B. Lloyd.
Felbridge . . . . .	24	Rev. R. Heaton.
Fairlight . . . . .	24	Rev. W. C. Bullock.
Fordwich . . . . .	26	Rev. D. Reakes.
Gipsy Hill . . . . .	24—28	Rev. Preb. Webb-Peploe, Rev. E. H. Hopk Rev. A. G. Doddridge, Lord Kinna General Brownlow, Miss Gollock.
Godstone . . . . .	26	Rev. C. Courtenay.
Grinstead, East . . . . .	24	Rev. Dr. Downes, Rev. W. M. Selwyn.
Gateshead . . . . .	24—25	Rev. Dr. Walpole, Rev. J. F. Hewitt, Rev Consterdine, Rev. W. Seetal.
Goodnestone and Chillenden . . . . .	24	Rev. D. Reakes.
Glossop (Moorfields) . . . . .	25	Rev. Martin Reed.
Hertford . . . . .	24	Canon McCormick, Miss Hönischer.
Helmingham . . . . .	26	Rev. S. Green.
Holmwood, North . . . . .	26	Col. Phayre.
Home . . . . .	25	Rev. C. E. Story.
Horley . . . . .	27	Rev. C. L. Williams.
Horsley, West . . . . .	25	Rev. F. Storer Clark.
Hammerwood . . . . .	25	Rev. Dr. Downes, Rev. W. M. Selwyn.
Hellingly . . . . .	24	Rev. J. Taylor.
Hollington St. John . . . . .	27	Rev. E. D. Stead.
Horsham Road . . . . .	25	Rev. J. Taylor.
Harbledown . . . . .	25	Rev. D. Reakes.
Hoddesdon . . . . .	25 and 27	Canon McCormick, Miss Hönischer, Mr. C Casar.
Hartlepool . . . . .	26	Rev. W. Seetal, Rev. J. Consterdine, Rev. Greene.
Ilfracombe . . . . .	24—25	Rev. F. Baldey.
Iping . . . . .	24	Rev. W. S. Allison, Rev. W. H. Kay.
Isle of Man . . . . .	25—28	Rev. Dr. Weitbrecht, Mr. T. Jays.
Jersey . . . . .	23—28	Preb. H. Askwith, Rev. Dr. Hicks.
Jevington . . . . .	28	Rev. J. Taylor.
Kendal . . . . .	24—25	Bishop of Carlisle, Rev. H. McNeile.
Keswick . . . . .	25	Rev. J. W. Fall.
Kilburn . . . . .	24	Rev. G. H. Pole, Mr. T. Cheney Garfit.
Kimberley . . . . .	25	Rev. B. Middleton.
Louth . . . . .	27	Rev. G. E. A. Pargiter.
Leyland Deanery . . . . .	24—29	Rev. W. H. Campbell.
Little Munden Deanery . . . . .	24—28	Rev. W. T. Storrs.
Lingfield . . . . .	25	Rev. R. Heaton.
Limpfield . . . . .	27	Rev. R. Heaton.
Luton . . . . .	26	Miss Hönischer.
Margate . . . . .	24—26	Canon Trotter, Rev. J. A. Faithfull.
Market Rasen . . . . .	26	Rev. G. E. A. Pargiter.
Monmouth . . . . .	26	Rev. H. Brooke.
Maryport Deanery . . . . .	24—28	Rev. Dr. Pinck.
Mundesley . . . . .	26	Rev. J. G. Poole.
Martin . . . . .	27	Rev. F. C. Smith.
Merstham . . . . .	24	Rev. C. L. Williams.
Matfield . . . . .	24	Rev. W. E. Peters.
Murston . . . . .	25	Rev. J. B. Whiting.
Matlock Bath . . . . .	24	Rev. J. Piper.



PLACE.	DATE.	SPEAKERS.
Matlock . . . . .	25	Rev. J. Piper.
Malvern . . . . .	27	Rev. A. E. Barnes-Lawrence.
Nutfield . . . . .	27	Rev. C. E. Story.
Nutfield, South . . . . .	25	Rev. C. L. Williams.
Newhaven . . . . .	24	Rev. W. B. Ferris.
Nettlestead . . . . .	26	Rev. W. E. Peters.
Nonington and Wymenswold	26	Rev. A. S. Weatherhead.
Olney . . . . .	25	Rev. E. N. Coulthard.
Oldham . . . . .	24—25	Rev. G. A. Sowter.
Ore St. Helens . . . . .	26	Rev. E. D. Stead.
Ore, Christ Church . . . . .	26	Rev. F. C. Harvey.
Orlestone . . . . .	25	Rev. J. A. Jamieson.
Osberton . . . . .	25	Ven. Archdeacon Tims.
Penrith . . . . .	24—29	Rev. B. Lamb.
Penge and Beckenham . . . . .	27	Rev. A. H. Bowman.
Pottersperry . . . . .	24—25	General Lewis.
Petworth . . . . .	26	Rev. W. H. Kay.
Polegate . . . . .	26	Rev. J. Taylor.
Petham . . . . .	27	Rev. D. Reakos.
Pennington . . . . .	25—26	Rev. A. W. Chapman.
Bowlodge . . . . .	26	Rev. H. J. Burkitt.
Salisbury . . . . .	24—28	Bishop of Sierra Leone, Rev. H. Foster Pegg, Rev. S. A. Selwyn, Mr. E. Stock.
Southampton . . . . .	24—26	Bishop of Sierra Leone, Mr. E. Stock, Miss M. Gollock.
Southport . . . . .	24	Rev. C. Askwith, Rev. E. Abbey Tindall.
Swanbourne . . . . .	26	Rev. E. N. Coulthard.
Selby . . . . .	24	Rev. G. S. Harvey, Rev. S. S. Farrow.
Stapleford . . . . .	27	Rev. R. Middleton.
Stoney Stratford . . . . .	25	Rev. F. M. Brodie.
Stoke . . . . .	24	Rev. E. A. Stuart.
Sleaford . . . . .	27	Rev. J. H. Battersby.
Slough . . . . .	25	The Dean of Windsor.
Shero . . . . .	27	Col. Phayre.
Stedham . . . . .	25	Rev. W. S. Allison, Rev. W. H. Kay.
Stockton-on-Tees . . . . .	25	Rev. Canon Bruce, D.D. Rev. Dr. Pearce, Rev. J. Barton, Rev. W. McLean.
Sunderland . . . . .	24—27	Bishop of Durham, Rev. J. Lofthouse, Rev. J. Consterdine, Rev. H. Knott, Rev. H. E. Fox, Mr. Wm. Watson.
Thame . . . . .	24	Rev. E. N. Coulthard.
Thorney, West . . . . .	27	Rev. W. S. Allison, Rev. W. H. Kay.
Teston . . . . .	25	Rev. E. D. Stead.
Ware . . . . .	24	Rev. W. J. L. Sheppard.
Woking . . . . .	24—26	Rev. H. Marston.
Weston-super-Mare . . . . .	27—28	Rev. H. Brooke, Rev. T. C. Chapman.
Wellington . . . . .	28	Rev. W. Mallett.
Wigton Deanery . . . . .	24—28	Rev. J. S. Pratt.
Whitsbury . . . . .	24	Rev. F. C. Smith.
Whyteleafe . . . . .	25	Rev. C. Courtenay.
Westham . . . . .	27	Rev. J. Taylor.
Wateringbury . . . . .	26	Rev. W. E. Peters.
Woburn . . . . .	25	Mr. A. Allpress.
Wavertree . . . . .	25—26	Rev. H. A. Arnold.
Worksop . . . . .	24—25	Ven. Archdeacon Tims.
Wirral Deanery . . . . .	26—27	Rev. J. Howell.
Yoxford . . . . .	26	Rev. Preb. Barlow.

## ANTE-DATED COMMEMORATIONS.

Aberpergwm, April 9.	Burton Pidsea, March 31.
Altrincham, April 12—19.	Broomfield, March 20. Revs. H. D. Williamson and J. B. Whiting.
Abdon, April 9, 10. Rev. E. A. Wilson.	Carlisle, April 12—15. Bishop of Carlisle.
Areley Kings, April 9.	Chirk, April 9.
Blackheath Hill, March 13. Revs. G. H. Pole and F. Glanvill.	Chigwell Row, March 7. Mr. Eliot Howard.

Dalston, April 10—14. Bishop of Newcastle, Lord Kinnaird, and Revs. H. S. Mercer and J. T. Parfit.  
 Ely, April 9. Ven. Archdeacon Sinclair.  
 Eynsford, March 25, 26, 29. Rev. A. R. Steggall, Rev. J. T. Parfit, Rev. F. Glanvill.  
 Garton-in-Holderness, April 1. Rev. R. M. Lamb.  
 Harefield, April 11. Rev. R. Palmer.  
 Hitchin, March.  
 Hedon, April 4. Rev. R. M. Lamb.  
 Hope, April 9.  
 Lickey, The, April 12.  
 Lidlington, March 1. Mr. A. Allpress.  
 Llanddeusant, April 9.  
 Llanrwst, April 9.  
 Llanfaelog, April 9. Rev. Canon Williams.  
 Llanbedr, April 9.  
 Llanymynech, April 9. Rev. Canon Wynne Jones.  
 Llanaddyn, April 9.  
 Llanbedrog, &c., April 9.  
 Milton Bryan, April 12.  
 Newcastle-under-Lyne, April 13.

Newport (Salop), Feb. 26, 27. Rev. H. C. Knox.  
 Norton-in-Hales, Feb. 12, 13. Rev. W. M. Roberts.  
 Newton, April 9. Rev. J. S. Lewis.  
 Nantglyn, April 9.  
 Ormesby, North, April 10.  
 Ottringham, March 30. Rev. R. M. Lamb.  
 Peper Harow, April 12.  
 Pentonville, April 12.  
 Portdinorwic, March 26. Rev. W. M. Roberts.  
 Rasen, West, March 12.  
 Rhoslanerchrugog, April 9.  
 Swansea, March 20, 21. Revs. Ihsan Ullah, J. Evans, J. N. Buckley, and W. E. Burroughs.  
 Sunk Island, April 3. Rev. R. M. Lamb.  
 South Bank, April 10.  
 Tewkesbury, March 20. Rev. G. E. A. Pargiter.  
 Tydweiliog, April 9.  
 Wells, March. Rev. Canon Pelham.  
 Wainkeet, April 12.

#### POST-DATED COMMEMORATIONS.

Aberdovey, May 14—17. Revs. Canon Davies, M. Roberts, and J. Rowlands.  
 Buckland, June 14.  
 Buntingford, June 14.  
 Boxmoor, July 10.  
 Carmarthen, May 1. Bishop of St. David's, Bishop of Swansea, Chancellor P. V. Smith, Rev. Lewis Jones, and Ven. Archdeacon Winter.  
 Cheltenham, May 30-June 1. Mr. E. Stock and Dr. H. Lankester.  
 Derby, May 8—10.  
 Downham Market, May 1.  
 Eccles, May 1.  
 Exning, May 5. Rev. W. J. L. Sheppard.  
 Huddersfield, May 10. Rev. W. E. Burroughs.  
 Haileybury, June.  
 Haverfordwest, April 30—May 5.  
 Kelshall, June 14.

Lee, Lewisham, and Blackheath, May 17.  
 Leicester, May 30—31.  
 Middlesborough, May 1. Rev. J. W. Fall.  
 Newmarket, May 4—5. Rev. W. J. L. Sheppard and Mr. C. E. Cæsar.  
 Nottingham, June 12—14.  
 Ongar, May 1. Revs. J. A. Faithfull and G. Denyer.  
 Rushden, June 14.  
 Sandon, June 14.  
 Stoke St. Milburgh, May 1. Rev. E. A. Wilson.  
 West Ham, May 8. Bishop of St. Albans and Rev. Prebendary Webb-Peploe.  
 Wolvey, May.  
 Wallington (Herts.), June 14.  
 Wirksworth, April 30, May 1.  
 Wisbeach, May 3, 4.  
 Wells, May 1, 2. Bishop of Sierra Leone.

#### PLACES AND DATES WHERE SPEAKERS ARE STILL TO BE ARRANGED.

##### *Centenary Week, April 17—22.*

Accrington (17—19), Ashbourne (17), Alton (17), Blandford (20), Bouchurch (17), Broadwater (21), Blaxhall (17), Barrington, Great (17), Bilston (17), Bolas Magna (17), Brierley Hill (18), Bermondsey (18), Boston (19, 20), Bedford (17—19), Bourn (17—19), Charminster (20), Compton Valence (17), Came (18), Cowes, W. (17), Carisbrooke (17), Cann (20), Cinderford (17), Cradley Heath (17), Clifton-on-Teme (17), Cressage (17), Cloughton (20), Chester (17—19), Devizes (17), Dawley (17), Eston (17), Filey (21), Fordham (17), Garway (17), Honiley (17), Houghton (17), High Ercall (17), Hackness (21), Hunmanby (21), Ironville (19), Knarsdale (18), Lowestoft (24—26), Legbourne (28), Lydiard Tregoze (17), Lawley (17), Leverton, South (20), Llandaf (17), Monk Fryston (20), Mickley (17), Muttersey (21), Newchurch (17), Needham Market (18), New Basford (18), Purton (19), Pennfields (17), Prior's Lee (17), Plumstead and Woolwich (17—19), Ryde (17), Ross (17), Ripley (20), Sandown (17), Shanklin (17), St. George's (17), Seamer (20), Selston (17), Totland Bay (17), Thornaby (17)

Turvey (19—20), Ventnor (17), Walsham, North (19), Walton (18), Woodbridge (19), Wrockwardine Wood (17), Warley and Brentwood (17—19), Whittonstall (17).

*Centenary Week, April 24—29.*

Addlestone (27), Abbenhall (24), Aldeburgh (26), Aldringham (28), Ashmanhaugh (26), Ackworth (24), Ayton, Great (24), Bookham, Little (26), Brockham (24), Brantham (25), Bungay (26), Beccles (27), Beeford and Lissett (24), Beyton (27), Bradfield St. Clare (26), Caundle Bishop (28), Caundle Purse (26), Cam (24), Cranford St. Andrew (24), Coltishall (26), Cranworth (26), Creake, South (24), Colchester (24), Clacton-on-Sea (25), Dudley (24), Denham (26), Darsham (27), Escomb (25—27), Frimley (28), Falmer (28), Folke (25), Fakenham (26), Ferriby, North (24), Felsham (25), Gretton (25), Grayton (25), Greatham (26—28), Harleston (27), Helmingham (26), Hingham (27), Hingham (27), Holbrook (24), Horning (29), Humshaugh (24), Ixworth (28), King's Pyon (24), Knoddishall (27), King's Langley (24), Kirby, West (26), Leigh (24), Lutterworth (24—28), Lingwood (27), Lodden (26), Melton Mowbray (27), Middleton (25), Northwold (26), Northallerton (27), Norton (26), New Seaham (25), Neston (25), Peasenhall (25), Plumstead, Great (25), Pontefract (24), Percy Main (28), Rodbourne Cheney (24), Ryther (24), Rennington and Rock (27), Sheepscombe (24), Stretton (27), Saxmundham (27), Southwold (24), Skirlaugh (24), Sharnbrook (24), Seaton Carew (24), Spondon (24), Shincliffe (24), South Shields (24), Sacriston (24), Towcester (27), Tadcaster (24), Ubbeston (28), Ulgham (27), Warkton (27), Walberswick (28), Watton (27), Westleton (24), Waterhouses (27), Witton Gilbert (25).

**PLACES WHERE DATES HAVE NOT YET BEEN ARRANGED.**

Abergavenny, All Hallows, Alresford, Arborfield, Acle, Awre, Alderton (Wilts.), Arlingham, Ambleside, Ashton, Amberley, Blandford, Bridport, Basildon, Buckland Newton, Bucklebury, Baughurst, Bishop Sutton, Broadstone, Long Bredy, Little Bredy, Britford, Biddulph, Biddulph Moor, Brilley, Brinsop, Bucknall, Bullinghope, Burslem (St. Paul), Byford, Bangor, Bretby, Billington, Burrough Green, Bengoe, Bramfield, Bovingdon, Burnley, Bury, Burghfield, Bishopstone, Canford, Compton, Curridge, Compton, West, Curdridge, Corscombe, Crimplesham and Stradsitt, Caverswall, Cobridge, Coddington, Colwich, Cainscross, Cricklade, Cuxwold, Canwick, Chesterfield, Church Gresley, Cotton-in-the-Elms, Croxall, Cornhill, Catworth, Chorley, Chilver's Coton, Denchworth, Droxford, Durweston, Darlaston, Dawley Parva, Dunchurch, Dalton Deanery, Darwen, Etruria, Erbiatock, Elsecar, Eaton Bray, Eversholt, Ellington, Eccles, Fishley, Fordham and Ryston, Foxley, Framlingham, Freethorpe, Fazeley, Fairford, Fulstow, Fatfield, Flitton, Grundesburgh, Great Haywood, Gantley, Goxhill, Gainford, Guyhirne, Godmanchester, Grafham, High Halstow, Hampreston, Hermitage, Hanham, Hamworthy, Haselbury Bryan, Halesworth, Halvergate, Hampton Bishop, Hanley (Northwood), Hixon, Hope Mansell, Harwich and Dovercourt, Hatherop, Highworth, Husborne Crawley, Great Hadham, Little Hadham, Huntingdon, Idmiston, Itchen Abbas, East Kennet, Kinson, Kidsgrove, Kilpeck and Kenderchurch, Kingsland, Knypersley, Kynnersley, Kirkby, Kirkby Lonsdale, Kingswood, Lymington, Ludham, Ledbury, Llanwarne, Longnor, Lyddington, Langton, Limber, Laceby, Lissington, Ludborough, Linton, Lockington, Lancaster, Maresfield, Monkton, Morningthorpe, Morton, Maer, Marston and Whitgreave, Middleton Scriven, Monnington-on-Wye, Mordiford, Much Marcle, Meysey Hampton, Minsterworth, Middle Rasen, Measham, Market Weighton, Melbourn, Molesworth, Maidenhead, Nutley Lane, Norton Canes, Nun Ormsby, Newhall, Newton Solney, Nympsfield, Owermoigne, Old Newton, Otley, Outwell, Overstrand, Oakamoor, Oldbury-on-Severn, Owersby, Overton, Oakington, Patcham, Paddock Wood, Portland, Pimperne, Preston, Palgrave, Little Plumstead, Peterstow, Pixley, Pennington, Quenington, Radipole, Ropley, Reedham, Ringland, Reapmoor, Reepham, Repton, Rotherham, Ruswarp, Rampton, Redditch, Ruardean, Rugby, Rochdale, Staverton, Studley, Saberton, Steep, Sheffield English, Stratfieldsaye, Stanford Dingley, Sparsholt, Soley, Stradbroke, Stoke Ash, Swaffham, Shobdon, Storchley, Stone (Ch. Ch. Staffs.), Southrop, Seunthorpe, Swallow, Stapenhill, Swadlincote, Scalby, St. Neots, Little Stukeley, Staverton, Studley, Scarnesfield, Sandhurst (Glos.), Thornford, Tasburgh, Thurning, Tottenhill and Wormegay, Tarrington, Tedstone Delamere, Titley, Tittensor, Tong, North Thoresby, Torrington, Tempsford, Troston, Upton St. Leonards, Winchelsea, Wareham, Wallingford, Windsor, Winterslow, Winterbourne Clenstone, Wacton, Westhall, Winesham, Wetheringsett, Wreningham, Ashwellthorpe and Fundenhall, Wretton, Walford, Walsall (St. Paul), Waters Upton, Wellington Heath, Weston-under-Penyard, Wetton, Wigginton, Willenhall, Withington, Wragby, Whitford, Whittington, Willington, Winshall, Wadsley, Whitby, Wistow, Westley, Woburn Sands, Weston Colville, Watton, Whitehaven, Wyke, Yaniflog.

## PLACES COMMEMORATING ON SUNDAYS ONLY.

*Sunday, April 16th.*

Abbeydore, Amscroft, Anslow, Astley (Worcs.), Auston, Beddgelert, Bryneglwys, Berwick (Salop.), Braunstone, Bromyard, Blackheath (Staffs.), Brampton, Barningham, Caerdeon, Corrig y Druidion, Castle Church, Culmington, Churcham, Coleford, Corley, Chillingham, Dunsfold, Dunstall, Edern, Edgmond, Festiniog, Farncombe, Garthbeibio, Gwersyllt, Goodrich, Garrigill, Henllan, Harty, Haugham, Hale, Hardingham, Hanbury, Hopesay, Hartburn, Howden Panns, Kerry, Kingston-by-Sea, Kingswood, Kemberton, Ketley, Kingston, Keresley, Llanengan, Llanbabo, Llannor, Llantysilio, Llanfair, Llanddoget, Llanystumdwy, Lilleshall, Littledean, London Colney, Maentung, Martyr Worthing, Michael Church Exlay, Moreton Valence, Needwood, Newborough, Norton (Glos.), Penrhyndeudraeth, Penmaenmawr, Penmachno, Pyrford, Penley, Preston Gobalds, Rhuddlan, Rhyl, Rhonddu, Rangemore, Richard's Castle, Rolleston, Rushbury, Radcliffe-on-Trent, Streat, Shackleford and Peper Harow, Staunton-on-Wye, Stockton-on-Teme, Stretton-w.-Wetmoor, Sutton St. Nicholas, Stanley St. Leonards, Tremeirchion, Tatenhill, Tutbury, Tortworth, Westcott, Westend, Wood Norton, Warboys, Worlington, Willington Quay, Ysbythy Ifan.

*Sunday, April 23rd.*

Arley (Warwicks.), Astley (Warwicks.), Bidborough, Bagshot, Breinton, Bushbury, Blaenau Gwent Deanery, Broad Blunsdon, Brandsly, Birkin, Brafferton and Pitmoor, Birtley, Blaydon-on-Tyne, Conway, Caundle Marsh, Caundle Stourton, Chacely, Cotheridge, Downton, Dinedor, Eardisley, Eldersfield, Elkstone, Frankton, Fairfield, Ganarew, Gorsley, Gatton, Highley, Hope, Hartlebury, Hutton Buscel, Hoyland-Nether, Harrold, Holmside, Ironbridge, West Kingston, Little Dewchurch, Lechlade, Leckhampton, Little Hinton, Longdon, South Merstham, Madeley, Much Wenlock, South Marston, Neatishead, Newington Bagpath, Penshurst, Portland St. George, Preston (Glos.), Ripley, Riddlesworth, Rangeworthy, Royston, Ryton, Stonegate, Send, Stapleford, Swafield, Sedgley, Selsley, Selby, Saxton-w.-Jowten, Strensall, Sykehouse, Sedgfield, Sockburn, Turner's Hill, Tongham, Twyford, Thornham, Underriver, North Wotton, Wolfhampcote, Wychbold, Whickham, Wilne, Yalding.

*Sunday, April 30th.*

Bredgar, Bisley, Byfleet, Charlton Kings, Chippentham, Dunston, English Bicknor, Horsell, Hagley, West Halton, Inglesham, Lamesley, Ryarsh, Rossington, Slaugham, Tirley, Valley End.

**Arrangements regarding Tickets during Centenary in London.**

Tickets of the ordinary class will be issued admitting holders to all the Centenary Meetings from April 11th to 14th, inclusive. Application for such should be made to the Lay Secretary, C.M. House.

Special Tickets will be issued to Clergymen and Lay Delegates, which will secure places in a Reserved Area at the Meetings in Exeter Hall on the morning and in the Albert Hall on the evening, of April 12th. These tickets will also admit the holders to all the other Meetings of the Centenary week.

A limited number of Seats (1s. each) Reserved and Numbered will be issued for the General Centenary Meeting in Queen's Hall on the morning of April 12th, as well as for each Meeting on subsequent days. These will be allotted according to priority of application to the Lay Secretary.

For the Meeting in Albert Hall on the evening of April 12th the following will be the prices for reserved places:—For the Loggias, seated for eight persons, 1l. 1s. each. For the Boxes, varying in capacity from five to twenty persons in each, at the rate of 2s. per seat. And there will be a certain number of Reserved Seats in the Stalls at 1s. each. Special Tickets will be required for these places, which will be issued according to priority of application to the Lay Secretary. The remainder of the Hall will be free, and admission will be by the Ordinary Centenary Ticket.

For the Children's Meeting we must give a separate heading.

**Children's Centenary Meeting.**

We have already announced that the Centenary Children's Meeting will be held in the Albert Hall, South Kensington, on April 15th, at 3.30. We hope that the Bishop of Sierra Leone will preside, and that the Rev. Obadiah Moore (an African clergyman), the Rev. E. A. Stuart, and the Rev. E. N. Thwaites will speak. An Illustrated Programme will be given to each boy and girl as a memento of the Meeting, and also one of the C.M.S. Centenary Medals.

The majority of the seats are free, but reserved seats can be had for one shilling each. Regulations as to tickets were given in last month's *Gleaner* and are repeated in this month's *Children's World*, and can be had in leaflet form from the Lay Secretary.

Applications for tickets must in all cases be made before March 10th to the Centenary Secretary, Church Missionary House, Salisbury Square, E.C. No tickets will be issued until April, but it is *absolutely necessary* to apply before March 10th. Every seat in the Hall will be numbered, the tickets corresponding, so no tickets must be asked for which will not be really needed for use.

**Centenary Memorial Cards.**

The Memorial Cards are now ready; they will be sent to every Contributor to or Collector for the Centenary Fund whose contribution is of the value of One Hundred Farthings, or above. Where the contribution is paid direct to Salisbury Square the Card will be sent without further application. In all other cases the application must be made through the clergyman or some recognized C.M.S. channel, such as the Local Secretary. All such applications should state clearly whether the Cards are required for *Contributors* or *Collectors*, as the acknowledgment printed on the back of each Card differs accordingly. The Cards can only be supplied on these conditions, and specimens cannot be sent out, but the design has been reproduced in the *Gleaner*, with an explanation for our friends' convenience. The size of the Card is  $9\frac{1}{2}$  inches by 7 inches.

**Centenary Medal.**

A reproduction of the Centenary Medal has also been given in the *Gleaner*, for our friends' information. On the obverse is shown a missionary preaching to a group of five, representing the chief fields of the Society's work—the Negro, the Red Indian, the Hindu, the Mohammedan, and the Chinaman. On the reverse is a simple inscription, with the Centenary Motto-text encircling it. Leather cases for the Bronze and Silver Medals can be supplied, if desired, at 1s. each. For prices of the Medals see under Publication Notes. Orders should be sent *as early as possible*, so as to ensure supply.

**Bookstalls at Centenary Meetings.**

It is most desirable that at all the Centenary Meetings there should be a Bookstall. There are, however, grave difficulties in the C.M.S. Publishing Department supplying hundreds of Meetings at the same time with Publications "on Sale or Return." We are therefore obliged to ask our friends throughout the country to help us in this difficulty as follows:—

(1) By sending in their orders for Publications "on Sale or Return," for Centenary Meetings, *before March 12th*, and to furnish an address to which the package may be sent, if need be, a week or two before the Centenary. The orders will be executed in rotation, as they are received, so that if any have to be declined it will be those sent in last.

(2) By limiting their orders to the following:—

*One Hundred Years; being The Short History of the Church Missionary Society*, by Mr. Eugene Stock (price 1s net).

*The Church Missionary Hymn Book* (Musical Edition, 3s. (2s. 3d. net); Words Only, 2d. net and 4d. net).

*The Great Command* (Text Card, price 3d. net).

*The C.M.S. Centenary Medal* (White Aluminium, 2d. each).

*Centenary Collecting Cards and Boxes.*

*Centenary Free Literature for distribution.*

Other C.M.S. Publications can only be supplied as far as the ordinary stock will allow. Other Publishers' books cannot be supplied at all for Centenary Meetings. A large Placard will be supplied to each Bookstall, advertising the publications for sale.

(3) By only ordering, as far as possible, the number of Books, &c., likely to be actually sold.

(4) By *purchasing* the first two Volumes of the Large C.M.S. History, to show at the Bookstall, so that orders may be taken for it. Even a single volume of so expensive a work could not be sent out "on Sale or Return," as the loss from soiled and damaged copies would be very heavy; the only possible way, therefore, of having a volume to show to likely purchasers, is to buy it beforehand. The same thing applies to the higher-priced Centenary Medals in Bronze and Silver; they cannot be sent unless purchased.

Let it be added that the aim at our Centenary Bookstalls should be to sell Mr. Stock's *One Hundred Years*. The most efficacious way of accomplishing this will be to place a copy of the book, and a copy of the Hymn Book also, on the Chairman's table at each Meeting, and ask him to hold them up to the view of the audience, give out the price, mention that they can be had at the Bookstall, and urge his hearers to become purchasers.

#### Illustrated Centenary Posters.

Large Centenary Posters for announcing Sermons and Meetings, with appropriate Illustrations, are now ready, and will be supplied free. They are prepared (with blank spaces for the insertion of particulars) for the announcement of "A Sermon," "A Meeting," &c.; and also with only the Illustrations and Heading, the rest of the Poster being blank. The blanks cannot be filled up at Salisbury Square; this must be done locally.

#### Centenary Hymn Sheet.

The Centenary Hymn Sheet, now ready, contains Fifty Hymns, appropriate for any Centenary Service or Meeting, Communion Service, &c., and includes four special Centenary Prayers. The Prayers can also be obtained separately. In many churches the Hymn Sheet will no doubt supplant the ordinary Hymn Book on the Centenary Sunday, and its shape allows of its being safely placed on the book-ledges of pews. It is sold below cost price, at 1s. 6d. per 100.

#### Centenary Services.

The *Special Form of Service* to be used at St. Paul's Cathedral on April 10th will be reprinted, without the Hymns used on that occasion, and will be supplied to friends wishing to use it for Centenary Services if sanctioned by their Bishop. It will be ready by the beginning of March.

The Society has also published a *Form of Missionary Intercession for use at Evening Prayer*, already sanctioned in twenty-three English dioceses.

**Centenary Collecting Boxes.**

As several friends have sent their Cardboard Boxes, contents and all, to Salisbury Square, we wish to point out that the Boxes should be opened by the holder, and the contents paid in by Postal Order or Cheque, in the usual way.

**Centenary Envelopes.**

These Envelopes having been used privately with very great success already, we have decided to supply them in quantities to any who desire to have them. They should be given out some weeks before the Parochial Centenary Sunday, accompanied, if possible, by a letter from the clergy explaining their use, and asking that the equivalent of One Hundred Coins may be enclosed in them, and the Envelopes placed in the Offertory on the Centenary Sunday. The Envelopes have a suitable inscription, with the date left blank for filling up locally.

**Hundredth Birthday Offerings.**

For the past two years Birthday Offerings to a large amount have been sent to the Church Missionary Society on April 12th. This year the Birthday is of a unique character, marking as it does the end of the first Hundred Years of the Society's existence, and also the beginning of its Second Century.

It is therefore proposed to all friends of the C.M.S. that on this Hundredth Birthday they should endeavour to present to the Society a Special Birthday Offering.

The previous Birthday Offerings have amounted to a little over Twenty Thousand Shillings in each year, but it has been suggested that, with a special effort on the part of C.M.S. friends, it should not prove difficult in this way to present ONE HUNDRED THOUSAND SHILLINGS to the Society this year.

Friends are therefore invited to send in Birthday Offerings of any number of shillings, but not less than one shilling, and in doing this kindly to carry out the following directions:—

1. The Offering to be addressed to "The Lay Secretary, C.M. House, Salisbury Square, London, E.C.," and to be clearly marked on the top left-hand corner of the envelope "H.B.O."

2. The Offering to be quite distinct from any contribution to the Centenary Fund; it will not entitle the donor to a Centenary Memorial Card.

3. The Offering to be anonymous; but, where large sums are sent, a stamped and addressed post-card may be enclosed, on which the receipt of the Offering will be acknowledged to the sender. The Offerings will not be acknowledged otherwise.

4. As will be seen from the paragraph below, it is imperative that this year the Birthday Offerings should be received some time *before* April 12th. It is therefore asked that all Offerings may reach Salisbury Square between April 1st and April 6th, but in no case later than Thursday, April 6th.

Friends who care to do so are also desired to enclose with their Offering an appropriate

**Motto-text for the New Century.**

Donors of Birthday Offerings are invited to suggest a suitable Motto-text for the new Century on which the Society is about to enter. This must be written out *in full* on a separate and single sheet of paper, with the reference. The Text which is approved will be announced by the Chairman at the Albert Hall Meeting on April 12th, and will appear in the C.M.S. Almanack for 1900.

**African and Indian Centenary Visitors.**

Our readers will be interested to learn the following particulars about the

African and Indian clergy who have been invited to come to England for the Centenary :—

*The Rev. James Johnson, M.A.*, was born at Benguema, Sierra Leone, in 1840, of parents who were once slaves. He was educated at the C.M.S. Grammar School and at Fourah Bay College, Sierra Leone. After serving as a catechist and as tutor at the Grammar School, Sierra Leone, he was ordained deacon in 1863 and priest in 1866 by the Bishop of Sierra Leone. He was appointed to Breadfruit, Lagos, in 1874. In 1876 he went to Abeokuta as superintendent of the Interior Yoruba Mission. He returned to the charge of St. Paul's, Breadfruit, in 1880, which charge he still holds. He visited England in 1873 and again in 1887. On the latter occasion the honorary degree of M.A. was conferred on him by the University of Durham.

*The Rev. W. Seetal* is the son of a catechist of the C.M.S. He was for many years Head Master of the C.M.S. High School, Lucknow, and was ordained deacon in December, 1883, and priest, 1884, by the Bishop of Calcutta. He remained for four years after his ordination in charge of the Lucknow High School, and since 1887 has been pastor of St. John's Church, Agra, in connexion with the Native Church Council. The congregation numbers over 500 Indian Christians.

*The Rev. S. Nihal Singh, B.A.* (Allahabad University), was formerly a Hindu. While still a Heathen he became Head Master of the C.M.S. Boys' High School, Lucknow. He there came into close contact with the missionaries under whom he worked, and was baptized with his family on Christmas Day, 1879. A period of useful work as schoolmaster followed. He was ordained deacon by the Bishop of Calcutta in 1891, and priest by the Bishop of Lucknow in 1893. He has worked at Allahabad as assistant missionary for evangelistic work, and is in independent charge of his district. Twelve months ago, while preaching in the streets, he was assaulted by a fanatical Afghan and dragged before the police. They promptly arrested the assailant, who was subsequently sentenced to imprisonment.

*The Rev. W. D. Clarke, B.A.* (Madras University), was educated at the Noble College, Masulipatam. He was ordained deacon in 1893 and priest in 1894 by the Bishop of Madras, and is now in charge of the southern pastorate of that city with a congregation numbering 832 baptized Christians. This congregation has taken up self-support and voluntary missionary enterprise very warmly. Last year there were fifty-six voluntary helpers, and the congregation contributed for religious purposes the sum of Rs. 2992. They are working and praying that "a hundred thoroughly consecrated souls" may be raised up from amongst their members. Mr. Clarke is the son-in-law of the late Rev. W. T. Sathianadhan.

In addition to the above, who have been specially invited by the Committee, the two following clergymen will be in England for the Centenary :—

*The Rev. Ihsan U'llah*, of Narowal, Punjab, was formerly a Mohammedan and a bitter opponent of Christianity. He was educated at Mr. Baring's well-known C.M.S. school at Batala. He owes his conversion mainly to the instrumentality of the Rev. Rowland Bateman. For a time he acted as a pilgrim missionary on his own account, but later on was trained at the Divinity College, Lahore. He was ordained deacon in 1891 and priest in 1895 by the Bishop of Lahore. He has done specially good work by holding missions (similar to parochial missions in England) amongst the Christian communities in various parts of North India. He came to England in 1885.

*The Rev. Canon Obadiah Moore* belongs to the Mendi tribe, Sierra Leone. He was educated at the C.M.S. Grammar School, Fourah Bay College,



Sierra Leone, and Monkton Combe School, Bath. After serving as tutor at the Grammar School, Sierra Leone, he was ordained deacon in 1877 and priest in 1879 by the Bishop of Sierra Leone. He served as Curate of Christ Church, Sierra Leone, and afterwards pastor of Sherbro till 1882, when he was appointed Principal of the Grammar School at Sierra Leone, which post he still holds. He has previously visited England three times, viz., in 1875, 1883, and 1892. He has recently been appointed a Canon of St. George's Cathedral, Sierra Leone.

## YOUNG LADIES' MISSIONARY STUDY BANDS.



CONSIDERABLE encouragement is arising in connexion with the working of these Bands, and as they promise greatly to increase in usefulness, it is hoped that a brief account of them will not only produce thanksgiving for what has been accomplished, but incite others to similar efforts.

There are now about twenty Bands, with a membership of over 330 girls. Of these more than half are in London and the suburbs, and the rest are to be found in Bedford, Bournemouth, Clifton, Hull, Huddersfield, Guildford, Northam, Nottingham, and Reading. Twelve have been formed within the last two years, showing that the movement is a growing one.

At the Band meetings one of the members usually opens with prayer, after which the "study" commences. This is divided into two parts, Bible and Missionary. The former either takes the form of a short Bible-reading, or the whole Band takes part, each member bringing or sending a text on a given subject bearing on missionary work, such as may be seen in the typical plans of study appended:—

Date.	Bible Subject.	Country.	Subject for Papers.
Oct. 14th.	The impotency of heathen gods.	India as a whole.	a. Characteristics of the different races in India. b. Hinduism.
Nov. 11th.	Zeal for the Lord.	Calcutta and Bengal, India.	a. Sketch of William Carey. b. A Visit to Calcutta. c. Work in the Nadiya District.
Dec. 9th.	Teaching the Young.	N.-W. and Central Provinces, India.	a. Educational work in N.W.P. b. Sketch of Rev. C. B. Leupolt. c. Work among the Gonds and Bheels.
Jan. 14th.	"In journeyings often."	Punjab and Sindh, India.	a. Amritsar. b. Village Missions in Punjab and Sindh. c. Sketch of George Maxwell Gordon.
Feb. 11th.	1 Cor. xii. 5, 6.	Bombay and Deccan, India.	a. Work in Bombay Residency. b. Sketch of Ruttonji Nowroji.
March 11th.	Great results from small beginnings.	Tinnevely, Telugu, and Travancore, India.	a. The Robert Noble College. b. Always Itinerancy. c. Kois, Todas, and Hill Arria.

Date.	Bible Study.	Taken by	Country.	Subject for Papers.	Taken by
Oct.	ST. PAUL, Part I. The Great Missionary. Early Life, p. 1.*		Tibet.	1. People and Customs. 2. Religion. 3. Present Work.	
Nov.	His Conversion, p. 4. Acts ix. 1-19.		Regions beyond India.	1. N.-W. Borders. 2. Burmah, &c. 3. Malay Archipelago.	
Dec.	His Mission and Early Labours, p. 7. Acts ix. 20-31; cf. Gal. 1.		Ceylon.	1. The Singhalese and Religion. 2. Tamil Coolie Mission. 3. Work in Mauritius.	
Jan.	Antioch. Centre of Missionary Work, p. 10. Acts xi. 19-30.		S. China.	1. The Chinese. 2. Pakhoi Med. Mission. 3. Religions.	
Feb.	Call to work among Heathens, p. 14. Acts xiii. 1-12.		Fuh-Kien.	1. Robert Stuart. 2. Women's Work. 3. The Native Church.	
March	Opposition from Jews, p. 21. Acts xiii. 44 —xiv. 7.		Mid China	1. Medical Missions. 2. Educational Work. 3. Itinerant Work.	
April	Opposition from Hea- then, p. 23. Acts xiv. 8-23.		Inland China.	1. Hudson Taylor. 2. Difficulties. 3. History of Work.	
May	The first Missionary Meeting, p. 27. Acts xiv. 24-28.		Inland China (con.).	1. Women's Work. 2. Medical Missions. 3. Itinerant Work.	

\* Text Book :—*Lessons on the Life and Epistles of St. Paul.* (C.E. Sunday-school Institute.)

The original plan of missionary study in the older Bands was to arrange a programme of study similar to those shown, and to ask two or three members to write short papers to be read and discussed at the meeting. This lays a good foundation of knowledge, and is generally followed when first a band is formed. It is the present plan in one Band to allot one mission-field to each member; at the meetings the different fields are taken in turn, each member brings one fact about the work there, and the member who is responsible for that field reads a short paper. In another Band, papers are written on chapters of *The Story of the Year*, which have been found most helpful and interesting. The *Religions of the World* has attracted the attention of some Bands, the accompanying Bible study bringing out the vast superiority of Divine teaching over any of the precepts of men, and of the life of the God-man over those of the greatest of human teachers. Each member studies the subject at home, and brings to the meetings, too, questions on the result of her previous study, and these start discussion at the meeting. Each member also sends in one or more requests for prayer for the work and workers in the lands whose religion is being studied. A missionary working in a Mohammedan land was invited to meet the members of a Band who had taken "Islam" for their study, and near an hour was spent learning from him what are the practical results of Mohammedanism in the lives of the people, and the means used to evangelize them.

The meetings are varied in several ways. An informal examination of

current number of the *Gleaner* is often found to be helpful. Each member brings two questions, which are given round to those present and answered by each in turn. Even after careful study it is surprising how difficult it sometimes is to find an answer to the questions brought. An "objection" meeting has proved successful, one or two members acting as objectors and bringing up some of the well-known objections to Foreign Missions, which are answered and discussed by the other members of the Band.

The last, but by no means the least important, part of a Band meeting is prayer. This comes most naturally after studying the needs of heathen and Mohammedan lands, or the work of our missionary representatives in those lands, and it is believed to be a very real means of blessing to the members themselves. In one Band papers are circulated containing requests for prayer for the use of members at home, and these are reported to have been "the greatest help." In the summer missionary picnics, with an address after tea, have in several places drawn the members together, and have also been a means of getting others to join.

This leads us to notice a sphere of usefulness which belongs to every Girls' Missionary Band, namely, that of spreading interest and making its influence felt *outside* the circle of its own members, not only by the individual work of the members, but also by the Band as a whole. In some Bands this is done by having an occasional open meeting, addressed either by one of the members or by some missionary or outside friend. To these meetings each member invites all her girl friends, some of whom in many cases afterwards join the Band. This has been tried with good success by the Beckenham, Blackheath, Kensington, and other Bands. Most successful drawing-room lectures have been organized by one Band on "The Manners and Customs of Hindu and Mohammedan Women in India." To these very many came who seldom, if ever, go to "meetings." All expenses were divided among the members of the Band. Many more such lectures might be arranged by Bands to draw in girls who usually shun the ordinary missionary meeting. An excellent plan of the Clifton Band is to invite girls to become associates of the Band, asking them merely to pay a small subscription and to obey a few simple rules, which are as follows:—

1. Each member to make two garments yearly suitable to send abroad.
2. To pray for each other and missionary work in general on Wednesday evenings.
3. To read some missionary literature.

What result can be shown from all this work? Not much financially, perhaps, for the raising of funds has never been made a prominent object in the starting and working of Bands. Something is done, however, in this direction; 4*l.* is raised annually by one Band for a school in China, the members contributing one penny weekly. In a few cases there is a Band missionary box, and occasional efforts are made to raise funds for special objects. A more important result is in offers of service. There are now seventeen women missionaries in the field who are past members of different Bands, and twelve are in training preparatory to their going out, while there are many members willing, nay longing, to go, though God has closed their way into the Mission-field at present.

These are tangible results, for which we would praise God, but what can we say of the deeper knowledge gained by those who belong to all these Bands, of God's purposes concerning mankind, of the terrible needs of all who are still under the bondage of Islam and Heathenism, a knowledge which must result from a systematic study of God's Word from a missionary standpoint, and of the literature bearing on native life and Christian work in missionary lands? Such knowledge, we are convinced, will have a very

definite effect on the lives of those who possess it, and may be one of the instruments used by God in the preparation of a great band of consecrated women ready to obey His call to service, whether it be at home or abroad.

Will those who read this help on the work by praying that this may be the case ?

G. C. TROTTER.

### NOTICES OF BOOKS.

DAVID HILL, MISSIONARY AND SAINT. By W. T. A. BARBER, B. London: Charles H. Kelly (price 3s. 6d.).



WE do not wonder, but we rejoice to learn that within a few weeks of publication a third edition of this book has been called for. We are sure that none will read it without getting good from doing so. David Hill, the Methodist missionary in Central China, already well known before his death throughout the Christian world, will, we hope, be still more widely known through this little biography. He was truly a saint, and as such he belonged to the whole Church, and all true Christians will love him, and his example will cause wholesome heart-searchings. He was the son of a godly and prosperous Methodist of York city. His great-grandfather on his mother's side was one of Wesley's first itinerant preachers, and his uncle, Richard Burdsall Lyth, was the first medical missionary to cannibal Fiji. His office for the ministry at the age of twenty-one was a general one, leaving to the Conference the decision whether his sphere should be at home or abroad; and after going through the Wesleyan Theological College at Richmond, Surrey, he was appointed in 1864 to reinforce the Central China Mission, opened twenty years before, with its centre at Hankow, on the Yangtsi; and there and Wuchang he laboured for thirty years, from 1865 to 1895, and his remains were laid in the cemetery of the Hankow Concession. During two-thirds of the time, after his father's death, he possessed abundant means, and he was deeply sensible of the burden of responsibility involved thereby. Schemes of philanthropy met with his ready sympathy. During the famine which raged in the north of China from 1877-79 he was closely associated in relief work with the Rev. Timothy Richard, of the Baptist Missionary Society. Like many other missionaries his views of missionary policy underwent a considerable change after a lengthened experience of the work. His early prejudices against the so-called "red-tape," and the conditions incidental to connexion with a large Society, yielded to his sense of the value of organization and continuation of the work; his strongly-expressed conviction as to the almost necessary qualification of good scholarship for missionary work in China, and his depreciation of proposals of Bishop Alford to get out men of inferior educational status, became so far modified that he promoted a Central China Wesleyan Lay Mission, somewhat on the China Inland Mission lines; in like manner he ardently advocated in later life using higher education as an instrument for influencing the upper classes, which he first regarded as doubtful advantage. His wearing the Chinese dress, dwelling in Chinese houses, use of Chinese food, during the latter and larger half of his working life, are perhaps scarcely worth recording in this connexion; they are much in accord with his habitual self-denial and selection of whatever was most distasteful to flesh and blood if it promised in the smallest degree to increase his influence. He advocated the policy of faith. In April, 1887, a few months before the C.M.S. passed its notable Resolution to the same effect—he wrote: "When the Lord gives men He guarantees the funds, for the life is more than meat and the body than raiment. Granting the great gift, He will not withhold the less. Let your first prayer then be that t

Lord of the harvest would send forth more labourers, and then that He would move His people to give." He often expressed disappointment at the failure of the Home Churches to support Foreign Missions; and once we find this criticism of the missionary discussions at the Wesleyan Conference: "The Cross and all it means to us should have been brought more to the front; and till that is done, and we all get down upon our knees, all this talk about finance and retrenchment and economy and cutting down will not come to much." Such words from such a critic, so humble, so consecrated and holy should be pondered by all the Churches. In 1888 the Wesleyan Conference bestowed on David Hill the "blue ribbon" of Methodism by electing him one of the "Legal Hundred," the first Eastern missionary to be so distinguished. And in 1890 the Second General Missionary Conference in Shanghai, consisting of 450 missionaries, chose Dr. J. L. Nevius and David Hill as their presidents. "Him that honoureth Me I will honour." It is interesting to recall that at the first Shanghai Missionary Conference in 1877 a paper by the Rev. (now Archdeacon) A. E. Moule on the subject of the Indian opium trade with China was read, and that Mr. Hill had an edition of 5000 copies of this paper printed at his own cost and sent to members of both Houses of Parliament and to a number of ministers of religion in the country. His friend, Mr. Arnold Foster, of the L.M.S., bears witness that on few subjects did David Hill feel more strongly than on the opium traffic.

*Banani: The Transition from Slavery to Freedom in Zanzibar and Pemba*, by Henry Stanley Newman. (London: Headley Brothers.) Any one who desires to know about the islands of Zanzibar and Pemba, and the social and labour problems which confront the administration there, cannot do better than study the subject in the pages of this book. Mr. Newman, the editor of *The Friend*, the missionary organ of the Society of Friends, is keenly interested both in the civil and spiritual emancipation of the sons of Africa. He writes in a calm and wise spirit, recognizing to the full the progress made under British officers in improving the condition of the slaves, and the enormous difficulties of the task. The writer advocates the creation of a peasant proprietorship in the islands. Banani is the name of the estate in the island of Pemba which was purchased by the Society of Friends in 1897, where an Industrial Mission has been opened by Mr. Theodore Brett. The first suggestion to these efforts appears to have been made by *The Spectator* in its issue of December 28th, 1895.

*Thomas Best Jarvis*, by his son, W. P. Jarvis, F.G.S. (London: Elliot Stock.) Thomas Best Jarvis was born in 1796 and died in 1857. His son, who is Conservator of the Royal Italian Industrial Museum at Turin, finds an occasion for publishing this biography in the fact that the centenary of his father's birth has lately transpired. Very justly in the title Mr. Best is described as "Christian soldier, geographer, and friend of India." It is by virtue of this last qualification that the book lays claim to the interest of our readers. His eminence as a scientist is attested, as it was rewarded, by the fact of his provisional appointment to the Surveyor-Generalship of India in 1837; but his enlightened love for the Natives was appreciated probably by few of his contemporaries. His letter to the Secretary of the Board of Education, Bombay, written in 1847, given on pages 178 to 193, is a remarkable example of his insight and foresight, especially the part of it relating to female education. He was an intimate acquaintance of Duff and Wilson, and many letters between him and the latter are given. Very few C.M.S. references occur, but in a letter to one of his children there is an interesting account on page 88 of a visit he paid in 1849 to the Agarpura Orphanage, near Calcutta, under Mrs. Wilson. The book is illustrated by several photographs and photo-zincographic facsimile illustrations.

*A Life for Africa*, by Allan C. Parsons, M.A. (Edinburgh and London: Oliphant, Anderson and Ferrier; price 3s. 6d.) The subject of this well-written and useful memoir, the Rev. Adolphus Clemens Good, Ph.D., was a missionary of the American Presbyterian Board of Foreign Missions in the Gaboon district of the French Congo State. The book abounds with illustrations of the

unreasonable attitude so often assumed by French officials against Protestant missionaries of other than French nationality. On one occasion a law of 1781 was unearthed which gave the commandant authority to examine into the character of "missionaries"—applying this term to cover Native agents—before allowing them to labour in the country! French priests in the vicinity are charged with inciting this opposition, and with making other difficulties more directly. Eventually the stations were transferred to a French Protestant Society. Mr. Good was remarkably suited, physically, mentally, and spiritually, for the work, and we heartily commend the reading of his life to the members of missionary bands.

*Memorials of R. Harold A. Schofield, M.A., M.B.* (Oxon.), by A. T. Schofield, M.D. (London: Hodder and Stoughton; price 1s. 6d.) The *Intelligencer* reviewed this work when it first appeared, and we need only say that we rejoice at the evidence which a new edition affords of its extensive distribution. The record of such a life as Harold Schofield's is missionary seed of the first quality. The scholarships, &c., which he won represented a money value of over 1400*l.*, including a Hall-Houghton Greek Testament Prize. The reading of Dr. Elmslie's (of Kashmir) Life had a considerable share, under God, in leading him out as a medical missionary. May the China Inland Mission and all other missionary societies be privileged to send out many such men as he was.

*A Great Evigency in the Work of Missions*, by the Rev. Arthur C. Pierson (London: Marshall Brothers; price 6*d.* net), is a little booklet in which the Church's apathy concerning Missions is traced to the scientific, the liberal, the secular, and the selfish spirit which are so rife. The remedy Dr. Pierson prescribes is a more complete submission to Divine authority, a truer sympathy with the plan, a more thoroughly Biblical hope as the basis of our work, and supreme dependence on God and on the means He has instituted. It is earnest and forcible, like all that Dr. Pierson writes on the subject of Missions.

*The Cross and the Spirit*, studies in the Epistle to the Galatians, by the Rev. H. C. G. Moule, D.D. (London: Seeley and Co.), cannot fail to be useful to and valued by ministers and teachers of the Word. Its chapters were prepared in the first instance as a series of lectures for delivery before a gathering of clergy at Cambridge in 1897. After a few words of experienced practical counsel by way of introduction, there is an account of the Galatians and their condition, a paraphrase of the Epistles, and, lastly, several specimens of exposition are given.

*Blessed be Egypt* (London: Marshall Brothers; price 6*d.* and 1*s.*), edited by Mr. J. W. Roome, M.S.A., gives an account of seven young men of Belfast, who went, unconnected with any home organization, to Alexandria at the beginning of 1897 to engage in missionary work among Moslems. Some information is supplied about Egypt and about the work of the American United Presbyterian Mission, the C.M.S., and the North Africa Mission. The main object of the book is to appeal for prayer for Egypt.

*A Souvenir of the late Bishop Walsham How* (London: Elliot Stock; 4*d.* net) is a poem by the Bishop "To a Mother on the Death of her Boy." It was written several years ago, but was mislaid and only recently discovered. It is well suited to comfort mourners.

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## LETTER TO THE EDITOR.

### A SUGGESTION.

SIR,—Before long we shall be arranging plans for the summer, and in many cases houses will be left empty during their owners' absence, or committed to caretakers. May I suggest to friends of the C.M.S. that there are often missionaries at home on furlough who would find the loan of a furnished house for a few weeks a great convenience? We have had the privilege of lending ours three times, twice to C.M.S. missionaries and once to workers in the home mission field; in each case with the happiest results.

A READER.

January 20th, 1899.

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## EDITORIAL NOTES.



HIS number of the *Intelligencer* contains eighty-eight pages, eight in excess of the usual number, on account of the numerous announcements and long lists of engagements and arrangements for the Centenary Commemoration. Mr. Burroughs' article on "The Spirit of the Centenary" (page 164) must not be passed over by any who are looking forward to the responsible privilege of taking part in the deputational labours of those rapidly approaching three weeks. In particular, his few sentences as to the subject matter of the Centenary speeches should be noted and weighed.

For material for these speeches, so far as facts are concerned, no one who has become possessed of *One Hundred Years*, the shorter History of the Society, will be at a loss, whether he is called upon to address from pulpit and platform town or village audiences, or whether the more humble but more difficult and not less important duty of speaking to scholars in day or Sunday school is assigned to him.

BUT the two first volumes of the larger work, *The History of the Church Missionary Society : Its Environment, Its Men, and Its Work*, will be opportunely ready in a week or two, and their perusal, it may be said with simple truth, will put any one in a position as to knowledge of the first seventy years of the Society which no living person has occupied until this patient and exhaustive research was made by our colleague, Mr. Stock. With the help of the Author's Preface we have tried in an article in this number to give some conception of the nature and scope of the work. But our feeling is that neither Author's Preface, nor Table of Contents, nor whole chapters reproduced as samples, all which our readers have had from time to time in our pages, can convey an adequate sense of the fascination of this work to such as share the Author's sustained consciousness that "the works of the Lord are great," and therefore deserve to be "sought out of all them that have pleasure therein." It is the cumulative effect on mind and heart and spirit of a survey which embraces the world, and is focussed on an agency which exists for the world's "Evangelization," which constitutes its peculiar attraction. We are deeply thankful that the hope expressed many months ago is to be realized, and that these two volumes will be given to our friends before the Centenary. Without them we could not any of us have understood as we now can why and how the Commemoration should be observed.

THIS month of March is the last of the financial year. The charge of insincerity has been made against the Committee for inviting prayer rather than soliciting gifts of money in view of the Society's financial position. Our hypocrisy has been scathingly commented upon by *Truth* in terms of doubtless unaffected indignation. But we ask ourselves what would our feelings be if we could not renew the appeal. The Lord's sufficiency is in very deed our hope and confidence, and the knowledge that day by day the prayer is ascending for the supply of all the needs of this service for our King is an inexpressible comfort. It is not that we shrink from appealing directly to the Lord's people as though we doubted either the validity of the claim or their readiness to respond. There is good authority for charging them that are rich in this world that they be ready to distribute. But our words go to many who, though ever ready to distribute, are in no sense rich in this world—these we dare not charge; while as to those who are "rich" but not "ready," the charging will be more appropriately done by the "Timothys" who are set over them, who have some knowledge both of their means and their minds.

We conclude, therefore, that our own more suitable province at this time to call for prayer. How much importance attaches to the subject our next month endeavoured to indicate. Will those of our readers who have yet been fellow-helpers in prayer join with the rest in asking definitely if the year's expenditure may be met by the year's ordinary income? An increase is perceptible in the receipts as compared with last year, and this is surely token for good, from which we may take encouragement to ask for more—more than enough, but just enough, if it pleases God.

SEVERAL of the Diocesan Magazines that have come under our eyes have notices of considerable length of the Society's approaching Centenary. And it gives us much and grateful pleasure to quote the following words in recent Charge of the Bishop of Salisbury:—

"I have mentioned wise and generous support of Foreign Missions. I am thankful to be able to ask you to make the approaching Centenary of the Church Missionary Society in April next an opportunity for considering your own and I am convinced that this particular Society is evidently growing in love of order and breadth of sympathy with other Churchmen, and at the same time not declining in the main elements of a truly Evangelical spirit, which may be described as a deep sense of personal devotion and gratitude to our Lord, whether in worship or work. All who know anything of the working of the C.M.S. must love the prayer spirit in which its operations are begun and continued, the warmth of brotherly affection which exists among its members, and the readiness of its agents to go where they are needed and to undertake the work to which they are called. If you do not take part in its Centenary, you should preach and hear sermons during that month on missionary subjects, and provoke one another by your words for the work in its breadth and fulness."

On one point, however, we are persuaded that his lordship is mistaken. We think he will acknowledge after reading—as we have little doubt he will read—the History, when it appears. The C.M.S. is not "growing in love of order and breadth of sympathy." It would be well-nigh impossible, we think, to excel in these particulars Josiah Pratt; and Henry Venn, Wright and Wigram have passed down the same traditions. The Society's character, however, is now coming to be better known, that is the element of growth, and we are thankful for it.

OUR opening article by the Honorary Clerical Secretary on the Society's Attitude towards the Religious Controversies of the Day is an opportune one. It is a reassertion of an old principle by which the Committee have been guided consistently through times as critical as those which beset the Church to-day. It is not an attitude of neutrality. Where the members of the Committee, probably without exception, have their sympathies fixed on one side, the attitude must inevitably and unmistakably be friendly to that side. But the expression of that sympathy by overt acts is not work which the Committee consider would become them as a Committee, however suitable individual members on their own responsibility may perform such acts.

BUT while the C.M.S. refrains from taking part in home controversies, often happens that those who engage in these controversies do not refrain from attacking the C.M.S. For example, Dean Luckock's book on *Ritual Crisis* has the following statement: "A few days ago an incumbent told me that he had received from his brother an account of the baptism of his child by a Bishop of the Church Missionary Society. The loyalty of the Bishop to the Prayer-book may be gathered from the distressing fact that the father expressed his satisfaction that he 'had left out of the service everything which spoke of Regeneration.'" Now, the effect of such a statement



ment on a receptive reader is to discredit in some degree the C.M.S., which is supposed to have—though of course it has not—some measure of control over and consequent responsibility for “a Bishop of the Church Missionary Society”; and in a still greater degree to discredit the whole body of missionary Bishops whose names appear on the C.M.S. list in the published Report. A slur from a dignitary of the Church on such a body of men strikes us as being as ungenerous as it is unexpected. In the same pamphlet the Dean made statements reflecting on the Bishop of Worcester, and his statements met with a repudiation which was both prompt and severe. Unhappily, in the case of a missionary Bishop it is not possible for a repudiation to appear until long after the statement has effected its evil purpose and been forgotten. Meantime the slur cast upon the Church’s missionary Bishops by the Dean is in circulation, and is, from the nature of the circumstances, incapable of being removed. One would have hoped that before publishing a statement of this kind the Dean would, if not from the motive of Christian charity—or even common courtesy—then from a sense of what is due to the honour of his Church, have first verified his facts by correspondence with the Bishop in question. On the contrary, within a few days of hearing this story at second hand, and not remembering precisely what he has heard, he commits it to the printed page and scatters it broadcast over the land. Such, alas! is the impatience and such the heedlessness of the modern religious controversialist.

AND we cannot pretend that this recklessness of statement is found only among those who, on the questions now prominent, we should speak of as the “other side.” A flagrant instance of the blind and rash and even wicked excesses to which men will resort at a time of controversial excitement like the present has been brought under our notice. Someone has had printed a number of copies in fac-simile of one of the handbills issued by the C.M.S. Younger Clergy Union for London, announcing their meeting of February 7th, and together with it has circulated a paper purporting to be published by the C.M.S. We will not commit the offence of reproducing or even quoting from this paper, which is as lacking in good taste as it is in candour and straightforwardness.

But as the minds of some of our friends have been disturbed on the subject, and that chiefly by an “open letter” written by a London clergyman to one of the Bishops which got into some of the papers, it is due to all concerned that we should state the following simple facts regarding the meeting in question:—1. It was arranged—long before the present crisis was in view—and carried out by the Committee of the Younger Clergy Union, the C.M.S. Committee having no cognizance of it whatever until it had become a thing of the past. 2. Its object was to stir up the clergy as a body, and with the view to effecting this all the clergy whose names appear in the calendars of the Metropolitan dioceses were invited. 3. The meeting was not a “conference” at all, as it was alleged to be in the letter alluded to. There was no “taking counsel with notorious Romanizers” nor with anybody else. It was purely a missionary meeting, and the speakers were selected beforehand.

Now we do not, of course, say that a knowledge of the above facts will necessarily commend to every one’s judgment the arrangements by the Y.C.U. Committee, or the terms in which they were announced. There is room for difference of opinion both on the general policy of holding such a meeting and on some of the special features in the plans. The Y.C.U. Committee, while they are not a body of inexperienced and youthful clergymen, make no claim to infallibility; on the contrary some of them frankly

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acknowledge that their announcements were not free from mistakes. But there can surely be no question that it cannot be right to circulate statements and insinuations without taking the trouble to ascertain by a visit or a letter to Salisbury Square whether the statements are not inaccurate and the insinuations groundless.

BUT we have said enough regarding these mischievous and mischief-making fruits of a wayward and unsanctified zeal. The meeting itself happily was not marred or in any way affected by them, and the *English Churchman*, which gave a good report of it, described the speeches as "unexceptionable in tone." That indeed is but faint praise; we should describe them as of a tone and quality which we have never heard excelled on any C.M.S. platform. The Archbishop of Canterbury spoke with his usual vigour and directness, addressing himself to the objections which some earnest Churchmen continue to entertain. "People said, 'There is enough to do at home; why go abroad?'" If they ask such a question as that, they should understand that it was by going abroad that the Church at home, if it did not gain in quantity, certainly gained in quality. The spiritual life of the Church at home largely depended upon the spiritual work the Church was doing elsewhere. They could not really do as much for their own people in any other way as by making them care about spreading the Gospel to all the nations of the earth." The Bishop of Newcastle delivered a most able and thoughtful address with great fervour. One of his points was that in every single instance in which the Church or any branch of it had set about to engage in missionary work the community among whom the Church or that particular branch of it was located was at the time not fully evangelized. The Bishop of Stepney's speech teemed with practical suggestions. He was evidently deeply moved, and we understand that in his sermon at St. Paul's Cathedral on the following Sunday, on England's Colonial Responsibilities, he probed the consciences of his hearers on this subject, and applied Rudyard Kipling's "White Man's Burden" very aptly to enforce his plea. The closing speech was by the Rev. F. J. Chavasse, of Wycliffe Hall, Oxford. His words were full of spiritual power. He was the only speaker who made any reference to the present crisis in the Church, and what he said, qualified as it was by the words we have ventured to emphasize, was as wise as it was opportune. "The Church of England," he said, "is passing through troubled waters, but we believe that with God's grace she will weather the storm as she has weathered others quite as fierce in days that are gone. I think that the growing interest in missionary work may play a twofold part in our present trouble. It may help to weld together men of different views, and so long as we have men of different minds and different characters and different histories we shall have difference of view. I say, therefore, that Foreign Missions may, and I hope will, bind together all the members of a *law-abiding and law-loving* section of the English Church, who though they differ in views are yet at one in their love for the great historic Church of which they are members, and at one in the steadfastness of their allegiance to their Divine Head, the Lord Jesus Christ."

THE House of Laymen for the Province of Canterbury, on the motion of Sir John Kennaway, passed on February 10th the following Resolution relating to Khartoum:—

"That this House, while welcoming the noble effort now making to elevate and instruct the people of the Soudan and Upper Egypt through the means of the Gordon College at Khartoum, is nevertheless of opinion that no effort to perpetuate the memory of General Gordon can be considered adequate which does

not include the direct proclamation of the Gospel of Jesus Christ to all the races inhabiting the Upper Basin of the Nile, which has recently been brought under the control of England. They would express their earnest hope that at the earliest moment consistent with public safety the Government of the Soudan will remove the restrictions at present existing upon the entrance of missionaries to Khartoum."

Sir Richard Temple in seconding the Motion expressed the hope that the House would use its moral influence with the Government in inducing them to withdraw the restriction on missionary work in the Soudan.

We should also mention that we have received from the Rev. Hector McNeile, Vicar of Bradbury, Stockport, the copy of the following memorial which he has prepared and which he is offering for signature in his Sunday-schools :—

"To the MOST NOBLE THE MARQUIS OF SALISBURY, K.G., Her Majesty's Prime Minister and Secretary of State for Foreign Affairs.

"We, the undersigned teachers and scholars of Church of England Sunday-schools, beg most respectfully to represent to your Lordship :—

- "1. That we have heard to our deep regret that the Church Missionary Society has been obliged to defer its intention of commencing Mission work in Khartoum in consequence of the intervention of Lord Kitchener and Lord Cromer, who have forbidden the entrance of missionaries into that city or into Omdurman.
- "2. That we have in mind the similar disastrous policy long pursued in British India, and rejoice to know that Governors-General and other high officers of state have entirely receded from that policy, and now cordially welcome our missionaries, recognizing the value of their work, even from a political point of view.
- "3. That we still more strongly feel that any attempt to hinder the work which our Lord Jesus Christ has commanded His people to carry on, is dishonouring to Him and unfaithful to our Christian profession.
- "4. That we blush to think how Khartoum and Thibet must now be coupled together as being almost the only places in the world where Christian missionaries are forbidden to enter.

And we therefore humbly pray your Lordship to take immediate steps for the removal of all opposition on the part of British authorities to the evangelization of the Soudanese, either in Khartoum or elsewhere."

On the Feast of the Epiphany collections were made in all Roman Catholic churches by order of the Pope on behalf of Missions in Africa, and Cardinal Vaughan issued a pastoral on the subject of "Our Duty towards Africa." The Cardinal dwelt upon the re-conquest of the Soudan and the hopes inspired thereby for opening up work among the tribes of the Nile Valley. In particular he referred to the Shilluks of the White Nile, whose capital is Fashoda, "who occupy a strip of territory ten miles in width for 200 miles of the left bank," having "the appearance of a continuous village from the closeness with which the groups of huts are planted, separated from each other only by intervals of from 300 to 1000 paces. No known part of Africa has so dense a population." Men and means are asked for on the Pope's behalf. We hope there is not in store for our future work in those regions—if we are led thither in God's providence—a repetition of the unhappy frictions which hampered our workers in Uganda.

THE Roman Catholic Church is credited with aiming at sending up the Nile a Mission manned by Copts who are under Roman obedience. It is somewhat entertaining to read the remarks of the *Tablet*, the leading Roman Catholic organ in this country, on the efforts being made by the Bishop of Salisbury to obtain pecuniary help for the Copts inhabiting the Soudan to be used towards the restoration of their schools at Wady Halfa,

Berber, Dongola, and Khartoum, as well as on the proposed Anglican bishopric in Egypt. This fraternization with the "schismatic Copts, who adhere to the very ancient Jacobite or Monophysite heresy," strikes the *Tablet* as a highly reprehensible proceeding, and the article concludes sarcastically, "The proposed Anglican Bishop appears to be intended to act as a sort of Suffragan to the Coptic Patriarch, with whom he is to be 'in close touch.' The whole proceedings [at the meeting of the Association for the Furtherance of Christianity in Egypt, which we referred to last month] displayed a large-minded indifference to dogma as a hindrance to ecclesiastical fusion." We do not know enough of the aims and plans of the Churchmen who are moving—concertedly, as it appears—in these directions, to judge whether or no the strictures of the *Tablet* have any justification. Bishop Tucker, however, who has a marvellous facility for appreciating the value of the earliest intimations of new movements which reach him in the heart of Africa, sends a message that he will have something to say about the occupation of the Soudan in the near future. Egypt is included in Bishop Blyth's jurisdiction, as also are "the regions about the Red Sea"; but Egypt, we find, was described, at the time when the Bishopric was formed, as extending five hundred miles up the Nile. There will clearly be an ecclesiastical boundaries problem, as well as a political one to be solved in that region. Meantime, if Bishop Blyth retires from Egypt in favour of a new bishop to be appointed, it is reasonable to expect that the Society's claims, grounded on its existing and prospective work in the country, will be considered in determining the type of man to be selected for the post.

THE question of diocesan boundaries as it will affect the work of the Roman Catholics has, we dare say, been settled in advance. The English Roman Catholic Bishop in Uganda, Bishop Hanlon, who as Bishop in *partibus infidelium* signs himself Bishop of Teos, taking his title from the insignificant port of that name in the *Ægean*, holds the office of "Vicar Apostolic of the Upper Nile." We notice that in an appendix to his report of the year's work in Uganda, written in September, which appears in *Illustrated Catholic Missions*, it is stated that there were 578 adults and 225 infants baptized (presumably during the year), and that there are 16,766 catechumens. The number of priests in the Mission is given as eleven, schools three, and dispensaries three. In the course of his report the Bishop displays a most astounding ignorance of the teaching of the C.M.S. missionaries and of Protestantism in general, and the editor of *Illustrated Catholic Missions* allows the statement to appear without a word of correction. The Bishop was in a village on the borders of Busoga, and was impressed by hearing in rapid succession as the sun set below the horizon first his own Mohammedan camp followers repeating aloud their prayers "to Ghoda (*sic*) and his prophet Mohammed," then his native Christian companions "beat the Angelus on their drum and all knelt down to recite aloud the Angelus, which was followed by evening prayers, all in their own language," and lastly, "the chief's people, who are Protestants," were heard "saying their evensong in the inner enclosure." The Bishop comments as follows:—

"Each little company at their prayers may have had a different conception of God, His divine attributes, and His dealings with mankind; with the Mohammedans, Christ our Lord was ignored; with the Protestants, He may be considered merely as a good man; the Catholics worshipped Him as our Divine Redeemer. Still there was at least one grand acknowledgment of God's supreme dominion by a distinct act of worship, and this by the wayside in a too long unknown wilderness, which, until our own days, was buried in Heathenism."

Is it possible, we ask ourselves, that there are intelligent English Roman Catholics who suppose that Protestants regard our Lord as "merely a good

man," or must we infer that the supporters of Roman Catholic Missions in the United Kingdom belong only to the quite uneducated classes among whom even such a statement might pass muster? The very slender measure of their support lends some colour to such an inference. According to the December issue of the same publication, the grand total of the alms collected by the Lyons Society for the Propagation of the Faith during the seventy years between 1822 and 1891 amounted to close upon 10,734,000*l.*, of which France contributed nearly 7,000,000*l.*, the United Kingdom 353,236*l.*, and the whole of North America (both United States and Canada) only 311,320*l.* An average of less than 10,000*l.* a year from America and the United Kingdom combined. Very truly does the *I.C.M.* say, "Our missionaries may justly be said to depend mainly for their daily bread, and for the support of their missionary works, upon Catholic France."

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THE indefatigable British and Foreign Bible Society, not content with giving the whole Bible to the people of Uganda in their own language, is proposing to print one of the Gospels in Braille type for the use of the blind in that country. We learn from the *Monthly Reporter*, which in its enlarged form deserves more than ever an extensive circulation, that tentative copies of the Sermon on the Mount have already been made in this type, and are being sent to Uganda for corrections and suggestions.

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WE mentioned last month the famine on the East Coast of Africa in the neighbourhood of Frere Town. We regret to learn that the area is more extended than we then supposed, and that the district of Usagara far to the south is also affected. Mr. and Mrs. Deekes, on their return from furlough, had with their caravan some painful experiences between the coast and Mamboia.

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THE Committee have sanctioned the putting forth of an appeal for funds towards the erection of a permanent hospital at Onitsha on the Niger. It is anticipated that the friends who hold the funds raised for a Dobinson Memorial Dispensary at Onitsha will probably see their way to using that fund in erecting a wing of the hospital, and the Committee propose that the new wing for which funds are now requested should be made a Memorial to Bishop and Mrs. Hill.

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ANOTHER appeal for the Niger has received the Committee's sanction. It is a universal custom in the Ibo Country to abandon twin children owing to a superstitious conviction that such children are under a curse and cannot live. As a means towards breaking down this superstition by rearing some of the children thus abandoned, the missionaries desire tentatively to open a crèche at Onitsha. It is rather of the nature of a philanthropic than a direct missionary effort, but our readers well know that true Christianity and true charity are indissolubly linked together. Yet it is desirable as far as possible that the funds given for making known the Gospel should be devoted solely to that object, hence this appeal for special contributions.

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AMONG the orange-groves of Jaffa in Palestine, in the little cemetery at the foot of the slope which looks towards the sunrising over the hills of Judea, lie the remains of one of the many Christian women who have devoted their lives to the mighty task of winning Moslems to Christ. In the autumn of 1878 Miss Bessie Mangan, a Mildmay Deaconess, opened on her own responsibility a Medical Mission at Jaffa, and in November, 1885, committed with her dying breath the work and its liabilities to Miss Newton,

another of the Deaconesses. The next year, on October 19th, a new hospital, built with money given and collected by Miss Mangan, Miss Newton, and others, was entered. And this hospital, Miss Newton now intimates to the Committee of the C.M.S., it is her purpose to bequeath to the Society, together with an endowment of 10,000*l.* for the support of the work. The Committee have, of course, cordially thanked Miss Newton, and have instructed their Solicitors to prepare the necessary deeds.

"It must take years to convert a Mohammedan," such, a lady missionary informs us, is the verdict she often hears pronounced by even Christian people; and she proceeds to express a fear that this "limiting of the Holy One of Israel" by many of His own people may be a cause why so few conversions occur. She asks that we should give the subject special emphasis as a topic for prayer in our magazines. Another lady missionary, Miss M. R. S. Bird, has been corresponding with the missionaries of the Society who, like herself, are engaged in work amongst Mohammedans, proposing that they should unite together, and invite others to join with them, in fervent prayer for the followers of Islam wherever they are found, that they may be enlightened by the Holy Spirit and bowed down at the foot of the Saviour's Cross. One hundred and thirty-one have replied, very heartily assenting to the suggestion. Many of our readers, we are sure, will be glad to swell the volume of intercessory prayer on behalf of those whose training and environment render them so specially difficult of heart-access by the Gospel message.

Miss Bird was taken leave of by the Committee on February 14th, and set forth a few days later on her solitary journey to Persia. The Committee instructed her, in accordance with the recommendations of the Missionary Conference, to proceed to Kirman, which is occupied by the Rev. and Mrs. A. R. Blackett.

THE Secretary of State for India has offered the vacant bishopric of Lahore to the Rev. G. A. Lefroy, head of the Cambridge Delhi Mission, affiliated to the S.P.G., and the see of Madras to the Rev. H. Whitehead, head of the Oxford Mission to Calcutta, also affiliated to the S.P.G. These gentlemen, it is announced, have both accepted the respective appointments.

THE death of Mrs. Ripley, of Earlham Hall, removes a well-known and much-loved worker from the Church on earth to the Church in Paradise. Not Norfolk only but C.M.S. friends all over the world recall with grateful recollections the happy days spent in that historic and hospitable home, where Canon Ripley and his devoted wife have been for many years the centre of so much missionary interest, and the moving spirits in so much good work. To our honoured friend in his sore bereavement we respectfully offer the sympathy of a common sorrow, and a joyful hope.

WE learn from the *Times* "Obituary" that the Rev. William Colenso, who went out to New Zealand under the C.M.S. as a Mission printer, and laboured in connexion with the Society until 1852, has just died. Mr. Colenso was a remarkable man. He was a native of Penzance, and was a first cousin of the late Bishop Colenso of Natal. He printed from the Mission press the first book published in New Zealand, viz. the Epistles to the Ephesians and Philippians in the Maori language. Subsequently he devoted himself to evangelistic work, and he traversed on foot nearly the whole of the North Island. He was admitted to Deacon's Orders in 1844. As a man of science he obtained a wide reputation after his connexion with the Society was closed, and the *Times* states that there was no

greater authority than he on Maori antiquities and myths, or on the natural history of New Zealand. He was a Fellow of the Royal Society and of the Linnæan Society, and for many years he represented the town of Napier in the first General Assembly.

A SERIES of three lectures on "Prophecy," intended specially for young and recently ordained clergymen, but open to other clergymen also, is being given monthly at the C.M. College, Islington, by Prebendary Wace. The dates are January 26th, February 23rd, and March 23rd (3.15 p.m.). On the first of these days Bishop Barry also spoke on "Christian Faith and Christian Evidence"; on February 23rd the Master of Trinity College, Cambridge, speaks on "John Wesley"; and on March 23rd (4 p.m.) Mr. Eugene Stock will speak on "Some Aspects of Church Progress in the past Fifty Years."

OFFERS of service as missionaries of the Society have been accepted from Mr. George Wilkinson, M.A. Camb., M.B., B.C., Lond.; Miss Sophie Rose Tanner, of Didmarton, Wilts.; and Miss Harriett Edith Payne, of Bury St. Edmunds. Miss Tanner has been trained at the Olives and Miss Payne at the Willows.

ONE of the Centenary Sub-Committees has undertaken the work of securing hospitality for clergymen, lay delegates, and missionaries (men and women) on furlough. Will our London and suburban friends who are willing to assist by offering hospitality kindly send in their offers, with particulars, without delay to the Lay Secretary, at the Church Missionary House?

WE are happy to announce that the Bishop of Worcester has consented to preach the Society's Annual Sermon on May 1st next.

THE *Church Missionary Hymn-book*, of which we have given notice more than once, has now been published. It contains 242 hymns arranged in subjects as explained under Centenary Notes last month (page 141). Much of the preliminary work of selection was done by the Misses Dyke, of Long Ashton, Bath, and since the Committee took it in hand it owes more than can be well expressed to the late Miss Sarah Geraldina Stock. It was, indeed, her last literary work, and she was engaged upon it when her summons to a higher service reached her. The Rev. H. E. Fox and the Rev. W. J. L. Sheppard, to both of whom the book owes much in its later stages, and who both contribute hymns, have written respectively the general and the technical portions of the Preface. Particulars as to editions and prices will be found below (see page 248).

WE have received several letters on the subject of our Lord's Second Advent, called forth by the opening article of "An Old Disciple" in the *Intelligencer* for December. We hope to publish them in due course, as we fully recognize the importance, from its bearing on missionary work, of a devout study of the subject. But the demands on our space just at this time are exceptionally great.

WE are asked to state that the Annual Meeting of the Zenana Bible and Medical Mission will be held at Queen's Hall, Langham Place, on March 28th, at 3 p.m. Lord Kinnaid will preside, and the speakers will include Sir A. Mackenzie, K.C.S.I., and the Right Rev. W. G. Peel, the Bishop-Designate of Mombasa.

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



THE Bishop of Newcastle, in his paper read at the last Church Congress, stated that in one diocese, a fair specimen of all, it had been found that the total contributions for Foreign Church Missions realized just over 2*d.* per head of the population. This has suggested the study of the contribution lists of the C.M.S. and the S.P.G.; there are, of course, many other Missionary Societies, but the combined incomes of these is comparatively small, and even if included in the calculation would not appreciably affect the result. It does not therefore look very much as though the Church was keeping her watch when we find that in no diocese do the contributions per head of the population amount to as much as 6*d.*; that in only three do they come to over 5*d.*; in one to between 4*d.* and 5*d.*; in four to between 3*d.* and 4*d.*; in eight to between 2*d.* and 3*d.*; in twelve to between 1*d.* and 2*d.*, and in no less than five to under 1*d.* These five are Manchester, Bangor, Wakefield, St. David's, and Llandaff. Of course in the North and in Wales, Nonconformity prevails to a larger extent than in the South; at the same time 2½*d.* ought not to be the highest diocesan contribution per head of the population from the Northern Province. Possibly attention is now being paid to the pronouncements of the Lambeth Conference, and a different story may have to be told next year. The dioceses of Bristol and of Gloucester are not included in the above calculation, since Crockford does not give their populations.

An article by the Rev. P. B. de Lcm, C.M.S. Association Secretary, dealing with the Centenary, appeared in the York diocesan magazine for January. It is trusted that the suggestion that definite work among the children should be undertaken in each C.M.S. parish will not be lost sight of in the midst of a number of other valuable hints.

It is the custom in many Welsh parishes to have annual competitive meetings in connexion with the Sunday-schools, and it has already been arranged in some places to take Foreign Missions as the subject of these meetings in this the Centenary Year of the C.M.S. Prizes are offered for recitations of missionary hymns, for essays in Welsh and English, for the singing of missionary hymns, both as solos and in parts, and also for works of art, such as carving, fret-work, &c., which will prove useful for sales. The Rev. W. M. Roberts states that the preparation for these competitions involves careful study during a period of at least three months.

The Nottingham Junior Association, which was formed in May, 1897, and is worked by a Committee of ladies, held its annual meeting in January last. At present it includes only children of the upper classes, and nearly 200 of them came together. It had been suggested to them that they should endeavour during the holidays to make some birthday present for our Lord in the form of a gift of work or money for some portion of the mission-field. Altogether 132 children brought presents up to the platform, some of them being armed with more than one, and, in addition, every child gave a penny towards defraying the cost of the carriage. It was a pretty sight as the young people marched up by districts, each wearing his or her colour, and it must have been touching to hear the remark of one boy, the son of a missionary, the next morning, "The Lord Jesus has got all His presents now, hasn't He? Won't He be glad?"

A contemporary has suggested that the following two hints should be



added to those which were given in the November *Intelligencer* under the title, "How *not* to organize a missionary meeting":—

1. Let the chairman begin by speaking as long as he possibly can, and taking their words out of the mouths of the subsequent speakers.

2. By all means let the speakers waste as much time as possible at the conclusion in proposing and seconding votes of thanks to each other and to people in general.

Happily there is reason to believe that this last custom is rapidly dying out.

C. D. S.

#### CHURCH MISSIONARY HOUSE.

THE annual New Year's prayer-meeting for Hon. District Secretaries of the Ladies' C.M. Union for London was held on January 5th, when Miss G. A. Gollock gave an address. On January 19th the Rev. D. Marshall Lang gave the Union an account of Mission work in Japan; and on February 16th, the work of the Uganda Mission was described by the Rev. H. R. Sugden, who has recently returned from that country.

Following up the "Organization of Laymen's Work for the C.M.S.," discussed at the January Lay Workers' Union for London meeting, on February 13th, the subject of "Business Men and the C.M.S." was dealt with. The report of a sub-committee appointed for the purpose of considering the subject was discussed, and addresses given by Mr. J. Stuart Holden of Corpus Christi College, Cambridge, Mr. H. H. Rendall, of Dibrugarh, Assam, Mr. Bennertz, and Mr. T. G. Nevill.

An interesting gathering was held at the C.M. House on February 10th, in the form of a Social Evening for young ladies in houses of business—166 acceptances were received, representing twelve houses. Mr. J. B. Snell graphically and interestingly explained the lantern views on British Columbia; and the Rev. A. H. Wright gave a most interesting and useful account of his work amongst the Gonds in India. The Rev. W. E. Burroughs took the chair, and gave some very helpful words. A most enjoyable and, we trust, useful evening was spent, and judging from the warmth of the thanks received, it was thoroughly appreciated by the guests.

#### YOUNGER CLERGY UNIONS.

ON February 20th, the Rev. H. E. Fox addressed the London Younger Clergy Union, showing the members how they could be of service to the C.M.S. during the Centenary Celebrations. The Rev. Prebendary Wace also spoke, taking as his subject "The Central point of the Christian message, as illustrated in the Acts of the Apostles."

A meeting of the Bradford Y.C.U. was held at the Church Institute on January 13th, the Rev. C. Owen French in the chair. The Rev. T. Sherwood Jones read a paper on the "Evidential Aspect of Foreign Missions," in which from the results of Foreign Missions he established the claims of Christianity to (1) the Universality of the Gospel, (2) its superiority over all other religions, (3) its regenerating force, and (4) the Divinity of Christ, its founder.

The Newcastle and District Y.C.U. met at the Church Missionary House, Ridley Place, on January 16th. "The present opportunity of dealing with the Jews" was the subject of a paper read by the Rev. Dr. Wall, in which he gave a clear and remarkable statement of the present circumstances of the Jewish world, politically, socially, and religiously, and showed how the changes of the last twenty-five years in these respects afforded an unequalled opportunity for work amongst them. Arrangements for the forthcoming Centenary were also discussed.

At St. Stephen's Vicarage, Nottingham, on February 3rd, the Rev. H. A. Raynes addressed the members of the Nottingham Y.C.U. Taking as his subject, "The

Spiritual Expansion of England," Mr. Raynes pointed out that the way by which England had extended her Empire and influence could not be explained but by recognizing the providence of God, who had said to the nations blessed with a reformed and primitive Christianity, "Go and preach." The Rev. A. B. Good followed with a Bible-reading on the great command, "Go and preach." The Rev. C. D. Gordon presided.

#### WOMEN'S WORK.

ON Monday, February 13th, an interesting little gathering was held in the Church Missionary House, the second of its kind, when women workers centrally connected with ten Foreign Missionary Societies met for prayer and intercourse. Mrs. Henry Wright occupied the chair. Each lady present mentioned special requests for prayer, and it was noticeable how many requests were directed to the necessity of a deepened sense of responsibility on the part of home women workers. It was to all a time of personal enjoyment as well as profit, and proved once more the unity of the Church of Christ in its great purpose to Evangelize the World.

Miss Etches visited the Diocese of Liverpool from February 1st to 10th. At Ormskirk a new branch of the Ladies' C.M. Union was formed. Present members were stimulated, and new ones added at a drawing-room meeting of a Toxteth branch of the Union. A very helpful L.U. prayer-meeting was held at Fairfield, and addresses given in three girls' schools, two of these being at the request of the principals. The third, which had not previously been visited by Miss Etches, will gladly receive the Terminal letters, and is about to form a Missionary Association to be managed by some of the "old girls" and present pupils. Three gatherings at Waterloo and a mothers' meeting in Liverpool completed the tour, all the addresses given being most hopeful. W. J. L.

Miss Etches addressed a gathering of the girls of the St. Priscilla Band (St. James', Plumstead) on January 12th. A drawing-room meeting of lady collectors was held at Holy Trinity, Lee, on January 25th, and a general Missionary meeting in the same parish on February 13th. It is hoped that a branch of the Gleaners' Union will be shortly formed there.

#### LOCAL ASSOCIATIONS AND UNIONS.

THE Leeds Auxiliary has successfully celebrated another anniversary. Thirty-one parishes took part in the proceedings. The special features of the Anniversary were the service in the Parish Church, and the public meeting in the Town Hall. For the service, the Vicar of Leeds, the Rev. Dr. Gibson, has for many years granted the use of the Parish Church. This year the preacher was the Bishop of Ripon, and a large congregation assembled on January 31st to hear him. In the evening the Victoria Hall was crowded in every part, a noteworthy fact being that nearly one-half of the large audience were men. The Lord Mayor (Alderman Walter Harding) presided, and opened the meeting with a forcible address. The Rev. H. S. Mercer followed, and Mrs. Isabella Bishop, the Rev. W. Banister, of South China, and Mr. A. G. Fraser, Travelling Secretary of the S.V.M.U., also spoke.

The Bishop of Liverpool presided over a crowded gathering at the Church Institute, Mossley Hill, Liverpool, on January 28th, when the Archbishop of Canterbury delivered a forcible address. He said he understood that the meeting was specially connected with the Church Missionary Society, and he was very glad to have an opportunity of addressing it. He had been a member of that Society ever since he was twelve years old, and he had watched all it had done with the deepest interest, an interest which grew year after year, as it seemed more and more clear that it was their Heavenly Father's intention to use the Church of England for the especial purpose of carrying the Gospel to a larger portion of the surface of

the globe than it had been laid upon any other Church to do. It so happened in the providence of God that the English nation had more communication with all the different races of mankind than any other nation that now exists. The English Empire was the largest the world had ever seen; there had been empires in the course of time extending over very large tracts of country, empires of which they read in classical writings, but there was nothing in ancient times that could be put by the side of the Empire of the Queen of England at this moment. So, too, it was when they compared it with any modern empire. There had been attempts to establish a great empire in Europe. They knew how the great Napoleon endeavoured to do something of the kind, and to make all Europe subservient to his domination, and they knew how his endeavour was broken down. There had been no attempts since much like that one, but before Napoleon's time similar attempts were made, especially by the French people. There was nothing however, which had had the same success as the work which had been entrusted to this country. And this country had had the advantage of obtaining conspicuous testimony to the justice with which it administered for all alike the laws which it carried into all foreign parts. There was no question as to the justice of the English people, and with justice our people had carried liberty too. So it was that no other nation had the same opportunity of preaching the Gospel that we had, and the Church Missionary Society was making use of its opportunities. It was not the only society that made use of its opportunities, but it was one which began its work 100 years ago, and had steadily pursued its aim from that time down to the present, and had done a very large part of the work that had been done. There still remained, as it seemed to him, a higher and nobler work to be done here at home, because he did not think that the Church of England had as yet recognized the imperative character of the duty laid upon her or the immense advantage she had in comparison with other Churches of answering to the call upon her. There was one thing which stood in their way more than anything else that could be named. The great hindrance to their preaching the Gospel all over the world was the irreligious lives of so large a number of our people who were carrying commerce to other nations. There could not be any question about it that the Gospel would be preached at a wonderfully accelerated rate if only Englishmen who went abroad would remember their Christianity and their Saviour wherever they went. Look at the constant taunt of the Mohammedans wherever they were encountered. They said, "Yes, you Englishmen preach the Gospel, but we preach the Koran. What is the result of our contact with you? It is the introduction of intoxicating liquor everywhere, which is ruining the bodies and souls of so many who trade with you." Was not that a terrible hindrance to the work of the missionaries? He would, if he could, stir the English people to the very depths of their hearts about this matter, because England could do so much more if she set her heart upon it; and she had strength and power and opportunities such as no other nation possessed. If only the English people would think of what it was that the Lord had called upon them to do, England would be the foremost evangelizer among the nations, and do more to "accomplish the number of the Lord's elect" than any other agency that he could see. This it seemed to him to be the aim that stirred the Church of England everywhere. The Missionary's work was altogether put in a wrong light when it was represented as something which needed to be mentioned only once a year. It was a thing that ought to be an integral part of the ordinary teaching of the ordinary clergy all over the land, it was a thing that should enter into a large number of sermons. They preached about the surrender of themselves to the Lord Jesus Christ, but they should go beyond that and preach this special mark of their obedience to the Lord. That was His final command—"Go and preach; go and teach all nations." That was the last and greatest command. That was what the Church ought to do, and that was what the Church Missionary Societies ought to put before the Church. It was not a work to be done alone by societies or individuals. They no doubt did their part, but the Church ought to unite in it as a whole body. And they would not rise to the occasion which had called them together unless they were prepared to teach everywhere that the preaching of the Gospel to the whole human race was a duty incumbent upon every individual Christian.

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## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, January 17th, 1899.*—An offer of service from Mr. Robert Freeman Pearce, B.A., St. John's College, Cambridge, as a Missionary of the Society was accepted. Mr. Pearce was introduced to the Committee, and addressed by the Chairman (Mr. Sydney Gedge), and having replied was commended in prayer to God by General Hutchinson.

The Committee received with regret the resignation of Miss Violet Latham, on account of family circumstances.

The Committee took leave of the Rev. E. H. Elwin, returning to the Sierra Leone Mission. The Instructions of the Committee were read by the Rev. F. Baylis, and Mr. Elwin having replied, he was addressed by the Honorary Secretary, and was commended in prayer to God by Dr. C. F. Harford-Battersby.

The Committee had interviews with the following Missionaries on their return from the Mission-field:—The Rev. H. R. Sugden and Mr. A. B. Lloyd of the Uganda Mission, the Rev. C. E. Barton of the Punjab Mission, the Rev. A. K. Finnimore of the Mauritius Mission, and the Rev. G. W. Coultas of the Mid China Mission.

Mr. Sugden spoke of the great advance in the work of Uganda from about the time of his appointment to the Mission in 1893, and discussed some of the conditions of the work that helped toward the great advance in addition to the spiritual blessings vouchsafed. Among other points he referred to the good work of the early Missionaries in preparing the way, and to the good effects of peace established in the land after very troublous times. He showed how for some few years after 1893 many Natives felt it to be to their worldly advantage to become Christians, believing that in following the Missionaries they would stand well with the Government, from whom the Missionaries were not then clearly distinguished; also believing that native chieftainships would be more likely to be given to Christians. He spoke very highly of the influence of the native Christians as teachers, including many voluntary teachers besides those paid for their services, and referred also to the value for the work's sake of the unity of the kingdom of Uganda as distinct from the isolation of separate towns, for instance in Kavirondo. He said that the present advance was not quite so rapid, but that great developments may be looked for in some fresh directions, for instance Unyoro and the Equatorial Provinces, as peace is established in them.

Mr. Lloyd gave an interesting account of the work in Toro, of which he had seen almost the beginning when he went there in 1894. There are now nineteen out-stations, twelve churches, sixty-five teachers, all supported by the Toro Church, twenty of them, however, being Waganda sent to Toro by the Uganda Native Church Council. In addition to supporting all these teachers, the Toro Church had sent a considerable subscription to the funds of the Uganda Church Council. He spoke of the keenness in missionary spirit of the Toro Christians, evidenced in many ways, among others in their earnest wish to see missionary work begun among their old enemies, the Baregga, across the Semliki. He also spoke of the custom of the Toro converts to give up the use of strong drink upon conversion; the custom arising in part, he thought, from the fact that to their minds the use of strong drink was closely connected with heathen rites. He described the Toro Christians as desirous to form a self-governing Christian body, having their own Native Church Council, rather than being under that of Uganda. As a different nationality, distinct from Uganda, remembering the old enmity from the times when Toro was a raiding-ground of the Waganda, they would prefer having their own teachers, and there seems promise of their production. Mr. Lloyd also gave a most interesting account of his journey from Toro to the mouth of the Congo, in the course of which he had noticed the thinness of the population lying between the Church Missionary Society's Mission in Toro and the Congo Mission. He was impressed with the thought of the near approach to one another of these two Missions. He had come into touch with the Pigmies in the great Aruwimi Forest, who did not, he thought, number more than 5000 or 10,000. He had also seen a number of very wild tribes who were cannibals along the course of the Aruwimi River.

Mr. Barton referred to his work, pastoral, educational, and evangelistic, during the last five years in Multan. The Mission-school was doing an important work which needed development, and ought to have a Missionary especially assigned to it. He could not speak very hopefully of the evangelistic work in the city of Multan, where they had grave difficulties to contend with. The educational work there was much more hopeful, but could not be adequately taken up because of the weakness of the missionary staff.

Mr. Finimore spoke briefly of his work during the last five years in Mauritius, where he had acted in the two-fold capacity of Missionary to the Heathen and chaplain to the Europeans, a feature of a Missionary's work peculiar to Mauritius, but one in his opinion most necessary in that field for the effectiveness of the work generally. He emphasized the difficulty caused in the prosecution of their work by the multiplicity of the languages spoken in the Island.

Mr. Coultas reviewed his thirteen years' experience in the mission-field, from Hang-chow as a centre, and was able to testify to the encouraging growth in the number of communicants in the River District. He spoke warmly of the assistance which he had received from Miss Vaughan and Miss Barnes, the result of which was evinced by the unusual number of women who were found connected with the Native Church. Mr. Coultas referred especially to the excellence of the results which had followed upon the work of the Ningpo College, and bore testimony to the wide-spread influence exercised by the European and native workers in the Hang-chow Hospital. With respect to future educational work he pointed out that the sons of the mandarins are fully engaged in the study of their religious books up to the age of fourteen, and that it behoves us to endeavour to influence the young men from that age up to thirty, they being both able and willing to render an institution in their behalf to a large extent self-supporting.

On a letter from the Home and Foreign Missionary Society of Jamaica, asking the C.M.S. to provide for the spiritual oversight of immigrants in that island from India, the Committee expressed their sympathy with that Society in their difficulties, but regretted that they could not accede to their request. They instructed, however, that copies of the letter of the Home and Foreign Missionary Society should be sent to the Society's Secretary in the North-West Provinces of India for consideration by the Corresponding Committee and the Native Church Council.

A telegram received from the Rev. J. R. Longley Hall, reporting the death, on December 22nd, 1898, of Miss Helen Attlee, an Honorary Missionary of the Society in Palestine since 1890, was reported to the Committee. They placed on record their appreciation of the devoted service of Miss Attlee, who had attained an influence quite exceptional over people of all classes among the Natives residing on the Mount of Olives, and had left behind her a very promising field for future Missionary effort. The Committee desire that an expression of their truest sympathy be communicated to Miss Attlee's bereaved father and other relatives.

The news of the death of the Rev. F. Schurr, on December 3rd, was received by the Committee with much regret. Mr. Schurr had faithfully worked as a Missionary of the Society for thirty-three years in India and Mauritius. After returning from active service he spent the remainder of his years in retirement in Germany.

A Memorandum of an interview between the Bishop of Salisbury and Group III. Committee was presented. The Committee adopted the following Resolution :—

"That while expressing their gratitude to the Bishop of Salisbury for his kindness in bringing to the notice of the Committee his view regarding the difficulties and prospects of the Palestine Mission, the Committee feel that in view of the importance and hopefulness which in their mind attach to the directly Mohammedan work of the Mission, they do not see their way to raise the question of any fundamental change in the scheme of their work in Palestine, such as, for instance, the origination of a different Society which might in the Bishop of Salisbury's opinion take over the work of the Church Missionary Society with advantage."

*Funds and Home Organization Committee, January 31st.*—An offer of service as an honorary member of the Deputation Staff from the Rev. F. C. Smith, late Missionary of the Society in Uganda and Busoga, was cordially accepted.

The Rev. G. C. Williamson, of Holy Trinity, Bordesley, was appointed Hon. Association Secretary for the Archdeaconry of Birmingham, and the Rev. J. S. Flynn, of St. Mewan's, St. Austell, Hon. Association Secretary for Truro Diocese.

*Committee of Correspondence, February 7th.*—On the recommendation of the Ladies' Candidates Committee, Miss Sophie Rose Tanner and Miss Harriett Edith Payne were accepted as Missionaries of the Society.

An offer of service from Mr. George Wilkinson, M.A. Camb., M.B., B.C., Lond., as a Missionary of the Society was accepted. Mr. Wilkinson was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and commended in prayer to God by the Rev. J. A. Faithfull.

An offer made by Miss Constance Newton to bequeath her hospital buildings at Jaffa, Palestine, together with an endowment for the Medical Mission work in connexion with the same, was accepted with cordial thanks.

The Committee also accepted the resignation of Miss Mary R. Gedge, on medical grounds, and recorded their sense of the loving Christian influence she had exercised at Mombasa. The resignation of Miss A. J. Long in consequence of the state of her health and home circumstances was also accepted. The Committee recorded their appreciation of Miss Long's services, and of her zeal and courage in returning repeatedly to the field in spite of the effects of the climate upon her health.

The Committee sanctioned appeals for Appropriated Contributions for (1) opening a *crèche* in the Niger Mission, with the purpose of attempting to break down the practice of infanticide; and (2) for opening a permanent hospital at Onitsha.

The British and Foreign Bible Society was requested to print an edition of 500 copies of St. John's Gospel in Kisoga, prepared by the Rev. F. Rowling, with the help of native workers, and with advice from the Rev. E. C. Gordon and the late Mr. G. L. Pilkington.

The Committee sanctioned the Rev. S. Coles devoting all his time during the next few years to the revision of the Singhalese Bible.

*General Committee, February 14th.*—The Patronage Committee reported that they had invited the Bishop of Worcester to preach the Annual Sermon for 1899, and that he had accepted the invitation.

The Secretaries presented a report from Miss Minna Gollock and Miss M. R. S. Bird, who had been sent as a Deputation to Canada. The members of the Deputation were welcomed by the Committee, and having been addressed by the Chairman (Mr. Henry Morris), they each responded in a few words referring to the general condition of missionary interest in Canada.

The Secretaries reported the death of Mrs. J. Mills, of Peterborough, and Mrs. Ripley, of Norwich, Honorary Members for Life, and were requested to convey to the surviving relatives an expression of the Committee's respectful sympathy.

On letters addressed to the Committee, including one from the Right Rev. Bishop of Rochester, regarding the possibility of the Society undertaking work in Siam, the Secretaries were instructed to express the Committee's deep regret to the Bishop of Rochester that there does not seem an open door before them in Siam, especially in view of the increasing demands in the Society's existing Missions.

The Secretaries reported that a largely-attended meeting of Clergy only, of the Metropolitan district, arranged entirely by the Younger Clergy Union for London, to promote the cause of Foreign Missions, had been held at the Church House on February 7th. It was resolved:—

"That the Committee, without committing themselves to all the details of the arrangements, tender their cordial thanks to the Younger Clergy Union for their earnest and successful exertions in impressing upon the Clergy of London the deep responsibility lying upon them of taking a more active part in the evangelization of the world; and they feel sure that such of the Society's friends as have, to the regret of the Committee, misapprehended the objects and character of the meeting, would, if they had been present, have joined in thanking God for the useful speeches delivered and for the high spiritual tone of the proceedings."

The Committee took leave of Miss M. R. S. Bird, returning to the Persia Mission. Instructions were read by the Rev. G. B. Durrant, and Miss Bird was addressed by the Honorary Secretary and the Chairman (Mr. Henry Morris), and commended in prayer to God by the Rev. Canon Girdlestone.

A series of letters to be sent to the Society's European Missionaries, Native Clergy, and Native Congregations, in view of the approaching Centenary were read and approved.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the hold the Centenary is taking upon the minds and hearts of friends of the Society; prayer that the commemoration may give a general and lasting impetus to the missionary cause. (Pp. 164-8, 210—225, 231.)

Thanksgiving for the Second Jubilee celebrations in Travancore. (Pp. 181-9.)

Prayer (with thanksgiving) for the work in Ceylon. (Pp. 194-9.)

Prayer for those entering once more on their missionary work in the Hinterland of Sierra Leone. (P. 200.)

Thanksgiving (with prayer) for recent converts in Ceylon (pp. 194-9), Eastern Equatorial Africa (p. 201), Persia (p. 202), China (p. 205), Japan (p. 208).

Prayer for Missionary Study Bands. (P. 225.)

Thanksgiving for answers already vouchsafed to prayer for increased funds to carry on the growing work. (Pp. 231-2.)

Prayer for new bishops in India. (P. 238.)

#### NOTES OF THE MONTH.

##### DEPARTURES.

*Sierra Leone*.—Mr. T. E. Alvarez left Liverpool for Sierra Leone on Jan. 21, 1899.—The Rev. E. H. Elwin left Liverpool for Sierra Leone on Feb. 4.

*Persia*.—Miss M. R. S. Bird left London for Yezd on Feb. 15.

*India: North-West Provinces*.—The Rev. R. Hack left London for Jabalpur on Feb. 4.

*Punjab and Sindh*.—The Rev. C. E. Tyndale-Biscoe left London for Kashmir on Jan. 20.—Mrs. R. Clark (for Simla) and Mrs. C. E. Tyndale-Biscoe (for Kashmir) left London on Feb. 16.

*South India*.—The Rev. J. Harrison left Marseilles for India on Jan. 12.

*Mid China*.—The Misses A. Maddison and A. Hunt left London for China on Feb. 13.

*Japan*.—Mrs. Fuller left London for Nagasaki on Feb. 9.

##### ARRIVALS.

*Eastern Equatorial Africa*.—Mr. J. Heselwood left Mombasa on Dec. 30, 1898, and arrived in London on Jan. 28, 1899.

*Ceylon*.—Miss E. S. Young left Colombo on Jan. 5, and arrived in England on Jan. 24.

##### BIRTHS.

*Punjab and Sindh*.—On Jan. 21, the wife of Dr. W. F. Adams, of a son (Cyril Francis).

*Mid China*.—On Dec. 1, 1898, at Hang-chow, the wife of the Rev. H. Barton, of a son.

*Japan*.—On Nov. 20, the wife of the Rev. G. C. Niven, of a son.

##### MARRIAGE.

*North-West Provinces*.—On Jan. 18, 1899, at St. Matthew's, Millbrook, the Rev. E. A. Hensley to Miss Annie Lloydie Hughes.

##### DEATHS.

*South India*.—On Dec. 28, 1898, at Mengnanapuram, the Rev. J. Pakianadhan.

*Mid China*.—Early in December, at Ningpo, the Rev. Dzing Ts-sing.

*Japan*.—On Dec. 31, at Akashi, near Kobe, the Rev. Y. Watanabe.

*New Zealand*.—On July 24, the Rev. Hohua Moanaroa.—On Aug. 29, the Rev. Heta Tarawhiti.

On Jan. 20, 1899, at Acton, Harriett Elizabeth, widow of the late Rev. J. Allcock, formerly of the *Ceylon Mission*.

In February, in New Zealand, the Rev. W. Colenso, formerly of the *New Zealand Mission*.

## PUBLICATION NOTICES.

**The Church Missionary Hymn Book.** This Book has now been published. It contains 242 Hymns, with Music. Cloth boards, red edges, price 3s. (2s. 3d. net; postage 3d. extra). Twelve copies will be supplied to local Secretaries, Secretaries of Gleaners' Unions, &c., for sale to their members, for 24s., if ordered direct from the C.M. House. For Centenary Choirs, a special rate will be quoted on application, and on the number of copies required being stated.

The "Words only" of the *Hymn Book* will be published separately, and will be ready for sale early in March. Prices 2d. net, in limp cloth (3d., post free), and 4d. net (5d., post free) in cloth boards and better paper. Secretaries of Local Associations, &c., will be supplied with copies at 15s. net, and 30s. net per 100 respectively, if ordered direct from the C.M. House; these prices to cover cost of postage or carriage where necessary.

**History of the Church Missionary Society.** The first two Vols. of this work will be ready for issue by the middle of March, and subscribers to the History will be supplied as rapidly as possible thereafter. The third Volume will not be ready until May, or possibly June. On and after March 1st, the three Volumes of the History can only be obtained at the published price of 18s. net. Pending the issue of the third Volume, and after Subscribers have all been supplied, the first two Volumes will be on sale at 6s. net each Volume.

**Centenary Medals.** These will be on sale early in March, as follows: *Aluminium* (White), 2d. net (3d. post free); *Bronze*, 2s. net (post free); *Silver*, 5s. net (post free). They will be supplied in quantities to Local Secretaries and other friends direct from the C.M. House, as follows:—*Aluminium*, 10s. net, per 100; *Bronze*, 20s. net, per dozen; *Silver*, 57s. 6d. net, per dozen; these prices to include carriage or postage where necessary. Single Medals must not be sold for less than the prices quoted. The Aluminium Medals can be obtained "on Sale or Return," but not the others. Leather cases for the Bronze and Silver Medals can be supplied at 1s. each extra; otherwise, these Medals will be sent in cardboard boxes only.

**One Hundred Years: being the Short History of the C.M.S.** The third edition is now in the press, with a view to providing copies for sale during the Centenary Commemoration Meetings in April.

**Streaks of Light in the Manjha Country.** This is the title of an interesting pamphlet of forty pages, well and freely illustrated, describing the Sikh people and their home, by the Rev. E. Guilford, C.M.S. missionary at Tarn Taran. It has just been published. Price 6d., post free.

**A Form of Missionary Intercession for use at Evening Prayer.** This has also just been published by the Society, price 1s. 6d. net per 100, at which price it will be supplied post free to the Clergy. It has been sanctioned for use in twenty-four of the dioceses in England, Wales, and Ireland, and is suitable for special week-night services during Advent, Eastertide, and Epiphany, or other seasons.

**Extracts from the Annual Letters of Missionaries.** The issue of these Extracts for 1898 has commenced. Part I. is ready, containing letters from Bengal, North-West Provinces, and South India Missions, price 3d., post free. Other Parts will follow as quickly as possible.

**An Ideal Gleaner.** By Miss Maude. Reprinted from the *C.M. Gleaner* for January, for the purpose of distribution. Copies supplied free of charge on application.

**Notes on the Persia and Egypt Missions,** by the Rev. C. F. Fison and Captain Paul, and **Notes on South India and Travancore Missions,** by Miss Romilly and Captain Paul. A number of copies of these Notes, prepared for use in connexion with the Rochester Missionary Exhibition last year, have been obtained for sale. Price 1½d. each (2d., post free). In the absence of small handbooks on these Missions, members of Gleaners' Unions, &c., will find the "Notes" very useful.

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All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.







# THE CHURCH MISSIONARY INTELLIGENCER.

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## A CENTENARY THOUGHT.

“One day is with the Lord as a thousand years, and a thousand years as one day.”  
2 St. Peter iii. 8.

OUR Hundred Years, O Lord, to Thee,  
Who dwellest in eternity,  
Are but one short hour flown;  
And the long story of our days  
'Mid thunders of Creation's praise  
Sounds a faint, distant tone.

Yet each hour of these Hundred Years  
A long-drawn century appears  
To Thy far-piercing sight;  
Each work for Thee of healing care,  
Of faithful witness, wrestling prayer,  
Stands clear in heavenly light.

The years seem past beyond recall,  
But in His Life who died for all  
They have but gone before;  
And conquerors in faith's noble strife  
Are wafted thus to endless life,  
And touch the eternal shore.

Come, Lord! or if Thou tarry still,  
Grant us in years to come Thy will  
With whole hearts to obey;  
And by the all-gracious Spirit's power  
O'er the dark world Thy sunlight shower,  
And end sin's deadly sway!

A. E. M.

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## A CENTENARY REVIEW—THE SUPPLY OF MEN AND MEANS.

“When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing.”—St. Luke xxii. 35.

**T**HE first Mission of the Twelve was restricted to “the lost sheep of the house of Israel.” It was a Home Mission. And the missionaries were bidden to assert the principle that “the labourer is worthy of his hire.” They were forbidden to provide for their own necessities, and were enjoined to cast themselves unreservedly on the bounty of such as should prove worthy of the honour of supporting them. It was to their

experience during this mission that our Lord referred at a later date, when He asked them, "Lacked ye anything?" And they replied, "Nothing." They had been sustained by the Lord's people, and they had had enough both to eat and to wear. Not more than enough so as to grow rich, but not less than enough so as to run into debt. "No lack," is their contented, thankful testimony.

And now a wider mission, co-extensive with the whole world, is about to be confided to them. They were to go where they would find no "worthy" ones to receive them. And our Lord before He sends them removes the prohibition as to living at their own charges—"Now he that hath a purse let him take it." Accordingly Paul and Barnabas, and doubtless other Apostles, went forth to preach Christ where He had not been named, depending on their private resources, or on the work of their own hands. In the infancy of the Christian congregations, and until the missionary obligation had become more generally recognized, such a method of propagating the Gospel was the natural, and apparently the only possible one. But ere long one and another of these Churches sent their freewill offerings to minister to the necessities of the missionaries. They recognized that to them, too, the world-wide mission applied, and that those who did not go might help to support those who did. The Church at Philippi may claim the honour of having been, in the beginning of the Gospel, the first to open communications with St. Paul as concerning giving and receiving, and their messenger, Epaphroditus, to whom they committed their offerings, and by whom they were conveyed to the Apostle, may stand as the prototype of the missionary societies of the Church in these latter days.

The Church Missionary Society has sent out during the past hundred years 2000 missionaries, the greater number of whom could not have gone out at their own charges. They went, like the twelve on their first mission, having neither gold nor silver, nor brass in their purses, nor scrip for their journey, nor two coats, nor shoes, nor yet staves. In other words, the home Church provided their outfit and passage expenses, and undertook to provide their maintenance allowances while in the far-off fields of labour. And now, at the close of the hundred years during which they, in ever-increasing numbers, have been dependent on the Church at home, if the Lord ask them, "Lacked ye anything?" they will return answer most truly as regards their personal needs, "Nothing."

We propose to review some of the facts and lessons of the century as regards the supply both of men and of means. The Chart facing the first page of this number which Captain Ward, of the Royal Engineers, has prepared from the Society's Reports with infinite labour, and with the care which his experience in preparing similar charts for the Military Academy at Woolwich has taught him to apply, will render the study at the same time more easy and more interesting than it otherwise would be. The Chart shows at a glance the rates of progress not only in the supply of men and means, but also in the opening of Missions and Mission stations, and in the results abroad as indicated by the accession of adherents and the number of communicants.

I. Before we glance at the retrospect and its lessons as regards the

means which the Church has supplied, let us look, as is meet, at **THE MEN** whom the Lord has called and sent forth in answer to His people's prayers.

1st. We must notice first, with thankfulness, the *Increase in Numbers*, gradual for the most part, but latterly in a more rapid ratio. During the first half of the hundred years the average number of men sent out was eight per annum. For the next thirty-two years, from the beginning of 1849 to the end of 1880, the average was  $16\frac{1}{2}$  per annum. And for the past eighteen years, from 1881 to the end of 1898, it has been 33, while for the last ten years it has been 41. These figures include men only. Neither the wives of missionaries, who have shared their husbands' privations and sufferings, and many of whom have laboured devotedly in making Christ known to the heathen women, and in building up in the faith the female converts; nor the unmarried women missionaries whom the Society has sent out are included. Of the latter, indeed, the Society sent out very few until lately. In 1887 there were only 22 on the active list, now there are 273. When these are included the average sent out during the past ten years has been  $73\frac{1}{2}$  per annum, while the average of the previous periods is very slightly affected by their inclusion.

There have, of course, been good and bad years. There were no missionaries sent out by the Society during its first five years, from 1799 to 1803. The correspondence of those early years has been lately looked up afresh, and it reveals an almost incredible dearth of missionary interest in the Church. The most promising clergymen in all parts of the country were written to, and all replied in the same strain. One of them knew of two who seemed "admirably suited," but he doubted whether it "could be right to break the hearts of their mothers"! And yet those were the days of Nelson—of Copenhagen, the Nile, and Trafalgar! Thus the income accumulated year by year, and no agents were forthcoming for whose support it could be expended. But the Lord of the Harvest had provided for this contingency. When the London Missionary Society was formed in 1795, a notice of it in a Hamburg newspaper attracted the attention of a certain Baron Von Schirnding, and he was led, together with other godly men in Germany, to form a Missionary Seminary at Berlin. From that seminary, and from another founded at a later date at Basle, a large proportion of the missionaries sent out by the C.M.S. during its first fifty years were supplied. Of the first twenty missionaries on the list only three were Englishmen, viz., Hall and King, who sailed for New Zealand in 1809, and Hughes, who went out to Sierra Leone in 1815. In 1805, 1807, 1808, and 1810, no missionaries were sent out; but since then the annual supply of recruits has never been interrupted; on the contrary, it has gone on continually increasing at a tolerably uniform rate. This was so, certainly, for the first forty years up to 1838, the averages (taking men only) for each of the four decades having been '5, 4'6, 9'1, and 13'4 per annum. Then, during the next forty years the numbers progressed almost imperceptibly, and indeed showed a decided tendency more than once to recede. The averages for these decades were: 1839 to 1848, 11'4 (as compared with 13'4 of the

previous decade); for 1849 to 1858 it was 16·7; for 1859 to 1868 it was just 16; and for 1869 to 1879 it was 16·9 per annum—an increase in forty years of only 3·5 per annum. The last two decades have shown an average of 20·8 and 42 respectively. The above figures suggest some lessons, but we will leave them until we come to consider the second division of our subject—the means.

2nd. Another feature which demands attention, from its prominence, is the disproportion between the number on the active list in any one year with the number previously sent out—or, in other words, the *Short Average Period of Service*. The Jubilee Volume stated that up to that time just two-thirds of the men sent out had withdrawn or died, and that the average length of service of these had been barely over six years, while sixty-four of them served only two years, or less. West Africa was responsible for thirty-eight deaths after an average term of labour of five years; New Zealand of three (two by accident), after an average of six years; North India of nine, average seven years; South India twelve, average eleven years; and Ceylon four, after an average term of eight years. Clearly the malarious coast of West Africa was the main factor in the result we are adverting to. The facts have been often stated, but they bear re-stating, for they are among the most inspiring in the records of Church history,—they supply a fit continuation of Hebrews xi. In 1823, out of five who went out, four died within six months; in 1825, six went to Africa, and two fell within four months of their landing, while a third was hurried home in extreme illness; again the next year, 1826, three more went, of whom two died within six months: so that out of fourteen who went out in the course of four years more than half had died within six months of landing. And yet the surviving labourers neither fainted nor felt discouraged, but persuaded the home Church to persevere, and fresh recruits never failed to offer year by year. If the self-devotion of Protestant Missions is called in question, these facts give the answer. Of the thirty-eight who died in Africa before 1848, twenty were Englishmen and eighteen Germans. Then it must be remembered that the deaths of wives were at least as frequent as those of the men, and if included would probably more than double the above figures.

The average duration of service since the first Jubilee has not been calculated. It is probably higher, because a smaller proportion of our whole staff of missionaries are now engaged in Africa, and because the sanitary conditions of mission-houses and stations are better than they were, and the facilities of escape to sanatoria, and of returning home, are much improved.

3rd. But we must not overlook a third feature, which the one we have just dwelt upon is rather calculated to throw into obscurity, and that is the large number of names on the list which stand for a *Lengthened Service*, extending through three, four, and even five decades. The Lord has proved His people, but He has preserved a remnant of His servants for the perpetuation and progress of the work. Even in West Africa we notice the names of Schön, who gave twenty years; Schlenker, sixteen; Graf, nineteen; Bültmann, twenty-two; Mann, thirty-two, and

still survives in Germany; Henry Townsend and Wood, forty years. In India the elder Schaffter spent thirty years; James Long, thirty-two; Henry Baker, junior, the Apostle of the Hill Arrians of Travancore, thirty-five; Lincké, thirty-six; C. C. Mengé and Septimus Hobbs (partly in Mauritius), thirty-eight; Leupolt, forty; Sandys and W. Smith, forty-one; C. Baker, forty-six, and Bishop Sargent, fifty-four. In Ceylon, Oakley laboured fifty-one years without once coming home. It is needless to mention the periods, approaching, in one or two cases, sixty years, of such veterans as Archdeacons Brown and Williams, and as Burrows and Spencer, all of New Zealand, and of Archdeacon Cowley, of North-West Canada.

4th. In the above instances we have confined ourselves deliberately to the men trained by the Society. The ranks of the men who offered to the Society already trained afford also many instances of endurance. But we desire now to refer to these in order to notice another feature presented by the C.M.S. list of the hundred years—one that has probably been least recognized of all, namely, the large number it contains of *Men of University Distinction*.

Before the Society had sent out a single missionary it was approached by a Cambridge graduate of distinction—Henry Martyn, Senior Wrangler and First Smith's Prizeman of 1801. Eventually he went as a Government Chaplain to India, but he was none the less a true missionary. The first graduate to be actually sent out by the Society was William Jowett, another Cambridge Wrangler (twelfth) and a Fellow of St. John's. Out of the sixteen graduates enrolled before 1841, three were Wranglers and one a First Class in Classics and a Senior Optime. Between 1841 and 1861, out of forty-two Cambridge men enrolled, twenty-eight (two-thirds) graduated in honours, nine being Wranglers. Among them are the names of Robert Noble, the pioneer, together with Henry Watson Fox, of Oxford, in the Telugu Mission; Ragland (Fourth Wrangler and Fellow of Corpus); Cobbold and Gough and George E. Moule, Welton and Fearnley, all pioneers in China; Robert Clark (still in the Punjab after forty-eight years of service); Christopher Fenn (First Class Classical Tripos and Senior Optime); David Fenn (Senior Optime and Second Class Classical Tripos); Meadows; Cobb; Paley; Frost; Royston; Milward; Shackell (Tenth Wrangler and First Class in Theology and Second in Classics); Brocklesby Davis; Batty (Second Wrangler and Second Smith's Prizeman, Fellow and Tutor of Emmanuel); Harrison (First Class Natural Science Tripos and Twenty-Fourth Wrangler); John Barton; and Speechly.

Besides H. W. Fox already mentioned, Oxford's list for about the same period includes George Smith, the first English Bishop in China; Thomas Valpy French (First Class in Greats, Chancellor's Latin Essay Prizeman, Fellow of University College), first Bishop of Lahore; W. Leonard Williams, the present Bishop of Waiapu; W. Keene, who laboured thirty years among the Sikhs; Puxley, founder of the Santal Mission; Rowlands, of Ceylon; J. Sharp, now Secretary of the British and Foreign Bible Society; W. Hooper (First Class-man and Boden Sanscrit Scholar), one of the most learned of North India Missionaries; Rowland Bateman, of the Punjab; John W. Knott (Fellow of Brasenose),

Tractarian Incumbent of St. Saviour's, Leeds, then a convert to Evangelical Truth, whose bones lie in the Peshawar Cemetery. Of more recent Oxford men several became missionary bishops—Hodges in Travancore, Poole and Evington in Japan, Hannington and Tucker in Uganda. Trinity College, Dublin, also has given a noble succession of missionary leaders to the Society—Bishop Russell to China; Bishop Bowen to Sierra Leone; Bishop Stuart to India, New Zealand, and Persia; Fitzpatrick to the Punjab; John Ireland Jones, who laboured thirty-five years in Ceylon; Alexander, still in the Telugu Mission after forty years of service; William Gray (Gold Medallist and First Classman in Logic and Ethics); Robert Bruce, founder of the Persia Mission; John Welland, of Calcutta. Durham and London Universities have also sent contingents in recent years.

5th. One other branch of the service, and that the most effective of all, if clothed with spiritual power, remains to be noticed—*Native Converts*, trained to be efficient pastors and evangelists. Before the Jubilee, this arm of the service had been but little used. Only twelve Natives altogether had been ordained, viz. seven in India, three in Ceylon, one in Africa, and one other Negro ordained in America. The protracted stagnation in the supply of European missionaries during the ten years before, and the thirty years that followed the Jubilee (which we have referred to above), had doubtless much to do with the development which at that time began to be effected in this direction. It came to be realized that if Africa and India and China were ever to be evangelized it must be by the sons of the soil. During the thirteen years between 1849 and 1861, 63 Natives were ordained, and in the following eleven years, from 1862-1872, 110, making 173 in twenty-four years. The Society's list now contains 343. Many of them have been honoured instruments of the Holy Spirit of God, both as fishers of men and as shepherds of the flock.

The first name on the list was a precious token indeed of the Gospel's power, for he was a convert from Mohammedanism in North India, brought to Christ by Henry Martyn, before the Society had sent a missionary to India. Abdul Masih, a zealous Delhi Mohammedan, who had been master of the jewels at the Court of Oudh, received the light while assisting Martyn in translating the New Testament into Hindustani. His ministry, while still an unordained catechist at Agra, was greatly blessed, and within two years over fifty adults, Mohammedans and Hindus, were baptized. In South India, John Devasagayam, whose father was a convert of Schwartz, was the first to be admitted to Holy Orders in 1830. When, five years later, four German missionaries under Rhenius' leadership seceded from the C.M.S., John Devasagayam was the only ordained man left in Tinnevely clinging to the Church of England. The name of Paul Daniel, of Tinnevely, is less known, but he was a man of exceptional power, mighty in the Scriptures, of whose sermons (he knew not a word of English) the veteran Thomas wrote: "If such sermons were delivered in any pulpit in London, the church would be crowded to overflowing." He died, after a brief ministry, from cholera contracted during a pastoral visit. Ordained on the same day with Paul were Koshi Koshi of Travancore, on whom Archbishop Benson



conferred the Lambeth D.D., the translator of the *Pilgrim's Progress* into Malayalam, and Oomen Mamen, who was converted to Christ by reading that immortal allegory. The first to be ordained in the Telugu Mission were two converts in Robert Noble's school, baptized in 1852, ordained in 1864, viz., Manchala Ratnam the Brahman, and Ainala Bhushanam, another high-caste man. The examining Chaplain was W. Saumarez Smith, the present Archbishop of Sydney, then Chaplain to the Bishop of Madras, and Robert Noble himself preached the sermon.

These men and their successors in the ministry, and the catechists from whose ranks their order is replenished, have been the chief instruments of progress during the past fifty years in all the Society's Missions. The names of some are as familiar as household words in missionary circles, but many obscure and unknown workers, and many voluntary unpaid workers, have proved patient and loving and skilful soul winners, by whom the kingdom has been extended, and the King's way prepared.

And now once more as we call up in review these 1514 European ordained and lay workers, and the wives of some of them, these 483 unmarried European ladies, these 564 ordained to the sacred ministry from among the native converts and their posterity, and this army of unknown proportions of native lay agents who have been connected with the Society during the hundred years, we ask of them, "Lacked ye anything?"—anything, that is, which it was possible for your brothers in Christ to supply, and which was necessary for your sustenance and well-being while bearing your witness to the Saviour in the Spirit's power. Have the allowances on which you have relied ever failed one single year? Many requests, it is true, have been declined—for reinforcements, for new institutions, for all manner of desirable things which you have pleaded for. But you have never had to ask for the means of subsistence, or for such of the desirable and reasonable comforts of existence as were to be obtained. These things without intermission have been sent to you. You have lacked "nothing."

II. Let us now turn our attention to the question of MEANS. The Society's expenditure during the first forty-nine years amounted to 1,909,108*l.* Its income during the successive five decades averaged roughly per annum, 1000*l.*, 10,000*l.*, 36,000*l.*, 55,000*l.*, 90,000*l.* During the last fifty years the expenditure has amounted to 9,144,532*l.*, and the income has averaged per annum in the successive decades as follows: in the decade ending 1858, 148,000*l.*; ending 1868, 153,000*l.*; ending 1878, 226,000*l.*; ending 1888, 221,000*l.*; and ending 1898, 331,000*l.*

Financial crises have not been unknown; we will only refer to four, all except the last noted by Captain Ward on his Chart. In the year 1841-42 the Society had not only used the whole of its reserve, but had had to obtain loans from members of the Committee to the extent of 11,500*l.*, and considerable debts were due to tradesmen. By way of assets there was a fund of 17,000*l.* for disabled missionaries, which, however, could not be touched for general purposes, and there were the College premises. That was all, for at that time the House in Salisbury Square was only rented. A strong sub-committee took the position into consideration, and recommended the giving up of several

Missions and the keeping back of missionaries (except to fill vacancies in the field), and the non-increase of students at the College. Let it be remembered that it was from this time that the long period of forty years commenced during which the average yearly male recruits sent out made almost no increase—an increase of three only during the decade 1869 to 1878, as compared with the decade from 1829 to 1838. A closer view shows that the very year 1841 was the dividing line. That year the number sent out was fifteen, just over the average of the previous ten years (14·2), the last six of which had recorded 17, 17, 25, 15, 18, and 14. The six years that followed sent out respectively 8, 7, 11, 8, 12, 15, and the average of the decade beginning with 1841 was 11·2. Surely this experience was intended as a lesson to the Church.

The next crisis we will refer to was from 1870 to 1872. Frequent deficits occurred in the early sixties, and in 1865 a hint was given that some men would have to be kept back until special contributions were received. The hint was not taken, and in 1870 the deficit amounted to over 15,000*l*. Once more several men were kept back, and instructions were sent to the Missions not to add any more native agents, or even to fill up vacancies; heavy reductions were also made in the estimates. Look once more at the effects. In the twelve years following the Jubilee, 1849-1860 inclusive, 233 new missionaries were sent out, of whom 58 were university graduates. In the next twelve years, 1861-72 inclusive, the total number of new missionaries sent out was only 172, of whom only 27 were university graduates. And the retrogression, be it observed, begun in the very year, 1865, when the hint was given, but not heeded, of possible retrenchment.

But there have been crises of happier augury. During the five years which followed the Jubilee the Committee were much encouraged by the large number—no less than twenty—of university graduates who offered, and the Report of 1853 concluded with the words, "The Committee state in the presence of this vast meeting, and before the Church at large, their willingness to accept any number of true-hearted missionaries who may appear to be called of God to the work. They will send out any number, trusting the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking." Thus boldly, thus publicly, the Committee adopted the "Policy of Faith." Did deficits occur after that? Yes, frequently, in fact about every other year. Then what did the Committee do? They "asked the Lord and told His people." And the deficits were wiped off. For fourteen years no men were kept back. Until 1865, no hint of such a thing was given.

Once more, long after the Committee's manifesto of 1853 had been forgotten, in November, 1887, the Estimates Committee presented their annual report on the Society's financial position, in which the warning was given that the candidates were increasing faster than funds. A weighty discussion ensued. On the one side it was argued that the work should be limited by the funds at the Society's disposal. On the other it was urged that the men then coming forward were unmistakably men sent by God, and, if so, was it not a reasonable faith to claim from Him, in all humility, the means to maintain them, and to be assured that He would certainly provide such means in His own way? Ulti-

mately, after fervent prayer, it was determined to refuse no candidates, and to keep back no missionary ready to sail, merely on financial grounds. From that day not one has been refused, and not one kept back on these grounds. And it is from that year, as the Chart exhibits and the figures we have adduced above show, that the unprecedented increase of the Society's missionary staff has taken place. In 1887 the numbers on the active roll were: Ordained men, 247; laymen, 40; unmarried ladies, 22; total, 309. In 1898 they were: Ordained men, 397; laymen, 126; unmarried ladies, 254; total, 777.

And what about deficits—have there been any? Yes, there have been deficits, large and small, in several years, and the current year brought forward a deficit of 20,000*l.* It must be remembered, however, that now, as compared with 1841-2 (see *supra*), the Society has substantial assets in the shape of valuable freehold properties in this country; it has also a Capital Fund of 60,000*l.*; and it carried forward into the late financial year balances of appropriated funds more than adequate to meet the deficit. Consequently, as was pointed out, there was no debt, nor was there any ground for calling in question the stability of the Society's financial position. Thank God, the Committee have not deviated one hair's breadth from the policy they were enabled to adopt, or hesitated as to the future. In reviewing in April last the financial position, which included the deficit of 20,000*l.*, they solemnly passed a resolution which began as follows:—

"That, on reviewing the facts, especially the increase in the number of missionaries in the past eleven years from 309 to 776, and the consequent large development in the work in Africa, India, China, Japan, and other mission-fields, the Committee render humble and hearty thanks to Almighty God for such marked tokens of His gracious favour, since, as they believe, He led them to trust Him more and more implicitly for the means to send forth such men and women as He might be pleased to supply."

We cannot more fitly close our survey of the hundred years' supply of men and means than by further quoting from the closing words of the same minute of the Committee. After declaring that they dare not hesitate to go forward, relying on Him who never fails those who really trust in Him, the Committee say, "And they would call upon all their friends to manifest their devotion to the Divine Captain of their salvation, and their thankfulness for abounding opportunities and multiplying offers of service by their glad self-sacrifice in meeting the growing necessities of the work."

G. F. S.

### THE C.M.S. CENTENARY, A RECORD OF THE VALUE OF SOULS.



AMONGST the many-sided elements which mould the history of a Christian nation, which enter into the development of Empire, and which are effectual in uplifting peoples in a lower stage of social evolution than our own—how many soever these elements are—we believe it will be found that amongst them all, the record of those set in motion and maintained by Christian Missions will occupy, not a second place, nor only a place in the first rank, but a place in the forefront of the first rank.

To trace out in the national history of the last century various currents of effects originated, or impelled forward, or maintained in streams of steady continuance of lofty aim by our foreign Missions, is a fascinating subject, and a subject that has been too long either completely ignored, or slurred over by the professional historian. These effects have largely entered into the religious, the imperial, the colonial, the political, the legislative, the social, the moral, spirit of the nation. They have moulded, not seldom, often unconsciously, though sometimes grudgingly acknowledged, the views and practices of statesmen and of parliaments.

At the moment when we are approaching the celebration of what is, perhaps, in our own annals, the most important foreign missionary event of the century, viz., the Centenary of our Society, the thoughts of many friends will be directed to the investigation of one or more of the channels indicated, and wherever in our forthcoming meetings these happen to be effectively presented, they cannot fail to deepen a new interest, or kindle a new enthusiasm in regard to the greatness and comprehensive nature of the foreign missionary enterprise.

The fact that the almost numberless "surroundings" of the missionary subject and of the Centenary are in themselves so fascinating, is the reason we are induced to say a word concerning them; in no sense to deprecate the treatment of them, that would be an absurdity, but rather, as it were, in between the treatment of them, to draw attention to that which is the kernel of them all, to plead for emphatic utterances concerning the Sun of them all, to place upon its own peculiar throne that which is the King of them all—that one supreme Centre of the Missionary Cause, to which all other issues connected with it are but as branches, as satellites, as servants—viz., that the History of the Church Missionary Society during the last century is, that the celebration of its Centenary throughout the country will be, over and above all else, transcendently above all comparison with all else, a *Record of the Value of Souls*, a record of the efforts made to rescue them, and of their rescue from sin, from Satan, and from death: a record of the first beginnings of the restoration of Souls to the image of God's only begotten Son, our Lord and Saviour Jesus Christ.

Whatever else must be omitted in the rapid reviews that will be presented to the different audiences, let not this subject occupy too subordinate a place. This is pre-eminently the very *raison d'être* of the Church Missionary Society, the forefront of the testimony borne upon the forehead of all its enterprises, the value of souls. This is the supremest overmastering thought in all its Committees, in all its Prayers, in all its Minutes, in all its Unions, in all its Sermons, Meetings, Conferences, Organizations. This is that which breathes, as the music of all the spheres, a holy solemnity throughout all its operations, its exploratory journeys, its linguistic toils, its evangelistic, its educational, its medical developments, the depression of its disappointments, the long patience of its waitings, the joy of its successes. This is that which renders sacred its risks of climate, its multitudinous fevers, its arctic exposures, its forms of loneliness, its footmarks through malarial swamps, through limitless forests. This it is which makes its "every

chain a ray of light, its every prison a palace, its every loss the purchase of a kingdom, its every affront in the cause of God an eternal honour, its every day of sorrow a thousand years of comfort, multiplied with a never-ceasing numeration."\*

A Record of the Value of Souls! Did any Jubilee, did any great epoch ever cause any period of its history to culminate in a nobler celebration? Rank after rank of men from almost every nation under heaven marched, a few years back, in proud array, through the streets of our capital. Yet much more fitly will the eye of faith, in our humble celebrations, behold a miniature, in its tiniest form indeed, yet still a miniature of the greatest of all completing periods, the period when the visible onlookers will be Angels and Archangels—the Thrones, Dominations, Princedoms, Virtues, Powers of the heavenly Kingdom; the period when there shall be realized the most inspiring of all Visions, that of Rev. vii. 9, &c., *the Beatific Vision of an Ecangelized World*. And here we may adapt words of Sir Richard Temple, when at one of our anniversaries, holding up in his hands the Annual Report, he asked, "And what does this report," or rather this Centenary, "imply?" "Why, this—that from the uttermost ends of this earth, from both hemispheres, from the Equatorial Circle, from the Antipodes; from the Banks of Jordan, the Tigris, the Euphrates, the Ganges, the Indus, the Irrawaddy, the Yangtse-Kyang; from the Rocky Mountains, the Himalayas, and the Hindoo Koosh; from the great Lake Region of North America, and the equally great Lake Region of Eastern Africa; from the Islands of Ceylon, Hong Kong, the Australasian Archipelago, the insular groups of the Mid Pacific,—there is wafted the fragrance of the perfume of Christian civilization, there is borne upon every wind the story" of the salvation of souls.

As we approach our Centenary Celebrations, we plead that in silence we may be brought to face, and may face, the value of the soul, the value of all souls, the degree of their value in His sight, who said, "All souls are Mine," the degree of their value in our own sight, as we seek to view them with His eyes. We may pass in review the soul in its immortality, in its eternity, in its destiny, in its possibilities. We may place beside our too careless thoughts of the soul that description of inconceivable fulness, "made after the power of an endless life." We may estimate its value by the "infinite descent" of the Son of God, by the memories of His Passion, by His holy Agony, by the depth of His crucifixion anguish, by the preciousness of His expiation, by the joy of His victory, by the urgency of His Last Command. We may gauge its possibilities in the myriad streams of consequence that flowed out of the conversion of the soul of a Saul of Tarsus. We may multiply them into every country where the Gospel comes, and then magnify them into all the generations of the Age of the Ages, throughout which—

"Eternal process moving on,  
From state to state the spirit walks."

We may start back in awfulness of horror from the condition of the soul which will continue in the way of them that are perishing, and who

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\* Adapted from Jeremy Taylor.

perish. We may enter into the joy of our Lord when He Himself lays the sacred soul upon His Own shoulders, and bears it to His Own Home, rejoicing.

In a previous paper (*C.M. Intelligencer*, November, 1898), we spoke of the Centenary as a Record of the Glory of Christ. We speak of it now as a Record of the Value of Souls. The diamond of most dazzling lustre in the centre of Christ's crown of glory will be the saved soul. The other effects of foreign Missions, or of Missions, will each of them be brilliants in that peerless crown, having each of them its own place, and shining with its own light; but this, the soul redeemed and perfected, which is the beginning, the middle, and the end of the eternal life and eternal working of the Lord, and which is the beginning, the middle, and the end of the missionary enterprise, may it be the beginning, the middle, and the end of our Centenary Celebrations.

H. PERCY GRUBB.

### THE COPTIC CHURCH IN THE SOUDAN AND NUBIA.



OME account of the early spread of our faith in the Soudan and Nubia, now that these have fallen under our control, cannot but be of deep interest. The following narrative is taken chiefly from Mrs. Butcher's history of the Coptic Church, a work which well pays re-perusal.\*

Christianity must have early prevailed in the kingdoms to the south of Egypt. We find that in the Fourth century, possibly earlier, it had penetrated into Abyssinia; and we read of Athanasius visiting monasteries as far south as Assouan, and of the mass of celibates who came out to meet him, and chanted psalms at his reception. The faith steadily advanced "through the Nubian kingdoms, till in the fifth and sixth centuries it had become the dominant religion from Alexandria to the furthest confines of Ethiopia and Abyssinia. Idol-worship lingered longest in the island of Philæ, but it is recorded to have ceased even there in the reign of Justinian. Theodosius (the Patriarch) sent fresh missionaries into the interior, and religious *strife* in the north of Egypt became religious *zeal* in the south, where no one troubled himself about the Byzantine Court."†

And so things went on till the rise of Islam, when, in the middle of the seventh century, Amru conquered Egypt, and a few years after attacked Nubia. He was met (the Moslems tell us) by an enormous army which fought so courageously "that they never had experienced so terrible a shock . . . or had seen men aim their arrows with such skill and precision as these Nubians." The victory remained with the Arabs who retired, however, without any present result. After so fierce a resistance, it might have been long before the Moslems again ventured south, "had it not been for the rashness of the Nubians themselves, who in the following year made more than one expedition into Egypt and did much damage." Fighting continued, and in the end Dongola (the southern) was taken, and the Cathedral destroyed. A treaty was then forced on

\* *The Story of the Church in Egypt*, 2 vols. London: Smith Elder, 1897.

† Vol. i. p. 329.

the Nubians, who, besides heavy tributes of various kinds, had to send yearly several hundred slaves to the Mussulman Governor of Assouan, and to allow a mosque to be built at Dongola.

We read little more of the Christian States in the South till the Ninth century, when an embassy was sent to Egypt by the king of Nubia, headed by his son, complaining of the settlement of Mussulmans in their lands, who, as foreign occupants, were becoming a danger to the country. The prince was well received, certain concessions made, and remissions granted. He had also an interview with the Patriarch, who, as supreme head of the Coptic Church, can alone consecrate the archbishops both of the Nubian States and of Abyssinia. Towards the end of the century a Moslem adventurer invaded Nubia, but without any material loss either to Makorra in the south, or to Alouah in the north, where the faith equally prevailed.

Christianity must have gone on flourishing, and it is deeply to be regretted that we have no remains written by the people themselves of its prevalence and prosperity, but are dependent for evidence on Moslem writers; still, their statements, as coming from a disinterested quarter, are all the more valuable. Thus we read that about the year A.D. 970, the Soudan, having failed to recognize the new Fatimide Dynasty, an embassy was sent south to the kings of Nubia, Makorra and Alouah, the leader of which was one Abdallah Ahmed, a Native of Assouan. This intelligent author has left us a history of Nubia; and in a narrative of what he saw he tells us that the northernmost province reached from a fortress six miles below Assouan to the second cataract, and was governed by the King's viceroy. Moslems freely settled among the Christians there, but most of them had forgotten how to speak Arabic, and into the more southern provinces none could pass without special leave. Of the country he speaks as well-watered and carefully cultivated, abounding in vineyards and, compared with the then wretched Egypt, as "a haven of peace and plenty." The northern capital was (the old) Dongola, fifty days south of Assouan. The further he penetrated the more the prosperity of the country astonished him. He tells us that:—

"Within the space of less than two days' journey we passed through nearly thirty towns, with fine houses, churches, monasteries, numberless palm-groves, vineyards, and gardens, wide-spreading fields, besides herds of camels of great beauty and breeding. From Dongola to the frontier of the kingdom of Alouah the distance is greater than from Dongola to Assouan (evidently following the windings of the Nile); and through all this territory, the towns, the villages, the flocks and herds, the fields of grain, the vineyards and the palm-groves, are infinitely greater in number than in the province which borders on the Moslem territories."\*

He gives the following description of Souiah (now Khartoum) at the confluence of the two rivers, the White and Blue Nile:—

"This town is adorned by magnificent buildings, great houses, churches enriched with gold, and gardens. It has one quarter in which live a great number of Moslems. The king of Alouah is more powerful and has more numerous armies than the king of Makorra (to the south), also the country is larger and more fertile. It does not, however, produce many palms or vines."†

The inhabitants, he adds, all belonged to either the Jacobite or Coptic Church, and their Bishops, like those of Abyssinia, were under the

\* Vol. ii. p. 3.

† *Ibid.*, p. 4.

Patriarch of Egypt. Their books were in Greek, but translated into their own language. The King wore a crown of gold, and his authority was absolute. On the embassy leaving, he assembled the Bishops and learned men to meet the Moslem ambassadors and enter into free discussion with them. Ahmed magnified Islam and its superior power which Nubia, he said, could in vain resist. But he made no impression on the King, and the report he carried back convinced his Master that he would do wisely not to attempt invading the Soudan.

Such testimony from an intelligent Moslem visitor gives us the best authority which under the circumstances we could have of the prosperity of Nubia under its Christian Government, and indirectly also of the virtue of a Church which produced such happy results.

During the next two centuries we hear a good deal from European writers about the Church of Abyssinia, but little about that of Nubia. Still, the short notices we have leave little doubt that it continued to flourish as before. For example, at a time (A.D. 1070) when Egypt was suffering terribly from famine and pestilence, the starving Copts and their Patriarch send a bitter appeal for help to the Christian kingdoms of the south which were still prosperous and at peace.

In the Twelfth century there was some fighting with troops sent by Saladin, without, however, any serious results. But a different prospect was now at hand, for in the following century the Mameluke, or Slave Dynasty, seized the Government of Cairo, and under that wretched race the kingdoms of the south were doomed.

About the year A.D. 1275 the King was foolish enough to fall out with the Mameluke Emirs on the border, and thus an occasion was given Beibars to support the claims of a pretender to the Nubian throne. A great battle was fought, in which the Nubian soldiery, after a strenuous defence, were defeated and slain or reduced to slavery. The Pretender, who now succeeded, gave up to the Mamelukes the most fertile portion of the kingdom, and submitted to humiliating terms of every kind of tribute, and specially of slaves, from which Nubia had now for a couple of centuries been free. The sad result is thus described by Mrs. Butcher:—

“From this date the ruin and downfall of the southern kingdoms of the Soudan became a mere question of time. Once more the collection of slaves for tribute necessitated perpetual fighting and anarchy, so that all good government became impossible, and the kingdoms of the Soudan were set one against the other, instead of making common cause against the Moslem. The richest province of the Nubian kingdom had been lost, and it was no longer possible to keep the Moslems out of the interior. In their new province, the Emirs of Beibars offered the inhabitants the usual choice—the faith of *Islam*, *tribute*, or *death*. As generally happened, the inhabitants chose the tribute, and every male Christian paid annually the poll-tax of one dinar. The Moslem company only occupied Dongola seventeen days; and having concluded the treaty returned to Egypt.” \*

A few years after, the new King fell out with the Sovereign of the southern realm, and the Mamelukes took the opportunity of again sweeping through the Soudan. And so inroads, *razzias*, and fighting went on all through the Slave Dynasty, and even after it under the Turkish rule which followed. Thus, under the Sultan Nasr in the fourteenth century, we are told:—

“He found work for the Mamelukes in sundry expeditions against Nubia, where

\* Vol. ii. p. 170.



it had become the regular thing for the Sultan of Egypt to play off one claimant of the throne against another. The Nubian people invariably returned to their rightful Sovereign, who refused to swear fealty to the Moslem Sultan of Egypt as soon as his troops had left the country; but all the old ties of patriotism and Christianity were rapidly perishing in the continued anarchy consequent on the enforced slave-trade, and the perpetual invasions of the Moslems in favour of some new pretender to the throne." \*

Things now went from bad to worse, and the country fell simply into the hands of inhuman slave-traders, who continually raided the land for bands of slaves, whom they seized and chained together for the market in the north. "All Turkey and Europe was thus supplied with negroes by way of Egypt, the Soudan having now degenerated into a desolated hunting-ground for the Arab traders" (Vol. ii. p. 291). The Christian rulers were now supplanted by Moslem tyrants; and one marvels that any vestige of the Church survived at all. As late as the beginning of the Eighteenth century we read that a physician sent by Louis XIV. to Abyssinia "was murdered at the Court of the petty king of Senaar, who still seems to have maintained a precarious sway over the southern kingdoms of the Soudan, though the northern kingdom had long since gone to wreck, and was now tyrannized over by a number of petty Moslem chiefs who were for the most part Arab slave-traders. The king of Senaar professed the faith of Islam, but there were still scattered Christian communities all through the Soudan, and several Churches. Its nominal sway must have reached nearly to the southern frontier of Egypt." †

In the present century, instead of bettering, things have become even worse. Thus reviewing the past, Mrs. Butcher writes:—

"Since the downfall of the Christian kingdoms in the latter half of the Fifteenth century there had been no settled government in the great district lying between Wady Halfa and the north-western frontier of Abyssinia. The petty kings of Senaar, Negro by race and Moslem by religion, had claimed a nominal authority over Nubia since early in the sixteenth century; but, as a matter of fact, the Soudan was in the hands of a group of Arab slave-holders, who lived by the wholesale robbery and plunder of a dependent population, among whom the traces of Christianity were few and far between." ‡

Later on, Mohammed Ali "sent with his troops three Ulemas with special instructions to prevail on the Soudanese to profess Islam." About the year 1820 he likewise sent an expedition as far as Senaar to the Negro ruler who claimed sovereignty over the Soudan, but his authority there was merely nominal, for the land had long been in the hands of Arab slave-traders, who lived by wholesale tyranny over the wretched inhabitants, "among whom the traces of Christianity were few and far between." Some months after, an army under Ismail Pasha passed up the Nile in a great flotilla as far as Assouan. "The expedition penetrated with little difficulty to Dongola, Berber, Shendy, and finally to Senaar, where they found remains of the ancient civilization planted there by Egyptian Christians in certain arts and manufactures." §

And so anarchy and misery prevailed more and more. Annexation to Egypt was a curse instead of a blessing. In the middle of the

\* Vol. ii. p. 202.

† Vol. ii. p. 293.

‡ Vol. ii. p. 367.

§ Vol. ii. p. 368.

present century we find that "Ahmed Pasha, whom Mohammed Ali had appointed its Governor, was simply a Slave-dealer on a gigantic scale, with the support of a regular army, and a powerful over-lord at his back. Mohammed Ali cannot, however, be charged with complicity in the worst outrages of his Governor, for only carefully revised reports were sent to him, and Ahmed opened every European letter that was sent to Khartoum and burned most of them. And so we are told that "the accounts of Ahmed Pasha's slave-raids on the unfortunate Natives of the outlying provinces would be incredible if they were not attested by impartial European travellers."\*

Yet through all these unutterably dark and dismal ages the Coptic faith survived. For we find that when Gordon went in 1885 to Khartoum, the Church still existed there. There was a Bishop at Khartoum, with seven churches in his diocese, and a convent of nuns, who with the bishop (who died only last year) were sent down to Cairo. Up to that time then, there is no doubt of the survival of the Faith,—to whatever limited extent, however, without further inquiry we cannot say. But then came the fatal Mehdy and Dervish storm, and whether anything has outlived that dreadful time cannot be told. It will, however, be the duty of those on the spot carefully to inquire. There may be Coptic families which dwelt in secret through the dominance of that fanatic and cruel race. If so, they will now be able to lift their heads and return in peace to their old worship.

We shall no doubt before long learn it all; and the facts, whatever they may be, will influence the attitude of our Christian Churches and their missionary work, as well as guide the Nation in its civilizing agency.

*February.*

W. MUIR.

POSTSCRIPT.—It is now known that the Coptic Church still survives in the Soudan. When by Gordon's kind care the bishop escaped to Cairo with the convent women, &c., a priest was left in charge of the terrified flock. Many apostatized to save their lives; but two hundred families remained steadfast at Khartoum, besides others in Berber and Dongola. The church was razed to the ground by the Dervishes, and their books cast into the river. The priest had to disguise himself as a salt merchant, but still managed to discharge such offices as he could in secret for his Church and people. When, by the victory of Omdurman, deliverance came at last, they expected that their bishop would have been allowed to return to his flock, but are said now to be dismayed at what they (no doubt erroneously) regard as a recognition of the Moslems and ignoring of themselves. All this will surely be speedily set to right by the wisdom and justice of the Sirdar.

*March.*

W. M.

NOTE.—The history of Nubia and its Church is best told by Quatremère's *Mémoires sur l'Égypte*, Paris, 1811; a book, however, rather difficult to get.

## THE STRATEGICAL IMPORTANCE OF WORK AMONGST THE HIGHER CLASSES OF INDIA.

A PLEA FOR A "FORWARD MOVEMENT" IN EDUCATIONAL MISSIONS.

BY THE REV J. P. HAYTHORNTHWAITHE, M.A.

(Continued from p. 181.)

**I**N our examination of the strategical situation, we have considered in turn the Religion of the Lower and of the Higher classes. We now proceed to study the problem of their Evangelization, and to set forth some conclusions.

IV. THE EVANGELIZATION OF THE MASSES IS COMPARATIVELY EASY. WHY?—1st. Because Christianity is the only religion which has a warm welcome for them and seeks their emancipation. "Base things of the world, and things that are despised hath God chosen." 2nd. Because the caste system, where it exists, has comparatively slight hold of them, and presents no claim to their gratitude or attachment, since it stamps them as a degraded and unclean people. 3rd. Because such religious ideas as they have are simple and crude, and easily yield to a sympathetic presentation of the Gospel message. 4th. Because their baptism involves little or no persecution or disgrace. 5th. Because, whilst as "Pariahs" they are ostracized by Hindus and Mohammedans alike, as "Christians" they are immediately raised to the religious status of the rulers of India. They become members of a progressive community, where education and distinct social advancement generally await them. 6th. Because, lastly, communities of Indian Christians, gathered out of these classes, are now becoming so numerous in town and village, that the caste system itself becomes an aid to their further evangelization in ever-widening circles.

Under these conditions it is not surprising to find that Christianity has met with fair success in the past—about *seventy* baptisms per day, on an average, during the past century—and that at the present time, the rate of ingathering from these depressed classes is remarkable when we remember how insignificant, per million, the missionary forces still remain. It is highly probable, however, that the present aggregate of Christians and the present rate of baptisms would have been *much higher* if the *organic* nature of Hindu society had been more fully grasped. The "strategics" of the situation have been sadly overlooked. The non-evangelization of the higher classes has reacted injuriously upon the work of the evangelization of the lower classes. As the Rev. A. B. Wann, of Calcutta, says, "Hindu society is an organism," and the higher classes "must not be looked upon merely as so many souls, but as the brains of the organism, possessing an enormous and disproportionate influence over the other members," and so it is "evident that missionary work, if intelligently conducted, must devote, even for the sake of the mass of the people, a considerable part of its energy to the propagation of the Gospel among the educated classes." The moral force of the example of converts from the higher classes has always been great, and has been the prime factor, when combined with zeal and love, in enabling them to be so remarkably successful as evangelists of the

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lower classes of their own countrymen. Had missionary societies in the past adopted a more enlightened policy, and given work amongst the higher classes, at any rate, *an equal place*, with work amongst the lower classes, this moral force and evangelistic energy would probably have been so largely available that it is not unreasonable to suppose that the advance of Christianity in India might have been in a *geometric* rather than an *arithmetical* rate of progression.

V. THE EVANGELIZATION OF THE HIGHER CLASSES HAS HITHERTO BEEN EXTREMELY SLOW AND DIFFICULT. WHY?—1st. Because missionary societies never seem to have made a special study of the position, or recognized the strategical importance of work amongst the higher classes, as a factor in advancing the general evangelization of India. Consequently the position which required the strongest support and the best equipment has too often been left *unoccupied*, or so feebly manned \* that the force of the attack has been scarcely perceptible.

2nd. Because the higher classes have good *historic grounds* for considering their religious position to be practically impregnable. Brahmanism has already successfully assimilated or resisted *two great missionary religions*, viz. Buddhism and Islam. Buddhism, though Indian in origin, has been completely absorbed, so that, as Mr. Baines says, "All Buddhists that are not Burmese are of Thibetan origin"; Islam, although the *State* religion for seven centuries, never became the religion of India, and has only maintained an existence amongst Indian religions by abandoning that missionary aggressiveness which had previously been uniformly irresistible, and its most distinctive characteristic. Islam, previous to its advent into India, had been universally successful in subduing other religions to itself. After its adoption of the sword as a means of conversion, it spread with unparalleled rapidity over North Africa, Asia Minor, and Persia. Whole dioceses of corrupt Christianity were swept out of existence in North Africa, and even in Southern Spain. The proud spirit of Islam is still the same. In 1888, Sir Syad Ahmad Khan, addressing an influential gathering of Mohammedans at Aligarh, held up to scorn the idea that "men of the blood of those who made not only Arabia, but Asia and Europe to tremble," would ever submit to being governed by Bengali or other Hindu rulers.

Thus we see that history provides a certain amount of *prima facie* evidence of the strength alike of Brahmanism and Islam. To the superficial student of religious history it appears that Islam has successfully uprooted Christianity in the past, and that Brahmanism has been even more successful. Buddhism has been completely absorbed in India, though yet the religion which has most adherents elsewhere. Islam, if not yet absorbed, has been so completely *emasculated*, as, for the most part, to be unworthy of the name, and has steadily declined. In India, a little history is "a dangerous thing," as the Government knows well, and one of the greatest hindrances to the reception of Christianity amongst the higher classes is the religious pride, engendered by historic comparisons, like the above.

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\* Missionary Societies must too often sadly plead helplessness in this matter.—ED.

3rd. Because of the legal and social disabilities which Christian baptism involves.

(a) As regards *Legal Disabilities*. In Hindu and Mohammedan law, provision is made for the possibility of conversion from one religion to the other; but owing to the comparatively modern introduction of Christianity into India there is no corresponding equality of justice in the case of conversion from either of these religions to Christianity.

Theoretically, since 1850, all the legal disabilities of converts to Christianity have been abolished. According to Sec. I. Act. xxi. of that year, "any law or usage" which would inflict "forfeiture of rights or property," or "impair or affect any right of inheritance by reason of his or her renouncing or having been excluded from the communion of any religion, . . . shall cease to be enforced as law." Also, according to the Queen's Proclamation of November 1st, 1858, "We declare it to be Our Royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religion, faith, or observances, but that all shall alike enjoy the equal and impartial protection of law." But, practically, this is not so in British India, and less so in the Native States. Whatever the law may be, "baptism," in the case of the higher classes, is penalized by the loss of civil rights and privileges, from which conversion to other religions is exempted. A few years ago a missionary at Coimbatore was actually imprisoned by a native judge for the baptism of a Brahman youth named Appu Rao. In Travancore a Christian convert "becomes civilly dead," and "*ipso facto*, loses all his property." The Rev. H. E. Perkins, who for thirty years had legal experience in the Indian Civil Service, has shown how the law in British India is usually made void by perjury and forged deeds, in such cases where a convert has the courage and the means to contend for his legal rights. "In all such cases the convert is alone, with a strong, unscrupulous, united, and fanatical brotherhood against him. Not infrequently the heathen or Moslem judge cannot be called unbiassed, and with witnesses, documents, and judge against him, where is the convert's hope of redress?"

The law with regard to the marriage of converts bristles with difficulties and manifold hardships from which converts to Hinduism and Mohammedanism are free. The following seem to be some of the chief points in the case of a Christian male convert from Hinduism:— (1) He is legally bound for life to his non-Christian infant-wife, if she is unwilling to abrogate the betrothal or subsequent marriage before baptism. (2) She, however, by her husband's baptism, is free to leave him and to marry again. (3) If he is able to persuade her to accompany him to Court, and can prove that whilst he is willing, she is unwilling to fulfil, or continue the marriage relation, he may, after fulfilling certain judicial conditions, claim the right of re-marriage under the Native Converts' Re-marriage Act of 1866; he may still, however, be sued for alimony, or maintenance of his heathen wife. (4) As this legal process is tedious and costly, and as the wife's refusal to grant this relief involves no hardship to her, but gives her and her Hindu relations an effective legal instrument whereby they can always mark their resentment of the husband's baptism, it is obvious that the Act of 1866 is

seldom called into requisition. (5) The newly-baptized convert is thus called upon to endure the loss of home and of a wife's society, and condemned to live a celibate life during her life-time, and this among a people wholly unaccustomed to such a condition. In the case of a Christian male convert from Mohammedanism the case is different, but not less cruel:—(1) By Christian baptism, *ipso facto*, the previous Mohammedan marriage becomes null and void. (2) If the husband and wife continue to live together, their status before the law, and the legitimacy of any subsequent children, is at least doubtful.

Then, on the point of the custody of children, a quotation from the late Bishop of Lahore's Charge in 1892 will be sufficient: "We have the ruling of the Chief Court of the Punjab that the children of Mohammedan converts are dealt with under Mohammedan law, and that consequently the father is deprived of the custody of the children of both sexes of tender age, and that of his daughters until they are marriageable. So that the convert from Islam, through the simple profession of Christianity under a Christian Government, forfeits all his rights as husband and as father too. Is there not here a claim to relief by legislation?"

(b) When to these legal disabilities are added the *Social Ostracism* and active persecution which invariably follow a "baptism" from the higher classes, the marvel is that *so many*, from time to time, have the heroism and the grace "to suffer the loss of all things" for Christ's sake. Such converts must not only forfeit home, wife, children, family relations, and inheritance, but must generally flee to another part of the country. As the Rev. H. E. Perkins says, "Every one who has had converts knows the danger for them of death by poison, or violent abduction, or imprisonment, or secret torture. The instances are so numerous that it is useless to dwell upon them." In business and professional life, "boycotting" is also carried on, so that for some time self-support is practically an impossibility. Many an earnest inquirer is deterred from baptism on this account. He prefers to remain a "secret disciple" and earn his own livelihood than to be a burden upon Mission funds, and be accused of mercenary motives.

In the case of college students the position of the "Borderer" calls for very sympathetic and tender treatment and ought never to be despised or lightly esteemed. A student *in statu pupillari* is scarcely a free agent. In the event of baptism all parental supplies will be stopped. His education must then cease at this point, or be continued at the expense of the Mission. It is very hard and unnatural that Christianity should reward a brave convert by inflicting upon him a life-long loss; on the other hand, if his education be continued by the Mission—as would usually be the case—the Mission is open to the charge of paying converts, and the convert to the charge of having been actuated by unworthy motives. It is also undesirable that the impression should prevail that undue advantage has been taken of the youth of the student, and that his baptism was due to the personal influence of a missionary, rather than to a profound conviction of the truth of the Christian religion. Experience tends to show that these "Borderers" will more and more readily be gathered into the Christian

Church by baptism at a later and more mature period of life. The work of an educational missionary is essentially preparatory. There *will be a harvest*, if the sowing of the good seed has been faithfully and prayerfully done; but it will not usually be immediate, or reaped by the sower. From the *Life of Bishop French* it appears that out of a class of eight or ten students at St. John's College, Agra, in 1853-58, no less than *five* Hindus eventually were baptized in 1855, 1859, 1865, 1870, 1872. Of these only one was baptized by Bishop French, and that was twelve years after he left the College. Of these Brahmans two became ordained clergymen of the Church of England—one, the late Rev. Mahdo Ram, for many years a faithful C.M.S. pastor at Jubalpur; and the other, the Rev. Tara Chand, still working as an S.P.G. pastor at Ajmere. Apart from baptisms, however, the indirect influence of Christian colleges is immense in presenting a *new ideal* of character and life, and as a protest against a secular system of education, "with a varnish of utilitarian morality," as Vamadeo Shastri, in a recent number of the *Fortnightly Review*, calls it, which otherwise would be the only education available to Indian students. Every year, too, emphasizes the fact that the training and education of Christian students, who are now to be found in considerable numbers in all missionary colleges, is a work of primary importance, and of the greatest potential missionary value.

VI. CHRISTIANITY IN INDIA IS REGARDED AS ONLY A RELIGION FOR "PARIAHS."—Owing to the short-sighted policy of the past, such is the sneer of the Brahman and of the Musalman—alas! too, of many an Anglo-Indian official.

It may be that in the future, perhaps in the near future, these despised masses will be evangelized with a rapidity hitherto unknown. The ground has been broken, the seed is being widely sown, the harvest may be near. And, best sign of all, the Indian Christian Church—through the S.V.M.U. and other recent movements for the deepening of spiritual life—seems determined to take a full share in the evangelization of India. Never have the people at large been so accessible to Gospel influences, or baptisms so abundant as in the present day.

But what then? Will *India* be Christian, even when the majority of its peoples have embraced Christianity? Nay, there still remains the hardest, toughest task of all—and one which hitherto has never been seriously and boldly faced—viz. the systematic evangelization of the higher classes, that vast multitude of 100,000,000 who remain entrenched in the strongholds of Brahmanism and Islam. Sir Alfred Lyall has stated that "those who go to war in India must for many a long day take Brahmanism into strategic account."

This "long day" may not prove so long as seemed likely twenty years ago. Sir Alfred appears to have confined his observations to purely missionary operations, and to have overlooked the fact that the greatest disintegrating agency in India, in undermining and sapping the strength of Brahman and Moslem orthodoxy, would be the higher educational policy of the British Government. Every year this becomes more apparent.

How pathetic are the words of an educated Hindu at Calcutta:

"Are you aware what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, and agnostic. They are beginning to look upon religion as what one of your clever writers called it the other day, 'a dream of hysterical women and half-starved men.' They no longer believe in the Divine source of virtue, but think that it is a proper balancing of profit and loss. They have become irreverent, disobedient, disloyal. They have lost all fixity of character. You say you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the 'ologies' of the day, but turn their back upon religion and morality as mere rags and remnants of a superstitious age." From this point of view the educational policy of the Government—though technically neutral—cannot but appear cruel and iconoclastic. This is the chief cause of the restlessness and vague discontent, of which there are so many symptoms in India to-day. The Rev. G. A. Lefroy, of the Cambridge Mission to Delhi, the Bishop-designate of Lahore, in a recent letter, defines the permanent cause of the present dissatisfaction as "the unceasing breaking up of all the old life and thought and social custom of the land, which is going on under the pressure of our Western civilization, education, material agencies, and contact of all sorts and kinds." For the break up of the old life, Mr. Lefroy does not blame the Government. He says: "I believe nothing else was possible when the strong activities of English life came into contact with the decadent thought and civilization of this land. But I do blame Englishmen—most of all the English Church—very much indeed that they have not been able to see how inevitable such a result was, and also how deeply, how essentially religious was the basis of all the structure of India's life in the past, and therefore how ridiculous it would be to suppose that its place could be taken in any healthy or strong way by the purely materialistic civilization, which is all that European life (as divorced from that Faith which is really its formative principle and support, but which is for the most part kept so studiously in the background out here) can present to them."

Such quotations as these serve to indicate the gravity and delicacy of the position of things in India at present. But what can be done in the way of remedy or amelioration? The Government cannot abandon the standpoint of religious neutrality—nor can it undo the work of the past forty years. The most that can be done is to somewhat reorganize the educational policy by gradually abandoning the present system of "Higher" or collegiate education, in favour of "primary" education, on the widest possible scale—and this modified policy will probably be the one which will generally prevail in the near future, and has already been adopted in the North-West Provinces.

This means that the "Higher" education of the higher classes will be left to *private* enterprise, which presents to missionary societies and to the Christian Church at large a golden opportunity for undertaking a vast and self-evidently imperative responsibility, viz. the duty of providing "*Higher*" education on Christian principles in every city and town in India.



The times in India are ripe for energetic and prompt action. This widespread unsettledness demands it, the present educational policy of the Government is favourable to it. India on all sides is seeking after God and a religion that will satisfy her intensely religious nature. It is *not yet too late*, though soon it may be. A spirited and united effort to win the higher classes—chiefly by means of the educational method—and the situation will be saved.

"If not, if India is not made Christian," says India's new Metropolitan, Dr. Welldon—not less known as a warm-hearted friend of Missions than as a distinguished educationalist—"then India will be left at the last as a country without God. And because it is terrible to contemplate the fact of a country so mighty as India left by our action without God, I say that it is a primary obligation lying upon the people of this country to spread the Gospel of Jesus Christ in India." May words like these arouse the Church at large to action, and may the Church thus redeem the honour of the State in India by giving to these higher classes the blessings of Christianity in place of the faiths of which they have been deprived. Christianity is the natural *spiritual* complement to the secular enlightenment already received, and ought never to have been divorced from it. And thus will something like an adequate attempt be made, again in the words of the Rev. G. A. Lefroy, "to substitute for the life which is passing away that deeper, truer, stronger life by which we ourselves live."

Does a proposal like this seem utopian and impossible? Yes, if we accept the common and superficial opinion which prevails in anti-missionary quarters that the strongholds of Indian orthodoxy are absolutely impregnable, and that Christianity, if it succeeds at all, will only be the religion of "Pariahs." Shall we listen to men like Sir William Hunter, who calmly states, "I should not be candid if I left the impression that I expect, even with the improved missionary methods, any large accession from orthodox Hinduism, or Islam, to the Christian Church"? Or, shall we seek our inspiration and courage from a Higher Authority, One who never commands an impossibility, yet bids His Church to take the Gospel "to every creature"? Too long has the Church of Christ meekly acquiesced in the worldly and unworthy assumption that Christianity in India will never be the religion of the higher classes, and is only fit for "Pariahs."

The true facts of the present position are that, though missionary societies have done little directly to bring it about—owing to an unreasoning prejudice against Educational Missions—the orthodox systems have been undermined and weakened in a thousand ways by the manifold forces of Western civilization and the "strong activities of English life," so that they are now tottering to their fall, and await but a vigorous *coup de main* to bring it to pass.

During the Indian Mutiny the genius of a Nicholson saw that the rebellion would never be quelled until Delhi fell. A victory here and there in the disaffected area was no real gain so long as the main position remained unstormed and unconquered. He recognized that Delhi was the key to the position, and that when Delhi fell the Mutiny would be over. And so it proved.

Let the Christian Church concentrate on the Delhi of Indian orthodoxy. Battered and torn by many an assault already received, it yet stands outwardly unfallen. The struggle may be hard and long, but the flag must be lowered. Let the soldiers of the Cross not be put to shame by the soldiers of the Queen. A Greater than Nicholson—though *his* grave has become a shrine—places His Omnipotence at our disposal. “Lo, I am with you alway, even until the end of the age.”

VII. PRACTICAL CONCLUSIONS.—I would urge, then, that in India at the present time missionary societies should pay far more attention to the evangelization of the higher classes, as being the key to the evangelization of India.

1. Let the methods of attack already in use and approved be strengthened and increased. (a) *Christian Literature*.—This should be widely circulated in English as well as the vernaculars, in a cheap and popular form. (b) *English Lectures to English-speaking Indian Gentlemen*.—Organized missions might be undertaken with most encouraging results by able and sympathetic missionaries, especially if in touch with the intellectual and social difficulties of the educated classes, and acquainted with the main points and weaknesses of Brahmanism and Islam. Successful attempts have already been made by the Y.M.C.A. at Bombay, Poona, and Calcutta. (c) *Public Religious Discussions in the Vernacular*.—These in moderation, and when wisely conducted, are most useful in bringing the Gospel before large numbers, especially Mohammedans, who otherwise seldom hear the case for Christianity fairly and clearly stated. The Christian representative requires to be a man of great controversial knowledge, natural ability, strong self-control, and of intense love for souls. (d) *House-to-house Visitation*.—In connexion with every large missionary educational institution, one man at least ought to be entirely set apart to follow up the work of the College by visiting students and “old boys” in their homes. Nor would the right man have any difficulty in obtaining admission into the homes of magistrates, doctors, pleaders, and of the educated classes generally. His visits would be warmly appreciated and readily returned, and in this way, beginning on a friendly basis, a very important evangelistic work might be done. At present missionary colleges are too undermanned to undertake work of this nature. (e) *Medical Missions for Male and Female*.—Human ailments and physical diseases are no respecters of persons. The higher classes—especially female—may be reached, and prejudices overcome by the skill and love of those who are worthy followers of the Great Physician. (f) *Zenana Visiting and Zenana Schools*.—One of the greatest hindrances to the progress of Christianity is the gross ignorance of India's women. The unique authority of a mother-in-law, or grandmother, is proverbial. A clever Bengali has defined man in India, however well educated, as “a noun, in the objective case, governed by the irregular verb woman.”

In India less than 400,000 women can read and write out of about 150,000,000; and the majority of these are from Zenana schools. May such schools be largely multiplied; may the Government be urged to do more; and soon the benefits would be seen, not merely in the enlightenment of the women, but in the increased independence and

moral courage of the men. Zenana-visiting is slow and often discouraging work, but gradually an entrance is being found into the homes of the high-caste, and the hearts of mothers are being won by the sympathy and devotion of Zenana missionaries.

2. But chiefly I would urge a vigorous "Forward Movement" in Educational Missions. It has been said, "Whatever you would put into the life of a nation, put into its schools." At present no Missionary Society in India has more than two or three First-grade Colleges. If the situation is to be saved, the number of missionary colleges must be largely increased. There should be *one in every large town in India*, and especially in every town where a non-Mission college already exists.

These missionary colleges should be *unaided* by Government, so that (1) they may be free to teach Christianity in the most systematic and deliberate manner—as there should be no doubt that this is the great object for which they exist, and which justifies their existence as *missionary* colleges; and (2) that they may be free to so adjust their own scale of fees, that (a) it may be attractive, as *numbers* are an important consideration, yet (b) so high that in the aggregate the fees may bear a considerable share of the general expenses of the institution.

Further, I would urge that a missionary High School be opened in every smaller town, and a middle or primary school in every village of any importance. These lower schools should be systematically linked by affiliation to the Mission High Schools, and these in turn to the Mission Colleges—so that the continuity of Christian influence and teaching may be unbroken during the impressionable period of school and college life.

I consider it most important, also, that in *all* Mission Schools the "Readers" and other text-books, in English and Vernacular, should be those published by the Christian Literature Society for India (C.V.E.S.). These are approved by the Government Education Department, have with great pains been specially prepared for use in India, and are of the highest Christian tone.

Such a scheme may seem to some impracticable, but I feel sure that if all missionary societies would cordially co-operate, it would be found that before long it would be in active operation, and the further question of a Christian University would soon be ripe for practical discussion.

At the present moment important centres like Amritsar in the Punjab; Jubalpur in the Central Provinces; Cottayam in Travancore; Gorakhpur and Benares in the N.-W. Provinces, seem to await the occupation of the C.M.S., with well-manned B.A. Colleges. In some of these centres there would be no rival institution, and consequently the main elements of success, i.e. numbers and a large measure of self-support from higher rates of fees, are already assured. It may be taken for granted that the Government Educational Department will warmly approve such occupation, and that when once efficiently occupied the only possible competition in the future will be from *private* institutions which may arise.

The present system of C.M.S. education in North India is self-evidently defective. It provides a generous number of High Schools,

but only *one* B.A. College. The vast majority of the students, consequently, pass into non-Christian colleges for their university classes, where the Christian impressions of earlier days are too often speedily dissipated.

Let the above centres be occupied in the way indicated, and the C.M.S. system becomes sound and complete, and more likely to be productive in missionary results.

3. Lastly, let us labour and pray that thus *Christianity*, by the blessing of God, may be secured to the people of India, whether high or low, as the religion of the future. Two other religious alternatives are possible, viz. (a) some eclectic system of Theosophy or Christianized Hinduism, or (b) Agnosticism. The Rev. W. St. Clair Tisdall has clearly shown that the *first*, i.e. "a Christo-Brahmanical religio-philosophical system," such as seems favoured by Professor Max Müller, contains no element of permanency, and is doomed to failure, when judged by all historical precedents. There remains, therefore, only the *second*, and what alternative can be more appalling, if preventible?

Vamadeo Shastri, in a thoughtful article on "The Theological Situation in India," has recently written, "Very few will be found among reflective and contemplative Hindus who do not find their best consolation for the disorder and perplexities of the material world around them in a deep sense of its unsubstantiality"; and again, "We are still outside the pale of Islam and Christianity; we cannot accept religion within a ring fence; we are still professors of the Divine science, searching incessantly for the knowledge of the Supreme Being, One without a second."

As we read such melancholy outpourings of an evidently sincere heart, it would seem as if Christianity's day of opportunity of becoming the religion of India *is already past*—that to the most thoughtful and earnest of India's sons a day of salvation will never dawn—that for them there remains but a despairing Agnosticism.

This, however, cannot be conceded. Let the Church of Christ arise in its strength, endued with "power from on high," and in India, as elsewhere, Christ will yet reign as "King of Kings, and Lord of Lords."

## VISIT TO THE MISSIONS ON THE EAST COAST OF HUDSON'S BAY.

BY BISHOP NEWNHAM.

(Reprinted from the "*Evangelical Churchman*" of Toronto.)



REAT *Whale River* is a small post far up the east side of the bay, all sand and rock, no trees, but only grasses and creeping plants. The "whale" or white porpoise is no longer abundantly killed, but enough oil and seal blubber is brought in to make the place flavoursome. A large number of Indians and Eskimo trade here, but just now only the Indians and a few Eskimo were in.

Indian day-school and daily service were being held, but the Eskimo only had occasional services. The English-speaking congregation consisted of the master and family and one male servant. None of the Natives were ready for confirmation, for the Rev. W. G. Walton can only see them for a week or two in the year, and consequently they have made but little progress in Christian knowledge. Mr.

Walton was with me here at Fort George. My first day was spent in visiting the Natives in their tents, and in talking over the work with him, I received a very warm welcome from them all. They had been looking forward with curiosity to seeing their new Bishop, and I hope they were not disappointed. Their dialect is so different from that of my Indians at Moose that I could not understand them, but had to rely on Mr. Walton's interpretation.

One tent that I visited was a very sad scene. About ten or twelve men sitting sad and silent, mourning for the head of the family, an old man, who had died suddenly the day before. His death was due to a foolish heathen custom which he had persisted in following against the orders of Mr. Walton, who is a bit of a doctor. He had taken a sweating or vapour bath (made by shutting up a tent tight, containing red hot stones, with, I think, water thrown upon them) and then gone into the cold air. In a few hours he was dead. They know so little of Christian truth that it was very difficult to find comfort for them; we could only pray that the Comforter would Himself comfort them, perhaps using our words. A curious thing happened at the funeral. This is the first funeral at that place that Mr. Walton has had, so the service is not well known. At the usual point I scattered some earth on the coffin. At once every one thought it right to follow my example. After a perfect rain of sand, I said that would do, and they should stop. But no one liked to be left out, and the service had to be finished under a scattering fire of sand.

Every evening we had service, and the church was always full, very few being ever absent. As I was going to take all the addresses, I took up a course of instruction, making it as simple as I could, on the Christian religion and Christian life, repentance and faith, obedience and holy living, and the various means for sustaining that holy life. They listen very attentively, but one cannot be sure how far they grasp the meaning. Mr. Walton seemed to interpret pretty readily. I could not but be saddened at realizing the great difficulties in the way of giving them more than the elements of Christian truth. After years of faithful work by Watkins, Peck, and now Walton, they are but babes, and many

of them almost Heathen. But they can only see the missionary for a few weeks in a year or two, and some of them not that, and are in contact with the Heathen the rest of their time, and have very few books, and cannot by themselves understand what they read. The Eskimo work is almost more discouraging. They are jolly and happy, but very slow to take in what they are taught.

Sunday was a busy day, though there are so few persons. Indian service at 9 a.m. and 4 p.m., Eskimo at 2.30 p.m., and English at 11 a.m. and 7 p.m., left no time for Sunday-school, and little for rest or thought. But the day-school teaching is of such a nature that there is little need for Sunday-school. On Monday I confirmed the only candidate ready, one of the English congregation. When at last my departure was made, the scene was a lively one. I think every man, woman, and child was on the bank, and I had to shake hands with every one, and, as we shook out our sail and began to go down the river, we received a thrice-repeated volley from all the available guns. I do hope my visit may have strengthened the hands of the missionary and been of some profit to the flock. At all events, it has made me feel how difficult is the work, and how discouraging the circumstances in this part of the diocese, and how much they need our prayers and yours. I omitted to say that I baptized one Eskimo babe and spoke on the meaning of the rite; we are very cautious about baptizing adult Eskimo, for they are hardly ready for it. We also gave all a small feast, both in honour of the occasion of my visit and because they were really hungry, having stopped rather longer than usual to meet us.

*Fort George.*—I arrived here also on foot, having landed from the boat some few miles away, and walked across a rather rough bit of country, accompanied by Mr. Walton. At last we arrived opposite the post, and then a couple of shots from my gun made known our arrival. Almost immediately the Hudson's Bay Company's flag was run up, followed by thirteen flags or the *Mink*, which was lying at anchor, and a canoe put off to fetch us; so we arrived in state, pleased, but rather overcome at the great kindness of our friends. This post is prettily situated on a high bank of the river, with plenty

of trees, and grass, some cattle, and a few vegetables in the gardens. The trader's house and stores are in the form of a square, within a stockade, with high gates, a relic of the old times, not that there is any need for defence now. The trader, Mr. S., has a large family, and the company has more employees than at Great Whale River. The church and the nice new mission-house where Mr. Walton, his wife, and babe live are about 400 yards from the post. There are a good many Indians trading at this post, but not nearly so many who stay long as at Moose Fort. Hay-making was in progress, and about fifteen families of Indians at the place. They have more advantages than those at Great Whale River, and are therefore more advanced in religious knowledge, but I am afraid there is not a corresponding superiority in practice. We must remember that most of them are away from all good influences most of the year, and that, though they can read, they do not understand very well their books, which are in the Moose dialect. However, there is a fair list of communicants, and some are earnest-minded. Arriving on Monday, August 1st, I had to stay a whole week in order to have a Sunday with them. Not being able to speak their dialect, there was not much work for me in the daytime, besides thinking over addresses, visiting all the population in their houses or tents, and transacting business with Mr. Walton. But we had a service every evening for the Indians, and one or two for the servants, &c., at all of which Mrs. Walton played the organ. Mr. Walton, following the example of Bishop Horden, has translated a few hymns into the local Indian to popular hymn tunes. The services were splendidly attended, and the people listened eagerly to Mr. Walton's interpretation of my addresses. The school is also well attended for the few weeks that there are any children here, taught by Mr. and Mrs. Walton and an Indian pupil teacher. I am thankful to say that there are a few steady, earnest, Christian Indians here; but, as usual, around the "Bay," the "Coasters," who have more opportunities, are far behind the "Inlanders" in earnestness, morality, and practical Christianity. The Indians had again outstayed their food supplies, waiting for us, and were really poorly off; so again we gave them a sumptuous (for them) feast. Mr. S. kindly furnished

a part of the provisions. Though plain, a feast in these parts means a good deal of cost, as provisions are dear. One or two hundredweight of flour, and several pounds of dripping to mix with it, with enough sugar, currants, spices, to make cakes and puddings for such a multitude; enough oatmeal to make a little porridge for all; several pounds of salt pork, to boil with the porridge, and give each one a little piece instead of milk; tea, of which they are very fond; a little tobacco for the men; and a pound or two of sweeties for the women and children to scramble for,—this was, I think, the sum total. Some forty or fifty adults and about as many children assembled in the square, with all manner of plates, or saucers, cups, or old meat tins, and dishes of various kinds. Many men did not wait for the tobacco to be given, but had a short smoke between the courses.

On Saturday evening we had a communicants' meeting of Indians, to prepare for the administration next day. Sunday was a very hot, still day, which means great discomfort at crowded Indian services, but we would not wish any to be absent. At 9 a.m. the church was crowded, and the atmosphere terrible; one girl fainted and another had to retire. At 11 a.m. we had the confirmation service in English (for one candidate), followed by a sermon and the Holy Communion. I enjoyed this service, though I found it rather difficult to address one candidate before the whole congregation, and I daresay she found it embarrassing too. But the earnest attention of the congregation, and especially of the candidate, helped me much, and I felt that the Holy Spirit was with us. The afternoon Indian service was worse to bear than the morning, the sun being at its full power and the church more than full. Mr. Walton preached and I listened to his sermon, sitting at the open window of the vestry. A good proportion remained to communicate, and, though their knowledge is so small, I trust that their worship was accepted, and their spiritual life nourished by the heavenly food. Another English service in the evening finished a day that had been rather exhausting to body and mind, but any fatigue was forgotten in the thankfulness and encouragement felt. Again my start was delayed by contrary winds, but when I did get off, it was amidst more hand-

shaking, cheering, and gun-firing even than at Great Whale River. I now left Mr. Walton behind at his work, and went on alone with my crew of six men. But whereas before, my blankets were spread on top of the rough angular stones of the ballast, my Indian attendant, Sandy, had put together a floor, large enough to hold my bed, and to leave room for my "wanted" baggage by my side, so that with a tent over me I was comfortable for all weathers, day or night. The ladies packed my *mechim* or provisions, and took care to slip in some dainties.

*East Main House.*—I had hardly hoped to spare time to visit this post, as there are very few there just now; but stress of weather obliged me to put in there, and kept me three days. Mr. I., who is an earnest Christian, entertained me most hospitably, but I preferred to sleep on board, as I had a hope each night of getting off at dawn next day. The only work I could do here was to hold service each evening, in Indian, and put as much instruction as I could into my addresses. Mr. I. gladly threw open his home for us, and his two dwelling-rooms just held all the people at that place.

*Rupert House.*—This name is better known in Canada, being one of the places thought of as terminus and port of the James Bay Railway. It lies up the Rupert River, a few miles, on a high bank. All hardier vegetables grow well here. But the approach is hard by reason of shoals, bars, and a tremendous current when the tide is running out. We spent a very nasty night outside, waiting in rain, wind and thunder, till light and water would allow us to make the channel. I spent three days here including Sunday, and as Mr. Ascah was away visiting a Mission far inland, and only a student, Mr. Swindlehurst, in charge, the work fell mostly on me. The Indians were mostly coasters, and a hard lot, but they attended the services well, and it is only by patience and perseverance, and with the blessing of God, that we can hope to overcome their prejudices. Ignorance and superstition are still strong. I had been up all night, and arrived at 6 a.m., but there was so much to do, it being Saturday, that I could only get a bare hour for rest in the day. The Rev. E. Richards had before he left prepared a confirmation class, and I spent the afternoon visiting

the people, and examining the candidates. I accepted six English-speaking and five Indians for the rite. Their standard was a low one, but we have to lean strongly to the side of charity, if only they are in earnest as far as we can judge. I did all I could to make sure of that. The whole question of confirmation is a difficult one here, they seem so little able to take in the simple truths necessary and so slow to see that their practice must follow their profession; and I find it necessary to take nothing for granted, but to address the candidates myself, and examine them before I accept them. This is the first confirmation I have had at Rupert House, and I have purposely delayed it so long, partly because of the indifference and falling away of very many of those confirmed in the past, and partly because they had had very little proper instruction. Well, the results are in God's hands, and I trust that some, at all events, were moved by the Holy Spirit, and will be kept from falling away. It was about midnight before I got to bed, and, in consequence, I was almost late for the 7 a.m. service. I preached in Indian, preferring that to trusting to an interpreter not accustomed to the work. At eleven o'clock came the English service with confirmation, the first for several years.

The service, though without any organ, and only the hymns sung, led by myself, was, I believe, enjoyed, and I trust that some were helped. The three o'clock service was a long one, for, besides my sermon, I addressed the candidates by interpretation, and that is always a slow process, and at the end I addressed the congregation in the same way. As I hoped to get away the next day, I spent the time between services in visiting all the Indians. After full evening service for the white people, I had to spend an hour talking with old Jacob, a good old man, but a great talker, and, like all Indians, always wanting something. He acts as a sort of lay-reader and teacher to his fellows, and is very active, and eager to do them good. He is supposed to do this gratuitously, but he expects, and always gets, a good present. But he has been left too much to his own way in the past, and is rather obstinate, e.g., he has always read the Absolution when taking the service, and, when admonished that he had no right to do

so, he replied that he ought to do it, as the "late Bishop had always read it!" I am afraid he also thought me hard for not wanting to pay him for Sunday-school work, but for preferring to give him a present for all he does on other days. I was sorry to miss Mr. Ascah, but I could not wait. Mr. Swindlehurst has been rather lonely this summer, but is working hard, and that keeps him from feeling it too much. I am afraid Mr. Ascah will find it very discouraging work at first, knowing little Indian, and with everything at loose ends, and the Indians not readily impressed, but he made himself liked at once, and will do everything that he can. He will soon have to face the question of house and church building, as the house is very poorly built, and he wants a church at Mistassini, and perhaps at Waswanapie. Mr. Swindlehurst, full of pluck and go, is picking up the language fast, and will

be a capital companion for Mr. Ascah. They keep bachelors' hall together, and, as their boy can only cook by frying in oceans of grease, if they wish to keep their health they have to bake and do most of the cooking themselves. Rupert House is as hard to get away from as it is to reach. We spent all one day getting out of the river, and nearly all next day getting a very little way along the coast. After a beautiful night-sail across Hannah Bay, next day we reached Moose River, passed the annual ship from England at her anchorage, and arrived opposite my house at 5 p.m. There we grounded on a shoal, and I had to go ashore in a canoe. The house was looking very nice, with the verandah put up during my absence, and is now about finished, with the exception of another coat of paint, which will have to wait till next year.

## BLACKFOOT CONVERTS.

BY THE REV. H. W. G. STOCKEN.

*St. John's Mission, Blackfoot Reserve,*

*Jan. 19th, 1899.*



YOU will be interested to know something about our Christians, and how they came to receive the Truth. Some few years ago I had an earnest conviction that the work of reaching the adults was one of paramount importance here as elsewhere. The outlook in this respect has always been dark, and the prospect of the school work a far more promising one; so that the tendency has been to throw one's energies into the latter rather than the former. Hoping against hope, all have done what they could in spare hours to put the Gospel before the adults, but it has been with a heavy heart. From the first I have endeavoured to shake myself free from school work, and to do all in my power to reach the adults. In the school house on Sundays and at other times, we persuaded a few Indians to come together to hear the Message and to learn to know God. They came, but, alas! how few. Sunday after Sunday, just a handful, and no more. Had I offered tea and biscuits the room might have been filled, but I would not do this. For a long time our one regular attendant was "Little Axe," who has

since been made a minor chief. He came, as he afterwards told me, "to do as the white men do." He wanted to be a white man. Would that the white men set them a better example! Poor "Little Axe" was able to swear as well as any of them, and so also was his boy of fifteen. He found at length that the white man's religion was pure and holy, and that they worshipped a pure and holy God, who hated iniquity while He loved and pitied the sinner. He learned also that there was a life after death—everlasting life—and a judgment to come, and, like Felix, he trembled; but he went further than Felix, for he wept and sought after God with all his heart. It was many months before he told me this. But he soon began to persuade others to come with him, and one of the first of these was one "Pukapinni" (Little Eyes). He with his brother came fairly regularly, but *not* to worship. Curiosity and ridicule seemed to engage his thoughts. But after a while the satirical smile died away, and Pukapinni listened as earnestly as Little Axe, and his brother also; and all this while they never said a word as to what was passing in their hearts. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst



not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." The blessed crisis came on a Sunday immediately after church. I had been preaching on the peace and blessing to be had in Christ Jesus, and contrasted them with the so-called pleasures of the Indian. They came up to me on going out of church. Axe was the first to speak, and as he referred to my illustration of Indian pleasures, and showed me how little I knew of their nature, he told me of his earnest desire to become a child of God, and to be baptized. Then Pukapinni told me of a dream he had had, and that it had decided him to ask for baptism. In his dream he had entered the school porch, and was standing by my side as I rang the bell for the morning service. I had asked him some simple question as to his motive for coming, and he had told me, when suddenly he saw a spiral staircase passing up from where we stood far out of sight. In a moment I had urged him to ascend the staircase with me, and he saw himself ascending until we were so far above the earth that the people looked as specks. Presently we stood on the top and saw a magnificent country extending in every direction. It was very beautiful, he said, and when in his dream I asked him to say what he thought of the sight, he said it was more beautiful than anything he had seen before. I urged him never to forget the sight, and then bade him to descend again. He said, "I did so tremblingly, but reached the earth in safety." He felt that God had given him the dream, and hesitated no longer to obey His call. From that day he has made most remarkable progress in spiritual life and knowledge, so much so that the Bishop very warmly approved of the wish that he might be set apart as a catechist, and he was accordingly admitted to the office on the first Sunday in November. At his baptism he received the name of "Paul," and he does indeed seem to have caught much of that great apostle's spirit. Since his conversion he has been ceaseless in his efforts to preach the Gospel to his people, and with evident blessing. His own wife (since deceased) and another young woman were distinctly his children in the faith, and many others are now learning the Truth from his lips. I was telling him the other night of one "Brother Lawrence," who

lived so near to God that he was always conscious of His presence, and in consequence exercised a remarkable influence on all with whom he came in contact. He replied, "That is exactly what I have been trying to do of late." I believe it; his face and his whole bearing show it. He is so humble and so earnest. He and another of our flock, David Staines, take an evangelistic service for me at the South Reserve once a month. He also takes part occasionally in my services here, offering prayer and speaking. He is very much respected by all—chiefs and people. A few Sundays ago he had six chiefs present at his service. The Rev. C. H. P. Owen was conducting the service. His tact in dealing with his people is very striking. It is a source of great joy to him and to us that his wife had embraced Christianity so brightly before her death. It was wonderful to think that only a few weeks before she had been walking in darkness, and that on her deathbed she could speak so cheerfully and confidently to her husband of her hope in Christ and of her freedom from fear.

I must tell you of a dream which about two months afterwards brought him much joy. He was sitting alone in his brother's house, reading in syllabics some elementary teaching which Mr. Hinchliffe had written out for him, when he thinks he fell asleep and saw a figure standing in the open doorway. It was a young woman with a loose yellow-coloured garment on, caught together at the neck with a brooch which sparkled like a star. Her face was clear and radiant, and her hair fell loosely over her shoulders. She smiled as she looked at Paul, and asked him if he recognized her? Then she saw he did not. Still smiling, she told him her name; whereupon he jumped up and grasped her hand. She then asked him what it was he was reading just then? And when he told her, she said she knew it, but wished to hear him say so. "Persevere," she said, "for God loves you and is looking upon you. Do not be in doubt about me," she continued, "for I am very happy." She then disappeared.

I would like to tell you much more about this dear brother in the Lord, but I must not, as I have much else to write.

The first woman to be baptized was the wife of Daniel Little Axe. She is

about thirty-nine years of age, and a robust and intelligent woman. She was led to decide for Christ and to join her husband in the Gospel, after the service on Easter evening, in the mission-room. The place was filled, and the presence of God was very manifest. She caught hold of my hand as she was leaving the room, and said, "Running Wolf, I very much believe I would like to be baptized." She came out very brightly, and took part in the prayer-meetings, and is regular and hearty in her attendance at the services, &c. Later on, an elder sister of the Axe asked for baptism, and is joining her brother and his wife in their endeavour to lead their old mother to Christ.

The latest and most interesting feature in the work is that the Christians have pledged themselves not to cease praying for our head chief, "White Pup." They go down frequently to talk with him, and never fail to put the truth before him. May the Lord grant their petition, and daily increase their thirst for souls!

It is, however, not only in their public lives that our Christians are a source of joy to us. Their daily home life is, we trust and believe, a bright example to those around them. Four of their houses

are close together, and the families meet for constant prayer and the seeking of God's Holy Spirit. Daily family prayer is the rule amongst them, and Paul is always urging them to perseverance in prayer as their only safeguard against the surrounding temptations.

We have from time to time a Bible-class and prayer-meeting for them, and most interesting it is to hear one after another take it up and earnestly plead with God for the teaching and guidance of His Holy Spirit, that they may themselves be enabled to lead lives pleasing to Him, and that others may be brought to a saving knowledge of the truth.

One feature in the work would, I am sure, interest you. At our afternoon service we always take up a collection, which, if not devoted to any special object, such as the C.M.S. or Home Mission Fund, goes to the maintenance of our hospital, or is applied by the Vestry to any necessary repairs to the building we use as a church. The Christians are, as a rule, present at this service, and make a point of never passing the plate, five or ten cents each being always given, and if for any special object they will make an effort to give more.

## NATIVE WORKERS IN THEIR RELATION TO MISSIONARY AND NATIVE CHURCH ORGANIZATION.\*

BY THE REV. G. H. PARSONS.



N his Epistle to the Ephesians the Apostle dwells much upon the mystery of God's will in Christ revealed by the Holy Spirit that the Gentiles are *fellow-heirs* and *fellow-members* of the Body, and *fellow-partakers* of the promise in Christ Jesus. (See Revised Version.)

With the Apostle, we, who are ministers and stewards of His mysteries, may say that this grace has been given to us also to preach among the nations these unsearchable riches of Christ.

As we confer to-day in reference to Native workers, let us not forget that the Native workers stand on the same platform with ourselves in the eternal purpose of God; that the rights and privileges conferred in baptism are no less theirs than ours; they, too, are members of Christ—*fellow-members*; children of God—*fellow-heirs*; and inheritors of the Kingdom of Heaven—*fellow-partakers*.

The subject before the Conference to-day, namely, Native Workers, has been divided into three sections, and I have found it a little difficult not to

\* This paper was read at the Conference of C.M. Missionaries at the C.M. House in October last.

trespass on the two other sections, for the selection, education, and probation of Native workers bring them into relation either with the missionary organization or the Native Church, and their relation to the missionary organization includes in many respects their relation to the individual European or missionary worker.

By reference to the Annual Report, we find that there are 6097 Native workers in connexion with the Society's Missions throughout the world, of whom 3179, or rather more than half the whole number, are employed in the Indian Missions of the Society. Of the total number, 340 are clergy, 4596 are lay workers, and 1161 are female workers. It is important to thus distinguish the workers, as the relationships are necessarily different. We may thank God for this large band of Native workers which has grown up in our Missions, and which to-day is doing so much to further the Kingdom of Heaven. The growth in India of Native agency during the Queen's reign has been from 5 clergy in 1837 to 159 in 1887; from 176 lay agents to 2182; and from 2 female workers to 597. But these figures are surpassed by the phenomenal growth of the Native Church in Uganda. There the first converts were baptized less than twenty-five years ago; now the Church employs 10 clergy, 479 lay, and 42 female workers.

The problems connected with the inter-relations of Native and European workers and organizations have come very much to the front of late years in India. And I well remember the occasion when first in Bengal the Native workers and other representatives of the Church came together at Chupra in council as an organized body. I regret very much indeed that Church organization was not commenced in India fifty years earlier. The Native Churches have been kept too long in swaddling clothes and leading strings, and the *Ma-bap* attitude of the Native worker and of the Native Church to the European missionary and the foreign Society has been one of the most effectual means of checking the growth and independence of the Churches. I rejoice to think that the Church in Uganda, profiting by the history of older Missions, has from its commencement aimed at self-support and self-extension, and is willing to take upon itself the responsibility of employing agents as pastors, teachers, and evangelists. If this had been done from the first in India, we should not to-day be mourning the comparative barrenness of some of our Missions in India. Our policy in India for fifty years was a paternal one. To quote from Mr. Stock's *History of the C.M.S.*: "The sheep had to be shepherded, and the missionary was the shepherd. Evangelistic work was transformed into pastoral work, and the evangelist became the pastor. As a result, the converts and the Native workers looked to the missionary and the missionary organization for everything, and they were not disappointed. But such a relation could never issue in a self-governing, self-supporting, self-extending Church." It is only during the last half of this century of C.M.S. operations that these principles of self-support, self-government, and self-extension have been applied to the Native Churches. But though the relationship is very different to-day from what it was even twenty-five years ago, yet the C.M.S. appears to me even now very unwilling to recognize independence in the Native Church. We are still very jealous of European superintendence, and we consider the relation to be that of a child under tutors and governors, and seem to imagine that the child is never to grow up.

My subject has two distinct and separate parts, namely, the relation of the Native worker to the Native Church organization, and his relation to the missionary organization, i.e. to the foreign Society.

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This Conference is not concerned with Native Church organization as such—a most interesting and important subject, about which very much might be said—but taking it for granted that there is an organized Native Church, what should be the relation of the Native worker to his Church? I have always maintained that Native workers owe a first duty to their own Native Church, and should throw the whole weight of their influence, sympathy, and interest into the affairs of their own Church.

Of the three classes of Native workers, the *Native Clergy* ought, in my opinion, to be almost exclusively connected with the Native Church organization, and not with a foreign missionary body. I would, however, be inclined to make exception in the case of able, educated Native clergymen, whose talents and gifts might be best employed in educational work carried on by the missionary organization. I notice that ten of the Native clergy are so employed; but even these I would employ in the education of Christians that they might still be in touch with the Native Church. The Native clergy are the cream of the spiritual life, the educational energy, and generally of the social condition of the Native Church, and we cannot expect the Native Church to exercise any influence for good, or to be vigorous in its growth, or alive to its responsibilities, if the sympathy and interest of its leaders are diverted into other channels by being brought into too intimate relationship with the missionary as distinguished from the Native Church organization. Prior to the last Jubilee of the Society only twelve Natives had been ordained, and it was the lack of European missionaries and the inadequate supply of funds for the growing needs of the work, which compelled the attention of the leaders of the Society to the necessity of organizing the Native Churches and of throwing upon them the responsibilities of providing their own pastors and workers, and of finding the means for their support.

In studying Mr. Venn's papers on Native Church organization, I cannot think that he contemplated the permanent or even the prolonged employment or official connexion or relation of Native workers with the foreign missionary organization. In his earliest paper on the subject he lays it down as a principle that, regarding the ultimate object of a Mission, viewed under its ecclesiastical result, to be the settlement of a Native Church under Native pastors upon a self-supporting system, it should be borne in mind that the progress of a Mission mainly depends upon the training up and the location of Native pastors, and that, as it has been happily expressed, the euthanasia of a Mission takes place when a missionary, surrounded by well-trained Native congregations under Native pastors, is able to resign all pastoral work into their hands and gradually relax his superintendence over the pastors themselves until it insensibly ceases, and so the Mission passes into a settled Christian community. Then the missionary and all missionary agency should be transferred to the "regions beyond." It would be outside the scope of this paper to discuss the principles of Church organization as drawn up by Mr. Venn, but I entirely agree with the above so far as it refers to Native pastors and their relation to missionary organization. There must be, in the initial stages, a paternal relation between the Native workers and the missionary organization. But the sooner the Native Church community comes "of age" and takes up its responsibilities, by taking over all Native agency, the better for the Church, the better, too, for the regions beyond.

By the terms of his ordination the Native clergyman's first duty is to preach the Word of God and to minister the sacraments in the congregation; and I

consider it a matter of regret when any of the clergy of the Native Churches are employed in any office which does not directly further the interests of the Native Churches. I have, even in Bengal, been opposed to their admission as members of the Missionary Conference, fearing the alienation of their sympathies from the Native Church. Do not mistake me. Let the relations of the Native clergy with their missionary brother be as intimate and cordial as circumstances will allow, but we should discourage any relation which tends to dependence on the part of the Native clergy upon the foreign missionary organization.

But when we turn from the Native clergy to the *Native Lay Worker*, whether male or female, the case is very different. The missionary organization is one whose object is to establish the Kingdom of Heaven in the countries where it labours, and it is absolutely essential to this object that it should employ Native workers as agents.

As soon as Native Churches are formed and organized, it should be one of their first concerns to develop as Missionary Churches. And the foreign missionary organization should encourage by every means in its power such efforts on the part of Native Churches, and the Native Churches would, of course, employ Native workers; but up to the hour when the Master shall return, the foreign missionary organization will find fields for labour outside or beyond those which the Native Churches occupy, and in those fields the larger number of its agents must necessarily be Native. These workers in their relation to the missionary organization should be brought into close and cordial touch with the body corporate, and not, as too often, be considered the agent of the individual missionary. Too often we hear it said of a Native worker that he is "Mr. So-and-so's agent," and the Native worker is greatly tempted to attach himself to the individual rather than to the organization. I should like, if it were possible, to see every Native worker paid directly through the treasurer of the Native Church, and never by the individual missionary or directly by the missionary organization. Such a practice would tend to increase the Native worker's interest in Native Church organization, and would check the tendency to lean upon the foreigner or foreign body.

I turn to the case of the *Native Female Workers*, of whom the C.M.S. employs 1161, one-fourth being in connexion with the Tinnevely Mission. I consider that for the present, at any rate, the female workers must work in relation to the missionary organization. The Native Churches are not sufficiently organized or developed to take over the charge of the female work; still, in this department also it is desirable that there should be a real connexion between the female workers, whether they be Bible-women, evangelists or school teachers, and the organization of the Native Church. This could be easily arranged in regard to the agents of the C.M.S., and it is not less desirable between the female Native workers of the C.E.Z.M.S.—all taken from the Native Church congregations—and the Native Church organization. I hope that some day both the C.M.S. and the C.E.Z.M.S. will recognize the right of the Native Church to a closer relation to the Native female workers whom the Societies employ.

I have often thought that we need something of the membership system of Nonconformist Churches, and it should be a rule that no female worker (or other Native lay agent) be employed by C.M.S. or C.E.Z.M.S. without the previous sanction of the pastor and Church Committee of the congregation to which she belongs, and it would be desirable, in my opinion, in the case of such worker that a report of the work done be sent to the pastor, that the

Native Church might recognize the female worker as an integral part of the Church's organization.

May I be allowed to mention here that it was my practice and principle never myself to baptize a convert, but, when he was prepared, to request the pastor in charge of the Native Church to receive the candidate into his flock and thus to bring him at once into intimate relationship with the Church?

I am afraid that, at any rate in India, both the C.M.S. and the Native Church are content to leave the female worker very much to the C.E.Z.M.S., and hardly recognize their responsibilities to such workers. While I willingly accord the highest praise to the missionary organization of the C.E.Z.M.S., I cannot but consider it very far removed from an ideal plan of operations that the work of the Church both pastoral, educational, and evangelistic, among the women and girls of India, is being done very largely by the Native workers of a Society in no relation to the Native Church organization. Women's work in the mission-field is to be considered by the Conference to-morrow, and perhaps the relation of the female Native worker may then be more fully dwelt upon.

One word more—taken from the Epistle to the Ephesians, and I have done. We need to cultivate a closer union in Christ with our fellow-workers. For through Him we both have our access in one Spirit unto the Father. We need in our intercourse with them to give diligence to keep the unity of the Spirit in the bond of peace. For there is one (*only one*) Body and one Spirit. Even as also we (*they and we*) were all called in one hope of our calling. One Lord, one Faith, one Baptism, one God and Father of all who is over all, and through all, and in all.

## THE C.M.S. QUINQUENNIAL CONFERENCE AT ALLAHABAD.

By THE REV. E. S. CARR.



HE choice of Allahabad as a suitable centre for the gathering of delegates from the various Missions of the C.M.S. in India, with a view to the consideration of important matters of missionary polity, was emphatically a happy one. Geographically, it stands midway between many of our most important Missions, and has good railway connexions with all of them, though the fact that some of the delegates to the Quinquennial Conference had to travel nearly 2000 miles before they reached the place of meeting may convey to English readers some idea of the vastness of the area over which the operations of our Society are spread in India. One of the native delegates from South India returned from the Conference with his mind considerably enlightened in this respect. "India," said he, with great warmth and emphasis, "India is not a country; it is a vast continent."

But it is not merely its central geographical situation which renders Alla-

habad so convenient and desirable a rendezvous for C.M.S. representatives from north and south, east and west of our great Eastern Empire—the Bhratavarsha of Indian classic lore. The city has, over and above all this, historical associations which appeal with force to every English heart, and which suggest happy auguries of ultimate success in that Holy War which is being waged throughout the length and breadth of India between the King of Glory and the embattled powers of Darkness. It was from the strong fortress of Allahabad, secure in our possession, that the valiant Neil, and later the heroic Havelock, made such herculean efforts and led forth such brave succours to rescue the noble garrisons of Cawnpore and Lucknow, and to ensure safety and victory to Christian men. God grant that, from the recent Quinquennial Conference held in so propitious a centre, spiritual influences may flow forth which shall cheer many a fainting heart, and conduce to that "Awakening

of India" which many of us await and long to see, and so hasten the glorious time when "the noise of battle" shall give place to the "victor's song"!

Allahabad is notable, too, as being the place of confluence of two of India's noblest rivers, the Ganges and the Jumna. Standing on the battlements of the fort, and looking down on the "meeting of the waters," where these two broad streams—after pursuing a separate course for hundreds of miles, and carrying life and verdure as they flow—come together, and with united volume roll on grandly towards the Bay of Bengal, all the stronger and richer for their union, it is not difficult to see in them a fit parable of the *San-gama*—the confluence of the two main streams of our missionary work in this great continent, those, namely, of Northern and Southern India. Certainly, as we delegates gathered together in Conference, some revelling in the comparative cold of the Northern December season, while others carefully enveloped themselves in great-coats (even when speaking in debate), it was not hard to determine who hailed from the North and who from the Sunny South! The difference in climate indicated by the presence or absence of warm wrappings was almost as obvious to the eye as the difference in the colour of these giant-rivers as their waters roll together in happy confluence. To take up our parable again, may God in His mercy grant that we missionaries, whether from North India or from South, may be the stronger and the richer for our united Conference, and that "the river of God which is full of water may rise in us and flow through us, carrying grace and blessing in its course." We would plead with the home Churches to pray that the tide of God's power may rise very high in India, and that the outcome of the Quinquennial Conference may be that God may "work a work in our day which we shall not believe though it were told us."

Before proceeding to describe the more important features of the Conference, it is only fair and courteous to mention that we delegates were most hospitably entertained. Not only our own missionary fellow-workers in Allahabad, but also the Bishop of Lucknow and some of the leading laity and clergy of the place, vied with each other in attending to our creature comforts. Bishop Clifford further evinced his

interest in our proceedings by arranging a special missionary meeting, which was very well attended, in his drawing-room, and by meeting the delegates, practically at his own suggestion, in informal gatherings, to talk over the important question of our Native Church Organization in India.

The Quinquennial Conference was held from December 4th to December 9th, thus lasting five days. Very full days they proved, as in addition to the formal Sessions, it was found necessary to arrange several subsidiary evening gatherings. The Rev. E. Sell, Secretary of the Society's Missions in South India, was voted to the chair, and to his wise leadership of the meetings we are all indebted for the order which prevailed and for the expeditious manner in which the business was despatched. The Revs. W. G. Peel, of Bombay, and C. H. Gill, of the North-West Provinces, acted as Secretaries. The father of the Conference was the Rev. Robert Clark, a veteran now of forty-seven years' missionary service. It was he who led our opening prayer-meeting, and who afterwards brought our proceedings to a close. The enforced absence from our meetings, from ill-health, of the Rev. P. Ireland Jones, who had taken great interest in all the preliminary arrangements for the Conference, was regretted by all.

Let me proceed now to review, in brief, the more important conclusions which were arrived at, interspersing such *obiter dicta* of my own as seem to present themselves to the retrospect, and conveying such hints as to arrangements for future gatherings as are naturally suggested by the experience gained at the Allahabad meetings.

And first it may prove profitable to record—

I. *The Chief Characteristics of the Recent Conference.*—It can scarcely be described as "epoch-making" from the point of view of missionary experts. Nothing sensational occurred. No startling departures in policy were clamoured for, though it is true that numerous reforms in our *modus operandi* were recommended. No time was available for eloquent speeches or exhaustive argument, the mass of the agenda being too great to allow of this. When the resolutions are forthcoming it will be seen that they are remarkable for simplicity and sobriety rather than for anything of the extraordinary type.

The fact is that the Conference was fettered all through by a sense of the multiplicity of the subjects which had been placed before us for discussion, and by a knowledge of the impossibility of anything like adequate consideration of them in the limited time at our disposal. All the same, a good deal of useful work was done, and some of the resolutions passed involve great issues. It proved, in short, to be a *working* rather than a *talking* Conference, and to that extent deserves commendation.

Three features in particular stand out to memory as one looks back upon the meetings.

1. *A prayerful spirit.*—Time after time, as well in the sermons which preceded the Conference on the Sunday as in the addresses with which each day's proceedings were inaugurated, the paramount necessity of prayer and of the Holy Spirit's power which comes by earnest and believing prayer, was urged and insisted on, with a recurring force and unanimity of utterance which was remarkable, to say the least. Following almost immediately on the Day of Prayer for India and Ceylon (November 27th), this great stress laid on the necessity and power of prayer was new evidence to many of us that Indian missionaries, as a body, are becoming more and more alive to the fact that, to use the *ipsissima verba* of one of the Conference sermons, "Our greatest victories will be won upon our knees." A soul-stirring address on this subject, delivered at one of our devotional meetings by Dr. Hooper, of Mussoorie, is, we believe, to be printed and placed in the hands of all Indian missionaries. It ought also to be published in the *Intelligencer*,\* as its message is of world-wide application. The refrain of that message will long linger in the hearts and memories of those who heard it, "Call upon Me, and I will answer thee, and show thee great and fenced-in things which thou knewest not." In addition to our morning devotional exercises, the Conference was always interrupted when the clock-finger pointed to the hour of noon in order to use the now well-known mid-day missionary intercessions.

2. *A bond of brotherly love.*—No one could be present at the meetings without thanking God for the harmony which prevailed throughout. Differences of opinion, of course, there were ;

it could hardly be otherwise in so widely representative an assembly. Opinions were freely and frankly stated. But no jarring note was heard. No unholy "warmth of temper" was displayed by anyone. Some of us were struck by the Christian forbearance which was manifested on the part of all. It is hardly too much to say that perhaps one of the greatest benefits derived from the recent Conference was what may be called its *unifying influence*, its power in bringing and cementing men together. Beyond all doubt, these Quinquennial Conferences will prove potent factors in linking in one the multifarious operations of our Society in India. North India probably understands South India, and *vice versa*, better than ever before, by reason of the friendly interchange of thought and opinion (on such vexed questions as the Native Church Council system, for example) which took place at Allahabad.

3. *A unanimity in decision.*—To some who gave careful attention to the matter, it was almost startling to see how resolution after resolution was passed with almost perfect unanimity. Scarcely any motions were carried by narrow majorities. On quite a number of subjects not a single amendment was proposed. A general wish was manifested, on the part of movers of resolutions, to meet all reasonable objections and accept all useful suggestions. The topics which gave rise to anything like serious difference of opinion were exceedingly few. When the Resolutions of the Conference are published, it will be perceived at once by those who peruse them that the great majority of our proposals were carried either "unanimously" or *nem. con.* This practical unity of opinion on the part of representatives from all our Indian Missions is something to thank God for. May He knit all His missionary servants together not only on questions relating to *policy* in work, but in all those underlying *principles* which appertain "to life and godliness."

We pass on to refer, as briefly as possible, to—

II. *The Major Matters considered in our Meetings.*—Space forbids more than a cursory notice of the more important of the topics which demanded the attention of the delegates, tempting though it be to enlarge upon them.

\* [We hope in a future issue to publish Dr. Hooper's striking sermon.—Ed.]



1. *The maintenance and deepening of the spiritual life of missionary workers.*

—Herein lies, of course, the root of the whole matter. Evidence is not wanting that many a missionary in India to-day is feeling the need of "power for service." What we need, and what our Indian brethren need, is more *tarrying* in order to the receiving of more *power from on high*. This feeling was voiced in the Conference, and seemed to find an echo in many hearts. Stress was laid upon the fact that a mere hypothetical acceptance of the doctrine expressed in our Master's dictum, "Apart from Me, ye can do nothing," is of nothing worth. With a view to *practical holiness* the members of the Conference passed a solemn resolution recognizing the supreme necessity of the continual anointing of the Holy Ghost, derived from an abiding union with our exalted Lord, and pledging themselves to devote more time than heretofore to *communion* with God and *intercession* on behalf of others, *even though it may involve the curtailing of some of the external activities of what men call "work."* If this pledge be honestly fulfilled, we shall not have met in vain. Every thoughtful reader can see that such a decision is *fraught with possibilities of grand results*. We ask the continuous, earnest prayers of the Society as a whole at home that we Indian missionaries may be honest with ourselves and true to God in this, the most vital, and therefore the most practical, of all missionary questions. *Right here, we shall be right in all things.* With the same end in view, the Conference decided to ask the Parent Committee to take advantage of the visit to India from time to time of ministers of known spiritual power, in order to arrange gatherings for their missionaries in convenient centres for quiet days, and, to use a new term which exactly conveys the meaning, *quiet weeks*. Can there be any doubt that missionary labours would be enormously accelerated if the labourers laid aside their work, at such times as God's providence may indicate, in order to hear the Master's voice and to seek fuller supplies of the Holy Spirit's power? What an object-lesson it would be, too, to our Native Churches, and to the heathen world around, of the reality of spiritual things, if we suspended for a time, so to speak, the constant whirling of our machinery, to

seek, as *the one thing absolutely needful*, a renewal of the Holy Oil! The Conference further expressed its desire that similar gatherings should be arranged for Indian clergy and lay-workers, to be conducted by missionaries of experience and evangelistic power, whether European or otherwise. It was felt, and rightly so, that passing visitors from England, however great their powers, are less suited for *this* work than those who live among the people and know their language and their special dangers and temptations. It was further suggested that, where individual missionaries are seen to possess the needful qualifications, they ought to be *definitely set apart as missionaries to the Native Churches*. The time has undoubtedly come in India for a step forward in this direction.

2. *The C.M.S. Centenary celebrations.*

—A cordial vote of loyal accord with the Home Committee's wishes and efforts to make the Society's Centenary year one of decided progress was unanimously adopted. After hearing details of plans which have been already laid in this direction in some parts of India, it was decided to appeal to the C.M.S. adherents to contribute, as a Centenary thank-offering, at least one day's income, to be transmitted to the funds of the Parent Society.

3. *Native Church Organization.*—This was the subject which occupied by far the greater part of the time of the Conference and engrossed most of its attention. This fact is, in itself, worthy of remark. It shows that the time has come for facing the problems which confront us in India in connexion with the consolidation of our Missionary work. The accounts which were given to us by the representatives of the various Missions of progress in this direction were interesting in the extreme. The narrative, beginning with Travancore, proceeding with Tinnevely and Madras, continuing with Bengal, the North-West Provinces and Bombay, closed with the Punjab. From the more solid results, speaking from the point of view of external organization, achieved in the South, we passed in review the smaller, but yet very palpable, Native Church structure of Bengal, and the much lighter fabric of Central India, till we came to Bombay where they have lately been obliged to commence their organization *de novo*, and finally to the Punjab, where the

present system loudly calls for reformation. It was quite clear to the Conference, as they considered the widely diverse conditions prevailing in different parts of India, that considerable latitude and elasticity ought to be allowed in all local arrangements, and that we ought to aim rather at unity of principle in our work than uniformity of detail. At the same time, it was the decided opinion of by far the great majority of the delegates that the principle to work upon is that of forming Indian Christians into Councils of their own, in which they shall think and act for themselves and learn to walk alone, as against the proposal to form Boards of Government in which the European and Indian shall be, so to speak, amalgamated (even though such amalgamated Bodies be only formed as a temporary measure).

The Conference unanimously determined that the time has come when the Parent Committee ought to face anew, in the light of changing conditions in India and in view of the expansion of the English Episcopate among us, the question of the future of the Native Church. Are we still aiming at Henry Venn's ideal, a self-supporting and independent Native Church, free from European control? If we are, it was felt that great care ought to be exercised to prevent complications arising which shall tend seriously to hamper the independent action of the Indian Native Church. To shirk the whole question in the hope that in some mysterious way or other difficulties will right themselves would be, it was felt, a suicidal policy. The trite expression, *solvitur ambulando*, like most other proverbial phrases, is capable of grave perversion, and may become a synonym for culpable inertness. We would far rather replace it by another adage, more applicable to the present circumstances, "Delay is dangerous!" There is undoubtedly visible in certain quarters of India to-day a strong undercurrent of desire and intention to see the Church of England reproduced in India, practically in its entirety, and to gather Indian converts into this foreign fold, with all the restrictions to National freedom which such a course would certainly involve. The Conference clearly stated their own position in the matter. They adhere firmly, and on conviction, to the traditional policy which bears the honoured name of Henry Venn. They

would fain see an independent Indian Church, governed by its own synods, and, they would wish this Indian Church to be Episcopal and to be in communion with the Church of England; they would deprecate its being committed to any policy now which may tend to fetter its choice and action in the future. We earnestly trust that the outcome of this discussion may be to induce the Parent Committee to give careful and prayerful attention to the subject, and to formulate their policy clearly in view of possible difficulties, taking such practical steps as are found to be feasible to ensure their Indian adherents a fair field when the time comes for them to take immediate action.

The Conference further considered the fact that only very partial success has been attained in promoting self-support in our Indian congregations. Grave doubts were expressed as to the wisdom of continually supplying large foreign funds for the maintenance of pastoral work. Not a few of the members present seriously questioned our present policy. "Are we on the right lines in our work in India?" seems to be a thought uppermost in the minds of many missionaries. The Conference considered that the time has come to call a halt, and to ask the Parent Committee to join us in self-humiliation and in seeking to know God's will in the matter. Surely this is a call to us from God, especially on the eve of our Centenary, to "Consider our ways." If He shows us that we are wrong in our present way of working, let us seek to get right at any cost. We may find, if we honestly seek to know and do our Master's will, that much of our non-success has arisen from putting the power of the rupee in the place of the power of the Holy Ghost.

4. *An Indian Episcopate.*—It was acknowledged by all that India is sadly behindhand as regards the Episcopate. No Native of the soil, in connexion with our Church, has, as yet, been consecrated bishop. Beyond doubt, the Conference took a step forward in declaring that the time has come for a little "holy boldness," and in advocating, and that with perfect unanimity (there was not a single dissentient voice), the appointment of Indian Suffragan Bishops. If care is exercised, and the type of Episcopacy adopted for our native brethren be the simple and more primi-

tive one of North Africa, rather than the pretentious one which prevailed in the Roman Empire when the Church began to adopt the grandeur of the State, we see no reason why an Indian Episcopate should not prove a great success. Anyhow, it cannot be right always to hold a large and growing Native Church in leading-strings, nor can it be fair to govern it for ever by a foreign Episcopate. At least let a beginning be made by the appointment of Native Suffragan Bishops where the right men are forthcoming, and let us, and all English Christians whom the measure may concern, practice whatever of self-abnegation the new departure may involve.

5. *Decentralization.*—The expansion of missionary work in India, involving as it does over-pressure at Salisbury Square, seems to demand considerable modifications in our mode of transacting business, if we are to avoid a deadlock. Already serious delay occurs, and sometimes at awkward junctions of affairs, owing to the fact that so many matters have to be referred for decision to an over-worked Committee thousands of miles away. The Conference were unanimously of opinion that speedy steps ought to be taken in the direction of a decentralization of the work, and that details may profitably be left for local arrangement, while the Home Committee deals with great principles and the more general lines of policy. So far as one was able to gauge the feeling of the delegates, this proposal did not arise from any desire on the part of the missionaries to grasp more authority for themselves, but rather from the conviction that *there is no alternative if the welfare of the work is of the first consideration.* The fact is that the work has grown out of all proportion to our old apparatus for dealing with it, and the readjustment required would seem to point to the advisability of leaving the multitude of lesser matters, such as building plans and estimates, the disbursement of funds, and so on, to the decision of the local Corresponding Committees, assisted by the advice of the various Missionary Conferences. While it is easy to conceive that difficulties may arise from such a new departure, they would appear to be of small account compared with the greater ones which already confront us. Over-work at headquarters and serious delays in the mission-field alike call for remedy,

and the feeling certainly prevails in India, if the Quinquennial Conference discussions form a fit criterion of it, that the remedy must be sought in a liberal measure of decentralization, in spite of all the difficulties which may appear to conservative minds to beset it.

Time would fail me to dwell upon the thousand and one useful topics which were duly considered by the Conference. Measures were suggested for making our *High Schools and Colleges more efficient as Evangelistic Agencies*, amongst them being a recommendation to hold Special Missions from time to time so as to bring the responsibility of personal choice definitely before every student. The delegates unanimously recorded their conviction that a wide expansion is called for in *Medical Missionary Work*. The need for an *Original Vernacular Literature* was strongly emphasized. *Rural Missions* came in for a share of attention, and plans for promoting their prosperity were propounded. So many and so varied were the matters discussed that we must refer those who are interested in the details of missionary policy to the Resolutions of the Conference for fuller information.

It remains only to append—

III. *A few Reflections on the Conference Proceedings.* We trust that the C.M.S. Quinquennial Conference is now, as its name indicates, recognized as an established and authorized Deliberative Body, to meet at stated periods, i.e. every five years. Considering its importance, and bearing in mind the expenditure of time and money involved in its periodical gatherings, it behoves us to cast round us and see what can be done to make it as useful and efficient an agency as possible. This year's experience has taught us many things, and we shall do well to profit by the lessons. For one thing, *the Agenda was far too lengthy* and contained a mass of subjects which were hardly worthy of being considered along with others of prime importance. Many matters had been suggested by individual missionaries which were of purely local interest and hardly affected Indian Missions as a whole. A Resolution was passed by the Conference, at its close, with a view to obviating this mistake in the future, but it would seem desirable for the Home Committee also to assist us by more systematic arrangements in

time to come. If I may offer a suggestion, it would be briefly this, that the next time a Quinquennial Conference is in contemplation, time should be taken by the forelock. A full year's notice should be given beforehand of the time and place of meeting, in order that the preparation for it may be as careful and complete as possible. The various Missionary Conferences and Native Church Councils should be allowed ample time to suggest subjects for discussion and to formulate recommendations on them. No matters ought to find a place on the Agenda except such as involve great principles and affect Indian Missions as a whole. The Quinquennial Conference should not be regarded as a Body whose imprimatur is sought for by individual Missions and missionaries upon their own ideas or schemes. In order to secure the proper ends in view, the Conference Secretaries or Managers ought to be allowed a certain discretion in preparing the Agenda, and to be authorized to reject any matters which, in their opinion, are not of major import. We feel sure that the whole missionary body will be prepared to trust the Conference Managers to this extent. It would thus come to pass that only matters of prime importance, and involving great principles would be brought up for discussion. The number of subjects being thus strictly limited, the Delegates would be able to discuss them thoroughly and the value of their

conclusions would be proportionately enhanced. The delegates, too, would profit by the restriction. In the recent Conference, the views expressed by some of us seemed to be too much circumscribed by a limited local experience. We need more breadth of comprehension, a more truly cosmopolitan grasp, less of personal and local limitation, when we come together to consult on what affects the welfare of the Indian Missions at large. Probably, all of us were faulty in this respect. Time and experience and mutual forbearance will bring a perfect remedy. The very defects thus indicated are themselves a proof of the need for such Conferences, which cannot but tend to instruct our minds, widen our grasp of missionary policy, and modify what is lacking in proportion, owing to our local limitations, in our views of missionary work in India. May we add that some of us at least hope earnestly that, the Quinquennial Conferences of the future (should our Coming Lord tarry) may be occasions when the representatives of the various Indian Missions shall meet together *not less for united self-humiliation before God, and earnest intercession for India*, than for consultation upon methods of missionary work. "*And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the Word of God with boldness.*"

## INDIAN NOTES.



THE *Indian Magazine*, the organ of the National Indian Association in London, says there are thirty-seven Natives of India now in the Indian Civil Service, viz., five Mohammedans, six Parsis, and twenty-six Hindus—of whom the very large proportion of twenty-two are (to judge by their names) from the Bengali-speaking race. It is a curious fact that sixty per cent. of the men whom we look to as administrators and judges, so far as Indians have found admittance into this coveted and highly-paid service, should be of the least warlike of all the Indian races. The political difficulties of appointing them to rule over fighting Sikhs and Rajputs are considerable.

Bishop Thoburn, of the American Episcopal Methodist Mission, recently visited a large Conference of that Mission in the Native State of Ajmir, in North-Western India, and he thus writes in the *Indian Witness* on some of the perplexities which befall missionaries there, in dealing with the converts of the lowest classes:—

"English rule has not impressed itself very sensibly upon the Native States. The country, owing to the scarcity of rain, is very poor, although the soil in some parts is extremely productive when rain happens to come in sufficient quantity.

The distinction between the depressed classes and those of higher grade is much more marked than in any other section where I have been. The phrase 'depressed classes' can hardly be applied to the outcast creatures who are found outside the towns. Instead of being depressed, they seem to be absolutely crushed by poverty and the rigid exclusion which is practised against them by the higher classes. Their poverty is extreme. One lady, in speaking of it, said to me, 'I simply cannot describe to you the food which I have seen them eat.' Children are found perfectly nude at an age when in other parts of India they would be decently clothed. The result of this extreme depression is that those among whom we have been trying to work, corresponding to the depressed classes in other sections, are timid to an almost fatal degree, and have very little moral nerve on which we can depend in trying to elevate them. They all live in mortal terror of the 'Raj.' In one instance, a man who had recently been baptized, was summoned before the princelet of his native town, and severely questioned as to whether he had become a Christian. He unhesitatingly denied that he had done anything of the kind, and the mere fact of his having been challenged led to the immediate denial of their baptisms by a large number of those who had been duly enrolled as new converts. Very large defections of this kind were reported from different parts of the province, and our native workers seemed not only perplexed, but distressed by the outlook."

The first Indian Christian who has had a decoration from the Government is Prince Harnam Singh of Kapurthala, in the Punjab. He has received the honour of being made a Knight Commander of the Order of the Indian Empire. This gentleman is well known in England, as he has visited our shores at least twice, and his three sons were at Harrow or Rugby Schools, from whence they all went on to Oxford or Cambridge. The eldest has now been called to the Bar, and is returning to India. But it is not unlikely that he may engage in some direct Christian effort in that country. We cordially congratulate the family on this distinction. The reigning Maharaja of the State of Kapurthala is nephew of Sir Harnam Singh, whose own father greatly distinguished himself in the suppression of the Indian Mutiny in 1858.

The following from the *Hindu*, a well-known native journal, will be read with interest:—

"The Right Rev. F. Gell, D.D., Bishop of Madras, retires from service to-day, and in his retirement Madras loses the influence of a great character. We are not Christians; and we cannot pretend to be in any sense enthusiastic about the results of the propagation of the Christian Gospel. But a pious man is a pious man, whether he be a Christian or a Hindu. Practical religion—religion as concretized in thought, feeling, and conduct—is unsectional, above and beyond all forms and dogmas, and universal. And as true Hindus we are tolerant, nay, large-hearted, enough to recognize in Dr. Gell a saintly personage—in the presence of whom all sectarian strife is stilled, and the thought of petty outward differences is not. Bishop Gell received his appointment on May 16th, 1861, was consecrated at Lambeth on June 29th, arrived in Madras on November 25th of the same year, and was installed in his office two days later. So he has been here amidst us for a little over thirty-seven years. Thirty-seven years bulk largely in the life of a generation as of a people. And they have witnessed many changes, political, religious, and social in the Indian community here as elsewhere. Many fierce controversies have raged and spent themselves away. Christian missionaries, many of them excellent representatives of their class in their own way, flinched and failed at times, grasped the shadow for the reality, were inclined to forget that God made of one blood all nations, and unwittingly added to the difficulties their religion had to face and overcome in this land. But in none of this disappointing, soul-damping work could the most observant of us trace anything of Bishop Gell's personality, that has ever towered far above where such aberrant factors work. From the day he landed here he has been the same, shedding a benign influence all round, offending none, irritating none, and taking sides with no one, and yet witnessing unto the beauty of his faith more effectively than all the militant

missionaries about. Orthodox Hindus who have come in contact with him bear witness to his worth as eloquently as the most enthusiastic of his followers. And no Christian would look for a better reward for his religious labours in this land. Christian progress here is not to be measured by the increasing number of converts, but by the growth of appreciation for Christian character. And we are as sorry to bid him good-bye as any Christian could be. In sooth, as the new Metropolitan of India said the other day in Bombay, he has held a unique position in the Indian episcopate, as much by reason of his saintly catholicity as by his learning and devotion and length of service."

The North India School of Medicine for Christian Women was founded about five years ago, to save female Christian students from learning in company with Heathen and Mohammedan male students, and the almost inevitable deterioration of refinement and grace arising from such associations while they were in training as medical missionaries. It had the advantage of securing an excellent building at Ludiana, in the Punjab, which was formerly occupied as an Orphanage under the American Presbyterian Board of Missions. But the necessities of the work have far outgrown the original edifice, and though the Institution is producing excellent results, and has been affiliated to the Lahore Government School of Medicine, so that its students may go up for the State examinations there, an urgent need exists for extension of buildings and provision for support of beds. Full particulars can be given by the Secretary in England, Miss Mabel W. Brown, 120, St. James' Road, West Croydon, Surrey.

All who are anxious for the suppression of the Indian Opium manufacture will be interested in perusing the following figures. They are, for the sake of brevity, shown in tens of Rupees, i.e. the precise figure would be in each case ten times the sum shown here. The comparison of one year with another is, of course, not affected by this process. We quote the figures from the *Friend of China*, which takes them from the "Report on the Progress and Condition of India, 1896-97." We ask a careful reading of them:—

Net Opium Revenue in	Rx.
1872-73 . . . . .	6,870,423
1878-79 . . . . .	7,700,671
1880-81 . . . . .	8,451,276
1888-89 . . . . .	5,964,404
1893-94 . . . . .	4,750,964
1894-95 . . . . .	5,707,652
1895-96 . . . . .	5,054,981
1896-97 . . . . .	3,922,546
Revised Estimate. 1897-98 . . . . .	2,877,500 = £1,843,998

We extract the accompanying few words from a late issue of the *Madras Christian Patriot*. They form part of an explanation why more rapid growth is not seen in the Indian Christian community, in stability, inventiveness, and other intellectual or moral qualities:—

"There is very little that is intellectually stimulating in the Indian home. Indian social customs, too, have had a great deal to do with the deterioration of the Indian intellect. Moreover, the acquisition of the English language which has become absolutely necessary for the earning of a livelihood taxes considerably our acquisitive powers; and hence the creative powers suffer. We are fully aware of these and other causes, but all the same, it must be admitted that, compared with other communities, ours is placed in peculiarly favourable conditions, and it is, therefore, time we bestirred ourselves in this matter."

H. E. P.

## THE MISSION-FIELD.

## WESTERN EQUATORIAL AFRICA.



N interesting and helpful conference of the clergy of the Yoruba Mission was held at Ibadan in January. Besides a large number of pastors, many lay workers were also welcomed and took part in the discussion. The Rev. N. T. Hamlyn has sent home the following account of the conference :—

To a stranger, finding himself in such a town as Ibadan, there is much of intense interest. Ibadan is the biggest town of these parts, with a population of nearly three hundred thousand people, and as many as six stations connected with our Society. And further, to one so fresh to the work of this Mission, the conference itself has afforded most useful lessons in showing the extent of the work already in hand, and the vast amount still to be taken up before this great town and the many others around shall be won for Christ. The conference has afforded a living illustration of the meaning of the Parable of the Leaven. "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." We have seen as never before the pervasive power of the Kingdom of Christ, and that notwithstanding many obstacles its principles are gradually but surely per-

meating society in this land, to the overthrow of the old evil systems.

But the aspect which has been most strongly impressed on our mind is the quiet power which is gradually working, unseen by the casual observer, so exactly in agreement with the little word *hid* in the parable.

The rapid strides which Government work and occupation are making in this land are open to all, and a surprise to all. Commerce, too, is making its way, its power is felt by all, and its returns are duly and periodically recorded. But I am sure that the work of the Kingdom of Christ is not so fully known. It has been a surprise and a delight to see the number of men who have met day by day to see in their faces and to hear in their words, an intelligent perception and evident conviction and love of the principles of our faith, and a determination to use every power which God has given for making them known to others.

The Rev. F. Melville Jones, of the Oyo Institution, who was out with his students on one of his frequent itineration tours, wrote on November 25th from Saki [Shaki], a town towards which the Society directed its eyes forty years ago :—

We have spent more than a week teaching and preaching in towns without teachers, and seldom visited by evangelists, but we are now beyond even the sphere which itinerating missionaries have reached hitherto. This is a large and important town (perhaps about half the size of Oyo) and has long been thought of as a centre for Mission work. Forty years ago Mr. Wood was appointed to this place, but circumstances prevented him from ever reaching the post assigned to him. Four years ago Mr. Harding set out on an itinerating tour, intending to preach the Gospel in Saki before returning. But when within two days of his goal he was obliged to turn back. It was before British protection had made itself felt, and the Bale of Okaka told him that he would be murdered by robbers if he proceeded further; this

intimidated the carriers, and they would not go forward.

Since then the country has opened up wonderfully. Owing to the boundary dispute with the French, Saki was for the time the headquarters of a West Indian regiment, and several European officers were resident here. The telegraph wire was also erected as far as this, and there are now a European captain and a telegraph linesman stationed here, and they have been making a fairly good road to the place. So that the way is abundantly open now, and the Government is far ahead of the missionary. It is sad it should be so, but unless more men of experience and power (both European and Native) are forthcoming, we shall be sadly in the rear.

The town offers a good centre for opening up work. The king has re-

ceived us kindly (as I write we are lodged in his compound): the people listen attentively to our message: Mohammedan influence is not strong. The king promised to give us land, and says he would help in building a mission-house. May God raise up the

labourers that we may enter in and possess the land! We have spent the inside of a week here, and to-morrow must turn our faces homeward. It is hard to leave the place without any assurance when the people may again hear the message of peace and love.

#### EASTERN EQUATORIAL AFRICA.

Very distressing accounts of the famine still come from the coast districts. Mr. D. Deekes, who, with Mr. J. H. Briggs, left home for Mamboia in November last, reported a very trying journey in consequence of the drought. His caravan made a *détour* in order to keep near a river, and porters were frequently driven to tapping a creeping plant to obtain the juice. Two porters died from thirst and intense heat. Mr. Briggs was able to shoot a few animals, and this virtually saved the caravan. Natives of the country were eating the roots of trees and shrubs as their only food. Many loads were left behind in the villages owing to porters being disabled. On reaching Mamboia (on December 23rd), rain fell and continued for some time. Some of the Heathen credited Mr. Deekes with having brought the rain. Mr. J. A. Wray, of Taita, says rain fell on January 19th and the crops were saved. "Our prayers," he wrote on January 24th, "were abundantly answered, and everybody's face beamed with delight. . . . But no sooner had the rain fallen than an army of locusts appeared, and we had to couple our thanksgiving with prayer for deliverance from this formidable foe." Mr. Wray says that, notwithstanding the famine and their great distress, the congregation of the church (although he himself did not forbid them) abstained from hunting a herd of elephants which appeared on Sunday, January 22nd. "Here was a chance of once in a life-time, the ivory of seven elephants under their very eyes, untold riches to them, and they had only that morning been robbed of their corn by locusts. . . . Sooner than break the Sabbath they let the chance go." Owing to the famine, women are constantly asking the missionary's permission to go to Voi to sell themselves and their children for food.

#### UGANDA.

Bishop Tucker, writing at the end of November on his return to Uganda from a visit of inspection to the Mission of Nassa, gives an unfavourable account of his experience with the steam launch, the *Ruwenzori*:—

She took thirteen days in getting to Nassa, and really I travelled in her at the risk of my life. Her boiler broke down every few hours. On one occasion, so heavy was the sea when the breakdown occurred, that had we not been able to rig up a temporary sail

we should all have been lost. . . . At Kagei we left the launch, as there seemed to be but small chance of her being repaired quickly, and came back here in canoes, doing the return journey in less time by two days than in the steam launch.

While at Nassa the Bishop held a Confirmation, when twenty-six candidates were presented to him. The condition of Uganda, the Bishop says, was much about the same as when he last wrote. All the northern boundary of Uganda was in a state of unrest. Mwanga was said to be in the Bakeddi country, and Gabrieli was once more back in Budu, raiding and destroying. [See under "Editorial Notes" for later tidings.]

The Rev. G. K. Baskerville, of Ngogwe, Kyagwe, gives in his journal some notes of an itineration in his district in which the lady missionaries took part:—

*November 13th (Sunday), Sayi.*—The ladies and I left Ngogwe on Friday last, and reached a place called Nipuiimi,

where we slept that night in our tents. Yesterday morning a goodly congregation collected in the church there.



After service we left and came here, an hour's walk. The chief had come out from Mengo to meet us, and had prepared for us very comfortably. The ladies have a nice little three-roomed house: they sleep at one end and their girls at the other. This morning the church was very full, and we had forty-five communicants; and this afternoon we had a very fair congregation. The ladies have since church this afternoon been talking to the women, whom we asked to stay behind after the service. We are hoping to make expeditions each day to neighbouring churches, each taking a different one each day. To-morrow I hope to visit two, sleeping at some distance away from here, and returning on Tuesday.

*November 19th, Si* (pronounced as Sea).—Last Monday, Tuesday, and Wednesday the ladies each took different churches each day, returning every night to sleep at Sayi, our headquarters. They had good audiences of women in each place. I was able to

visit five churches in the same time, as I slept both nights away and crossed the lake twice. Without crossing the lake it is extremely difficult to visit in the neighbourhood, as the country is like the fingers of a hand, between each finger being a bay. But by crossing the water the churches are fairly near together and easy to visit. Numbers were fairly good for week-days, twenty or thirty at each church.

I think the ladies and I between us saw all the churches in the district except two or three, although we could not have services at each place. The Roman Catholics are getting their churches placed very thickly about, and one hears strange talk of their methods of work.

Yesterday, after spending Thursday at Sayi, we left. On Thursday we had a most successful open-air meeting, at least from point of numbers, under a tree just outside the chief's fence; about 200 were present, most of whom never go into the church.

#### PALESTINE.

The Rev. J. Zeller reports that the Preparandi Institution at Jerusalem is in full working order in new premises. Selim, the former teacher at Kerak, who was imprisoned in December, 1897, recently made a good profession of his faith before the Greek Patriarch, who tried to bring him back to his Church by offering to make him a priest. He is gladly continuing his studies at the Institution.

In connexion with the Palestine Mission Conference, services were held on Sunday, November 20th, in St. Philip's Church, Nablus. The sermons at the Arabic services were preached by the Revs. C. Fallscheer and H. Sykes, and that at the English service by the Rev. C. A. Manley. The Holy Communion was administered at the close of the morning Arabic service. On the following day the Holy Communion was administered in English in St. Philip's Church, and afterwards a devotional meeting was held in the mission-house, at which an address was given by Mr. H. G. Harding. The Conference met the same afternoon and papers on practical subjects were read and discussed. Subsequent meetings were devoted to business, and on the closing day (25th) a discussion on "Life after Death" was opened by the Rev. H. Sykes.

#### PERSIA.

The Rev. C. H. Stileman wrote hopefully from Yezd in January. He had called upon the Governor of the province, the leading Mujtahid, and the heads of the Mohammedan, Parsi, and Jewish communities. Everywhere he and Dr. White received a warm welcome, and the ruling class, the merchants, and the Mullahs of Yezd appear well-disposed and friendly, and there is a wide sphere for missionary work now that the foundation has been firmly laid by the Medical Mission. Several of the leading men suggested that the Mission should open a school. Mr. Stileman left Yezd on January 23rd, and arrived at Kirman on February 3rd.

A Parsi gentleman of Yezd, a British subject, has offered free of charge a large caravanserai and house for a hospital and dispensary. The property is a valuable one, and is quite close to the house occupied by Dr. White, in the quarter where the Europeans reside and between the Mohammedan and Parsi quarters; so

that it is equally available for both. The only stipulations the donor makes, are that it shall be used for medical work, and in the event of our Society leaving Yezd permanently, the property shall revert to him or his successors. Mr. Stileman and Dr. White both think that with some alteration the place would make an excellent hospital.

#### TURKISH ARABIA.

We extract the following particulars of the work of the Baghdad Medical Mission from Dr. Sturrock's report in the *Baghdad Quarterly Paper* for December last :—

During the year there have been 6033 *out-patients* treated at the dispensary. Of this number 2469 were new patients, while a little over 600 visits have been paid to patients in their own homes. I have endeavoured as far as possible to limit these, but unfortunately, owing to a wide-spread epidemic of smallpox in the city, a number of visits were necessary. The absence of a surgeon to the British Residency further increased the work, as three members of our small European community who had not been revaccinated contracted the disease. Public health regulations are unknown in Baghdad, and no sort of isolation

was attempted by the authorities; in fact, I saw several *people suffering from smallpox at work in the streets* during the stage when the rash is out and the fever absent. I am glad to say the mortality was very low, except in the case of infants.

The seven beds at the dispensary have been in constant occupation during the year, and 161 in-patients have been treated. Of this number 140 were Mohammedans, eight Jews, and thirteen Native Christians; while 144 were males and seventeen females. One hundred and forty-seven major operations have been performed, besides 120 minor.

#### BENGAL.

Dr. Welldon, the new Bishop of Calcutta and Metropolitan of India, arrived in Calcutta on January 31st. The enthronement took place at the cathedral, Calcutta, on the following day. There were seventy clergymen present, twenty of whom were C.M.S. missionaries. The cathedral was crowded to its utmost capacity. The Bishop preached. On February 2nd Holy Communion was administered in the cathedral, when, besides the clergy, there were two hundred communicants.

The C.M.S. schools in the Nadiya Zillah sent up 107 children for the Lower Primary Examination, and of these ninety-eight passed—eighty in the first class. In Chupra Boarding-school all passed except one, and in the Middle Vernacular the same school stands second in order of merit in Bengal.

#### PUNJAB AND SINDH.

The Rev. C. H. A. Field, of Peshawar, reports the baptism of a Pathan from across the border. This man came to the book-shop in the city one day in March, 1898, and followed Mr. Field to his house. Dr. Lankester sent him to Nowshera to be instructed by the catechist there, and after nearly six months' instruction he was baptized last September. He said that his first contact with the Gospel was through a torn copy of St. Matthew in Pushtu finding its way to his village.

#### WESTERN INDIA.

Some years ago a member of the Girgaum Mission Church, Bombay, left a legacy of Rs. 15,000 to be dealt with by his executor, the Rev. H. C. Squires, in such a way as to benefit the Indian Christian congregation in connexion with the C.M.S. Two years ago it was decided that the legacy, which with interest then amounted to Rs. 24,000, should be devoted amongst other things to building a fairly spacious hall in the church compound, suitable for congregational meetings, Bible-classes, &c. The formal opening of this hall took place on January 11th, on the occasion of the usual weekly prayer-meeting. The building is 70 feet by 25 feet, and its seating capacity is not far short of 300. Prayer is asked that

this new hall may be abundantly used to the glory of God in the salvation and edification of all who enter its walls.

Preparatory to commencing a long-wished-for advance in the Khandesh Mission, the Rev. F. G. Macartney, of Malegaon, visited the central parts of the district in November. Khandesh is the largest executive district in Western India, covering an area of 10,337 square miles. Of the population 1,337,000 are Hindus and 90,000 Mohammedans. Of the Hindus about 212,000 belong to the aboriginal tribes, of whom the majority are Bheels. Mr. Macartney says Amalner is by far the most suitable place for a new station. He has been over the ground three times, and is convinced that there is a splendid opening for work; the country is now accessible, railway communication running through the most fertile part. The Bible Society has allotted a travelling colporteur for Khandesh and two Bible-women for Dhulia. The former began work with Mr. Macartney at Amalner, and sold about fifty portions of the Scriptures on bazaar day—"probably," Mr. Macartney says, "the first Gospels ever circulated there." Purchasers were found in every place visited.

#### SOUTH INDIA.

Dr. Gell resigned the office of Bishop of Madras on February 14th. At a meeting of the Madras Clerical Conference on February 7th an address was presented to the Bishop by the clergy of the diocese. A proposal in India to raise a memorial of his long connexion of thirty-eight years with the diocese is taking definite shape, and a representative Committee has been formed to take the matter up.

The Preachers' Association of the C.M.S. Southern Pastorate, Madras, is a purely voluntary movement, started in 1887 by the late Rev. W. T. Sathianadhan. The Association was originally commenced with the view of raising a band of independent Christian workers from the lay members of the pastorate. When the work was begun it was arranged that the members should be grouped in two bands, one of which was to work in and around Chintadrepettah, and the other in and around John Pereira's. Once a month the two bands carry on a united preaching in an important centre of Madras. In 1890, an annual preaching tour to villages not far from Madras formed a new feature of the evangelistic work. An account of the twelfth and thirteenth of these preaching tours has just been received. Twenty-nine men formed the party for the latter tour on June 1st, the centre being the "Red Hills," a village about eleven miles to the north-west of Madras. The work is described as very encouraging and successful. The early morning devotional meetings and the afternoon prayer-meetings were seasons of much spiritual refreshment to the preachers. Thirty-eight of the surrounding villages were visited during four days. The usual routine of the work of the band was as follows:—

The members rose as early as four in the morning, had their private devotion and got ready for their daily duties, met together at 5 a.m. for an hour's Bible-reading and prayer, took a cup of warm coffee and marched together singing, and went out in five groups in five directions and visited as many villages as were on their way, and returned to their camp at 12 or 1 p.m. They then had a simple mid-day meal, rested for an hour or two, met again for an hour's prayer-meeting

to speak about and pray for their work in villages, and started again in the evening to visit villages that were not reached in the morning. Moonlight preaching was conducted every night with the help of torch-lights. The day's proceedings closed with a short prayer-meeting at 9 p.m., and the night meal was taken at 9.30 or 10 p.m. And when the preachers went to their well-earned rest, it was, as a rule, never before 11 p.m.

## JAPAN.

The Triennial Synod of the Nippon Seikokwai is to be held in the course of April. Special prayer is asked for blessing on the gatherings.

The special week of prayer observed throughout Japan at the end of October (23rd to 30th) was much looked forward to and earnestly kept by the congregations, and testimonies of blessing have come from many quarters. In Tokio the Bishops of the English and American Jurisdictions issued a letter exhorting all members of their respective churches to set apart as much time as possible for prayer and humiliation and supplication. Special services and prayer-meetings were held in all the city churches. Bishop Awdry took a very active part, going every day to one or other of the churches to preach. In connexion with St. Paul's (C.M.S.), two prayer-meetings were held each day throughout the week. In several churches these were followed up by special preachings for non-Christians. In Fukuyama (Osaka Diocese) the meetings were marked by a spirit of reality and unity. At Nagasaki, in Kiu-shiu, preparation had been made beforehand by the distribution of leaflets giving the topics for prayer and selected passages of Scripture. The result was very encouraging; among the Christians scarcely one was absent. Since then the attendance at the weekly prayer-meeting has nearly doubled. At Hakodate, in the Hokkaido Diocese, the three congregations, Methodist, Presbyterian, and Seikokwai (Church of Japan), met for prayer on three nights of the week, and on the Sunday afternoon following there was another united prayer-meeting in the Seikokwai church. The meetings were well attended, and there seemed to be a general oneness of heart in seeking for a special blessing on the whole of the work in the Empire.

In Tokio the Rev. W. P. Buncombe and the native pastor (the Rev. M. Tomita) held special meetings from November 14th to the 20th at the Central Mission-house in the Ginza (the leading street in Tokio), with the object of endeavouring to lead those who had often heard the Gospel to a definite decision for Christ, relying on the special working of the Holy Spirit in answer to the many prayers put up for Japan during the week of prayer. Mr. Buncombe says as a result of these special meetings about twenty who attended became catechumens, and he has been very much encouraged by the earnestness of many of them. Since then the nightly preachings at the Central Mission-house have been full of interest and much blessing.

Bishop Evington confirmed four men and two women in the Alpha Church, Fukuoka, on November 25th. On the death recently of the aged mother of one of the Bible-women at Fukuoka, who was baptized about a year ago, one of her daughters, a bigoted Heathen, tried to have her buried as a Buddhist. Failing in this she begged that her hair might be cut off so as to have the Buddhist rites over that, at the temple. This being refused, she bethought her of a set of false teeth belonging to deceased, and this was solemnly interred with heathen rites. The Rev. A. B. Hutchinson, in narrating this incident, concludes: "False teeth—false funeral—false religion—false satisfaction! Without God—hopeless—helpless. 'When He saw the multitudes He was moved with compassion for them.'"

Reference was made in our January number (p. 49) to the serious floods in the Hokkaido last September. To relieve the thousands of homeless and starving people strenuous efforts, both public and private, have been made. The *Japan Quarterly* relates a special effort at Hakodate which will be interesting to our readers:—

The Christians of our own, and of the Methodist and Presbyterian Churches, determined upon a united effort to collect, not so much money as clothing and necessary articles of household need. Notices of this intention were distributed in the town, and gifts solicited. On the appointed day, with the town band playing, and with the Red Cross banners flying, three of the

Christians of each Church went with carts from street to street. The response was most gratifying. Shops gave of their stores, private houses of their clothes and household utensils, women took their garments off their backs, and their wadded bed-coverlets from their cupboards; even children were seen to tear off their upper coats and throw them into the carts.

Thirteen cart-loads were collected, an aggregate of over 10,000 articles, which were then deposited in the Methodist Church—a heterogeneous mass of clothing, material, pots and pans, cups, plates—nothing would come amiss to those who had lost everything. These were made up into ninety-two separate packages, and three Christians, one from each Church, were deputed to distribute them in the flooded districts. The steamer companies carried the freight free, and the railway at reduced charges. Besides this, the Christians also collected 300 yen from the Japanese and 400 yen from the foreigners resident in Hakodate. The townspeople said they gave so willingly because they had such faith that the Christians would be honest and judicious in the distribution.

The delegate from one Church told a sad story of the piteous sights he had

witnessed. He travelled for fourteen days, visiting the ruins of sixteen separate villages, in addition to the many scattered groups who had taken refuge on road or hillsides. In many districts the water was still deep; and he had to borrow a boat and a guide from the village authorities.

For the first fifteen days the Government authorities gave out daily rations of rice to all who applied; and afterwards lent money for the purchase of seeds and farming utensils, to be repaid gradually within five years. The small pittance of rice prevented actual starvation. But everywhere the people looked forlorn and miserable. Rude huts had been put up on the hillsides for the sick and aged; but in most cases they had no mats to lie on. The rain had ceased, but the sky was still overcast, the air damp, and the outlook gloomy. The people's faces were wan and sorrowful; death had taken away many; more would doubtless die of want and exposure. This one man distributed 2000 shirts and 1000 other articles of clothing, and thus left many forlorn ones warmer than he found them. Nevertheless, the distress must be acute through the coming winter, and cannot end till next summer's harvest-time shall begin.

#### BRITISH COLUMBIA.

In our issue for February (p. 123) we referred to a confirmation by Bishop Perrin at Alert Bay in October. In a letter printed in the report of the Columbia Mission, the Bishop gives some further particulars of his visit, from which we quote:—

I only wish that friends at home could see the devout spirit of the converts to Christianity at Alert Bay, and the difference between a Heathen and a Christian village.

The preparation for the confirmation had been most careful, and there was a large attendance at the celebration on the Sunday. The work of the Industrial Home for boys is beginning to tell . . . the twenty-five boys would compare favourably with any in our elementary schools. Some of them are over twenty years of age, and their productions in the way of carpentering and cabinet-making are excellent. They have made all the furniture for a new hospital, which has been erected during the past year, and is under the care of Dr. Webb. The Girls' Home is not so full, as the heathen parents will not allow their daughters to come under Christian influence. Marriage means

money, as the girls are virtually sold to the highest bidder, and the conditions of heathen married women are quite different from those joined together in Christian marriage. However, I am thankful to report that the girls in the Home under the care of Miss Beeching and Miss Carlton are very happy. Their knowledge of texts in the New Testament in connexion with the Scripture Union was quite remarkable, and I have never seen children more at home with their Bibles. The Rev. A. J. Hall and Mrs. Hall lose none of their interest in the Mission. Eighteen years in one place must be a strain—as can easily be imagined—but they are as keen as the first day they started. The Indians belonging to this particular tribe are generally acknowledged to be amongst the most difficult to influence, and no other body of Christians has made any attempt at their conversion.

## THE CENTENARY.

## THE LONDON PROGRAMME.



T has been found necessary to make some slight changes in the London Centenary Programme as announced in the *March Intelligencer*. We have only space to indicate these changes here, but a complete copy of the Programme can be obtained on application to the Centenary Secretary.

Sir T. Fowell Buxton's name is added to the list of speakers at Queen's Hall on Wednesday morning (April 12th).

On Thursday evening (April 13th) the Bishop of Sodor and Man will take the chair in lieu of the Bishop of Worcester, who, as he will (D.V.) preach the Annual Sermon in May, has requested to be released from taking a prominent part in the Centenary.

This will alter the arrangements for the Friday morning. The Rev. H. E. Fox will now preside at the Prayer Meeting at ten o'clock, while Dr. Barlow will occupy the chair at the Bible Readings at eleven o'clock. Unfortunately Dr. H. C. G. Moule has had to give up all hope of taking part in this meeting owing to severe illness, and his place will be filled by the Rev. Evan H. Hopkins.

The demand for tickets of admission to the Meeting in the Royal Albert Hall on the evening of April 12th has been so great that every available seat has been allotted. To provide so far as possible for the many applicants who are thus necessarily disappointed, the Committee have arranged a meeting in Exeter Hall on that evening and at the same hour, which shall in its main features be similar to the Praise Meeting in the Albert Hall. The Chairman at this Meeting will be Colonel R. Williams, the Hon. Treasurer of the Society, who is due home from a visit to Australasia in Easter week. The other speakers will be the Bishop of Newcastle, the Revs. E. A. Stuart and James Johnson (of Lagos), Mr. C. R. Walsh, the Lay Secretary of the New South Wales C.M. Association, and Dr. Dutta, a Native gentleman from the Punjab. There will be a limited number of reserved seats (tickets 1s. each) at the Meeting, early application for which is desirable.

The applications for tickets to admit to the Albert Hall Children's Meeting on Saturday, April 15th, are also far in excess of the accommodation.

Our thanks are cordially rendered to the London and suburban friends who have kindly responded to our invitation to offer hospitality. We shall be very grateful for yet further offers. Will our clerical readers please help us by making the fact known to their hospitable people?

## Reduced Railway Fares.

The G.N.R., L. & N.W.R., M.R., G.E.R., G.W.R., L. & S.W.R., L.B. & S.C.R., and the S.E. and C. & D. Railways have consented to issue return tickets at a fare and a quarter, minimum 9d., to those attending the Centenary Meetings in London on a certificate being presented at the time of booking to the clerk at the station.

The tickets will be available from the day before to the day after the meetings, Sunday being considered as a *dies non*.

Applications for certificates should be made AT ONCE to the Lay Secretary, C.M. House, Salisbury Square, London, E.C., giving the following particulars:—

1. Railway applicant is travelling by.
2. Station starting from.

3. Terminus travelling to.
4. Class.

A separate certificate is necessary for each traveller, consequently the name of each should carefully be given when applying for certificates.

#### **The London Unions and the Centenary.**

The London Younger Clergy Union is undertaking to furnish Stewards for the Service at St. Paul's, and for the Clergy and Lay Delegates' Meeting. The Lay Workers' Union is not only undertaking the two great Albert Hall Meetings, but is arranging for about fifty Men's meetings and services.

#### **Illustrated Centenary Handbook.**

In order to add interest to the various Centenary Meetings in London, as well as to provide a memento for those who attend them, an Illustrated Handbook is being prepared. Its first aim is to give a detailed Programme of the London Meetings, with brief notes and portraits of the various Speakers, and illustrations of the Halls, &c., in which the Centenary gatherings will take place. It will include the Hymns selected for use throughout the week, except at the Service at St. Paul's and the Albert Hall Meetings, for which special Hymns, &c., will be provided. The Handbook will also contain brief accounts of the Society's History and Work, its Home Organization, its Educational and Training Institutions, the Aim and Object of the Centenary, and other interesting information, with numerous illustrations. The price of the Handbook will be Sixpence, and we expect a large demand for it, not only from friends who are in London for the Centenary, but from many others unable to be with us at that time. The Book will be ready on April 5th.

#### **Centenary Sundays.**

In many churches where Centenary Sermons will be preached, the Incumbents, while quite willing to have an Offertory for the Centenary Fund, have found it practically impossible to do so, and our advice has been asked respecting this difficulty. We would suggest that the small Centenary Envelopes (which can be obtained free from the Society) should be placed in the pews the previous Sunday, and the congregation asked to take them home, enclose in them any Centenary contribution they may wish to make, and put them in the Offertory on the Centenary Sunday *in addition* to their ordinary offerings. Thus an opportunity is given to any who desire to contribute, the Centenary money is separate from the rest, and the ordinary collection would probably not suffer at all.

#### **New Centenary Publications.**

There are two new Centenary Publications which need to be known immediately if they are to be of use. One is an Illustrated Pamphlet of sixteen pages, of a popular character, entitled, *What Next? or, The Centenary—and After*. The other Publication is a small Pamphlet called *Fifty Facts about the Hundred Years*, for the use of those who have to give short, pointed addresses at Centenary Meetings, and who may feel the need of some concise information. Both these new Publications are FREE, and orders for them should be sent in immediately.

#### **Centenary Resolve Card.**

However well attended, interesting, or enthusiastic a Centenary Commemoration may be, if it does not produce as a result an advance in missionary prayer and effort it is a failure. For the purpose of helping to secure definite resolutions in this direction from those who may attend Centenary Services or Meetings a *Centenary Resolve Card* has been prepared.

The Cards should not be given out indiscriminately, but those who desire to make some definite step forward at the beginning of the New Century should be invited to apply for them at the close of the Service or Meeting. Or they may be given out at the end of a Centenary Service, as is often done at the conclusion of a Parochial Mission. Those who take them are desired to fill them up as they may be guided by God, sign them, and keep them as Reminders of their resolves. The Cards will be supplied *free* in reasonable quantities, but in ordering them friends should remember that probably only a small proportion of an audience will ask for them, and that therefore very large numbers are not likely to be wanted. The Cards will be ready by April 1st.

#### Centenary Invitation Cards.

As a number of Drawing-room Meetings are being arranged in various places in connexion with the Centenary, we are prepared to supply Special Cards of Invitation for the convenience of friends, the blanks to be filled up by hand in the usual way.

#### Reports of Centenary Meetings.

After the Centenary it is proposed that a Centenary Volume should be compiled, similar to the Jubilee Volume issued in 1849, giving accounts of the Centenary Commemorations throughout the world, and containing the list of Centenary Funds. A Report Form is being sent through our Association Secretaries to all towns and parishes joining in the Centenary, and we trust our friends will assist us by filling up these Forms with the various statistics and particulars asked for, which will be a very great help in the preparation of the Centenary Volume. In addition to the Forms, any full and accurate reports in the local press should be sent.

#### Hundredth Birthday Offerings.

We would remind our friends that these should be sent in between April 1st and 6th. For particulars see last month's *Intelligencer*.

#### Missionary Choirs.

A number of Missionary Choirs are being formed in various places for leading the singing at Centenary Meetings. We would venture to express the hope that many of these Choirs may continue after the Centenary and become a permanent part of local missionary organization. The new Service of Song, "Among the Indians of the Far West," may well be taken up, and given by Missionary Choirs after the Centenary. (See "Publication Notices.")

### THE CENTENARY IN THE PROVINCES.

We print below a second list of places and dates for Centenary Commemorations in the Provinces. Where the names of towns or parishes are repeated from last month some additional information is given or some change notified. But a very large number of names are in addition to the previous list, and as several parishes are often included under the name of one town, it is calculated that at least *three thousand* parishes will join in the Centenary Commemoration, and almost entirely during the last fortnight of April. We would very earnestly, and for the last time, plead for the prayers of our readers for the full utilization of the unique opportunities which God has thus given us for the advance of the evangelization of the world.

MONDAY, APRIL 17TH, TO SATURDAY, APRIL 22ND.

PLACE.	DATE.	SPEAKERS.
Ashford (Kent) . . . .	18	Dr. C. F. Harford-Battersby.
Ashton . . . . .	20	Ven. Archdeacon Madden.



PLACE.	DATE.	SPEAKERS.
Ashton-under-Lyne . . . . .	21	Ven. Archdeacon Madden.
Bonchurch . . . . .	20	Rev. F. Glauvill.
Brenchley . . . . .	21	Rev. W. S. Price.
Birtley-on-Tyne . . . . .	17	Rev. S. A. Johnston.
Bedlington . . . . .	18	Rev. T. C. Chapman, Rev. S. A. Johnston.
Blaenavon . . . . .	18	Rev. A. G. Cleminson, Rev. W. Watkins Edwards.
Blaxhall . . . . .	17	Rev. W. S. King.
Bredfield . . . . .	18	Rev. H. E. Roberts.
Bootle . . . . .	19	
Blandford . . . . .	20	Rev. G. Hemming.
Bewdley . . . . .	21	Rev. H. G. Thwaites.
Birchington . . . . .	18	Dr. E. J. Bellerby.
Burton-on-Trent . . . . .	17, 18	Rev. Canon Hamilton, Rev. W. Pope, Rev. H. P. Grubb, Rev. S. N. Singh, Rev. G. A. Sowter, Rev. S. L. O'C. Fenton, Mrs. H. P. Grubb.
Blyth . . . . .	21	Rev. J. W. Dixon, Mr. Salim Wilson.
Boston . . . . .	19—20	Rev. H. Woffindin.
Bridport . . . . .	20	Col. R. Williams, M.P.
Bournemouth . . . . .	17—19 & 21	The Dean of Windsor, Rev. W. Bothamley, Rev. W. E. Burroughs, Sir R. Temple, Col. R. Williams, M.P., Miss Gollock, Miss Hönischer.
Bristol . . . . .	17—20	The Bishop of Sierra Leone, Rev. G. F. Head, Rev. A. E. Barnes-Lawrence, Rev. Dr. Barlow, Rev. W. S. Bruce, Rev. G. B. James, Rev. W. T. Hollins, Rev. J. Stuart Fox, Rev. T. C. Chapman, Rev. L. Deering, Rev. W. Seetal, Rev. D. H. D. Wilkinson, General Brownlow, Mr. H. E. Thornton, Dr. H. Lankester.
Bedford . . . . .	17—18	Rev. R. Lang, Rev. H. J. Molony, Rev. J. B. Whiting.
Billington . . . . .		Rev. E. Sutton.
Burrough Green . . . . .	19	Rev. E. J. Church.
Bourn . . . . .	17—19	Rev. C. J. Procter, Rev. S. Symonds.
Buckden . . . . .	20	Rev. J. E. Padfield.
Cardiff . . . . .	17	Lord Bishop of Llandaff.
Comberton . . . . .	18	Rev. S. Symonds.
Cricklewood . . . . .	17—18	Rev. Prebendary Mason.
Coleby . . . . .	21	Rev. T. J. Taylor.
Cradley Heath . . . . .	20	Rev. A. Langdale-Smith.
Crewe . . . . .	17	Ven. Archdeacon Madden.
Compton Valence . . . . .	17	Rev. Archdeacon Moule.
Chichester . . . . .	19—20	Rev. W. S. Allison, Rev. W. H. Kay.
Cornhill-on-Tyne . . . . .	21	Rev. H. Knott.
Chorley . . . . .	18	Rev. A. Dawson.
Colne . . . . .	18	Canon Potter, Rev. W. J. Wingate.
Congleton . . . . .	19	Rev. W. B. Sealy.
Coton . . . . .	21	Rev. S. Symonds.
Devizes . . . . .	17	Rev. E. Grose Hodge.
Driffild . . . . .	17	Rev. W. T. H. Wilson.
Edinburgh . . . . .	21	Principal Sir Wm. Muir, K.C.S.I., Rev. Canon McCormick, Very Rev. J. Marshall Lang, Rev. J. W. Fall, Mr. G. Smith, LL.D., C.I.E.
Edgmond . . . . .	19	Rev. R. D. Monro.
Easingwold . . . . .	20	Rev. S. M. Thompson.
Eastbourne . . . . .	19—20	Rev. Prebendary Lunt, Rev. E. J. Kennedy, Mr. Eugene Stock.
Ely . . . . .	20	The President of Queen's College, Cambridge, Bishop Macrorie, Rev. J. P. Haythornthwaite.
Farcet . . . . .	20	Rev. J. Hind.
Garton-on-Wolds . . . . .	18	Rev. W. T. H. Wilson.

PLACE.	DATE.	SPEAKERS.
Gravenhurst . . . .	18	Rev. H. J. Molony.
Guilden Morden . . . .	17	Rev. C. J. Procter.
Grantchester . . . .	17	Rev. T. W. Thomas.
Godmanchester . . . .	18—19	Rev. J. E. Padfield, Rev. Dr. Stokes, Mr. G. T. Manley.
Huntingdon . . . . .	18—19	Rev. J. E. Padfield, Rev. Dr. Stokes, Mr. G. T. Manley.
Hingham . . . . .	19	Rev. Canon Acheson.
Halesowen . . . . .	19	Rev. A. Langdale-Smith.
Hindley Green . . . . .	17	Rev. C. F. Jones.
Hindley . . . . .	19	Rev. C. F. Jones.
Hyde . . . . .	20	Rev. C. F. Jones.
Healey . . . . .	20	Rev. S. A. Johnston.
Hexham . . . . .	20	Rev. F. Mortimer.
Hull . . . . .	15—18	Rev. Canon Tristram.
Humshaugh . . . . .	22	Rev. Canon Nicholson.
Harpden . . . . .	17 & 22	Rev. F. R. Pyper, Mr. J. F. Bird.
Kingsbridge . . . . .	19—20	Rev. H. Newton.
Kelloe . . . . .	17	Rev. Canon Burnet, Rev. R. E. Ragg.
Lickey, The . . . . .	20—21	Rev. E. Brewer, Rev. A. Langdale-Smith.
Longnor . . . . .	21	Rev. A. E. Brown, Rev. J. W. Crowther, Rev. T. L. Palmer, Rev. T. H. Peate.
Lutterworth . . . . .	18	Rev. J. Harford-Battersby.
Lindfield . . . . .	21	Rev. C. F. Fison.
Monk-Fryston (Selby) . . . . .	20	Rev. W. T. H. Wilson.
Mickley . . . . .	17	Rev. T. Callinan.
Minehead . . . . .	18	Rev. H. Newton.
Narberth . . . . .	17	Rev. Chancellor Allan Smith, Rev. W. Holland.
Needham Market . . . . .	18	Rev. C. F. Fison.
Oakington . . . . .	18	Rev. H. W. Watson.
Orford . . . . .	18	Rev. W. S. King.
Old Hill . . . . .	17—20	Rev. O. F. Walton, Rev. A. Langdale-Smith.
Oxshott . . . . .	21	Rev. W. A. Rice.
Oxford . . . . .	17—21	Rev. Prebendary Barlow, Rev. W. E. Burroughs, Sir H. Bemrose, M.P., Miss Golluck.
Prudhoe . . . . .	20	Rev. J. T. Penrose.
Pontypridd . . . . .	20	The Bishop of Llandaff, Rev. Precentor Lewis, Rev. W. Seetal, Rev. C. Dunlop Smith.
Pembury . . . . .	20	Rev. A. G. Lingley.
Quy . . . . .	17	Rev. W. P. Cromie.
Rotherham . . . . .	20	Rev. S. S. Farrow.
Redditch . . . . .	18	Rev. E. Brewer.
Rochester . . . . .	17—20	Rev. Canon Bruce, Rev. G. D. Symonds, Rev. Dr. Springett.
Rampton . . . . .	17	Rev. H. W. Watson.
St. Alban's . . . . .	18—20	Rev. Canon Bruce, Rev. E. Grose Hodge, Rev. F. E. Murphy.
Stamford . . . . .	19	Rev. F. R. Pyper, Mr. T. F. Allison.
Swaffham . . . . .	19	Rev. F. L'Estrange Fawcett.
Stockport . . . . .	18—19	Rev. Canon Spooner.
St. Neots . . . . .	18	Rev. R. Lang.
Simonburn . . . . .	19	Rev. S. A. Johnston.
Stibbington . . . . .	20	Rev. H. Hooper.
Stocksfield . . . . .	21	Rev. S. A. Johnston.
Stilton . . . . .	18	Rev. J. Hind.
Sandown . . . . .	17	Bishop Ingham.
Stroud . . . . .	20	The Bishop of Gloucester, Rev. Canon Roxby.
Scarborough . . . . .	17—19	The Bishops of Beverley and Hull, Rev. S. L. Dixon, Rev. W. J. L. Sheppard.
Sherborne . . . . .	19—20	Rev. Canon Bruce, Dean Pigou, Rev. G. C. Williamson, Mr. J. K. Wingfield-Digby, M.P., Miss Hönischer.
Teignmouth . . . . .	20	Rev. P. E. S. Holland, Miss S. Etches.
Tadcaster . . . . .	19	Rev. W. T. H. Wilson.
Torquay . . . . .	18—19	Rev. Preb. Scott, Rev. A. J. Harvey.

PLACE.	DATE.	SPEAKERS.
Trowbridge . . . .	17—18	The Dean of Bristol, Rev. Prebendary Lunt, Rev. J. S. Flynn, Rev. J. Glass, Rev. H. Denig, Rev. J. Consterdine, Mr. Charles Phipps, Colonel Ellis, Colonel Sparkes.
Ventnor and Bonchurch . . . .	20	Rev. F. Glanvill.
Walsham (North) . . . .	19	Rev. J. Callis.
Woodbridge . . . .	17	Rev. H. E. Roberts.
Wood Norton . . . .	16	
Wallingford . . . .	17	Rev. W. Clayton.
Willey Park . . . .	19	Bishop of Hereford, Rev. R. Bateman.
Whittonstall . . . .	17	Rev. J. Wagstaff.
Windermere . . . .	20	Rev. Canon Potter.
Wrexham . . . .	19	The Bishop of Ripon, The Bishop of St. Asaph, Mr. S. Gedge, M.P., Rev. Canon Fletcher.
Weston Colville . . . .	18	Rev. E. J. Church.
Westley . . . .	17	Rev. E. J. Church.
Watford . . . .	10 & 17—19	Rev. Preb. Mason.
York Town . . . .	19	Mr. D. M. Lang.
Yaxley . . . .	19	Rev. J. Hind.

## MONDAY, APRIL 24TH, TO SATURDAY, APRIL 29TH.

Ashmanhaugh . . . .	26	Rev. B. Symonds.
Aldeburgh . . . .	26	Rev. W. S. King.
Attlebridge . . . .	25	Rev. J. Temple Brown.
Ashford (Kent) . . . .	24	Miss Dora Howard.
All Hallows and Stoke . . . .	27	Rev. J. Agg Large.
Appleby & Kirkby Stephen . . . .	24 & 28	Rev. C. Askwith.
Anston . . . .	24	Rev. P. B. De Lom.
Aston (Yorks.) . . . .	26	Rev. W. Dale.
Anstey . . . .	28	Rev. H. Newton.
Bottesford . . . .	26	Rev. W. Wynne-Willson.
Banham . . . .	26	Rev. P. Oakley Hill.
Barton Turf . . . .	25	Rev. B. Symonds.
Beccles . . . .	27	Rev. Canon Acheson.
Brantham . . . .	25	Rev. Canon Rogers.
Burnham Westgate . . . .	27	Rev. R. T. Whitmarsh.
Bungay . . . .	26	Ven. Archdeacon Perowne, Rev. G. F. Grace.
Bath . . . .	22—25	Bishop of Bath and Wells, Hon. and Rev. W. Talbot Rice, Rev. H. Brocke, Rev. A. E. Barnes-Lawrence, Rev. C. E. Barton, Rev. A. G. Dodderidge, Rev. E. N. Sharpe.
Broadstone . . . .	27	Rev. A. J. Santer.
Bookham, Little . . . .	26	Rev. W. A. Rice.
Burwash Weald . . . .	27	Rev. G. R. McClenaghan.
Burwash . . . .	28	Rev. G. R. McClenaghan.
Beeding, Lower . . . .	28	Bishop Ingham.
Blaydon-on-Tyne . . . .	26	Colonel Yates, R.A.
Burnopfield . . . .	27	Rev. F. Glanvill.
Burton Pidsea . . . .	27, 28	Rev. J. Wright Moore.
Baddow, Great . . . .	25, 26	Rev. J. Outram.
Broxbourne . . . .	26	Chancellor P. V. Smith, Rev. A. H. Bowman, Rev. P. E. S. Holland.
Bramfield . . . .	26	Rev. J. C. Brown.
Buntingford . . . .	22 & 24—27	Rev. R. D. Monro, Rev. H. Newton, Rev. J. Salwey.
Barkway . . . .	27	Rev. H. Newton.
Buckland . . . .	24, 26 June 14, 15	Rev. H. Newton, Rev. J. Salwey.
Bengeo . . . .	26	Rev. J. C. Brown. Mr. H. W. Gwyn.
Brampton . . . .		Rev. J. E. Padfield.
Bluntisham . . . .	27	Rev. J. C. Duncan.
Beyton . . . .	27	Rev. Canon Reith.
Bradfield St. Clare . . . .	26	Rev. Canon Reith.
Buckden . . . .	20	Rev. J. E. Padfield.

PLACE.	DATE.	SPEAKERS.
Cuddington . . . . .	28	Rev. F. M. Brodie.
Cattleby . . . . .	28	Rev. W. Wynne-Willson.
Coltishall . . . . .	28	Dean of Norwich.
Cranworth . . . . .	27	Rev. A. G. Blyth.
Canford . . . . .	24	Rev. A. J. Santer
Crowhurst . . . . .	27	Rev. R. Heaton
Cliffe-at-Hoo . . . . .	25	Rev. J. Agg Large.
Creak, South . . . . .	25	Rev. R. T. Whitmarsh.
Coundon . . . . .	25	Rev. F. Glanvill.
Caundle Bishop . . . . .	28	Ven. Archdeacon Moule.
Caundle Purse . . . . .	26	Ven. Archdeacon Moule.
Cambridge . . . . .	24—29	Bishops of Ripon, Coventry, and Sierra Leone, The Master of Trinity College, Canon Arm- tage Robinson, Prof. Jebb, M.P., Mr. G. A. King, Mr. Eugene Stock.
Cheshunt . . . . .	27	Chancellor P. V. Smith, Rev. W. J. L. Sheppard.
Dudley . . . . .	24	Rev. Canon Sutton.
Diddington . . . . .	25	Rev. H. Hooper.
Eye . . . . .	25	Rev. Canon Thompson.
Egham . . . . .	26	Rev. E. J. Baker.
Epsom College . . . . .	24	Bishop Ingham.
Escomb . . . . .	27	Rev. W. D. Shepperd.
Fairford . . . . .	24	Rev. A. Bentley.
Fakenham . . . . .	26	Rev. R. T. Whitmarsh.
Fincham Deanery . . . . .	24—27	Rev. J. Callis.
Foxley . . . . .	26	Rev. R. B. Meadows.
Folke . . . . .	25	Ven. Archdeacon Moule.
Felsham . . . . .	25	Rev. Canon Reith.
Fulstow . . . . .	25	Mr. T. F. Allison.
Glastonbury . . . . .	25	Rev. A. E. Barnes-Lawrence.
Greens Norton . . . . .	27	Rev. Canon McCormick.
Griston . . . . .	26	Rev. C. W. Claridge.
Gondhurst . . . . .	25	Rev. W. E. Peters.
Gravesend . . . . .	24—26	Bishop Ingham.
Guestling . . . . .	25	Rev. W. C. Bullock.
Greatham . . . . .	26	Rev. Canon Nicholson.
Grange . . . . .	24	Rev. C. S. Richardson.
Grafham . . . . .	28	Rev. J. C. Duncan.
Higham . . . . .	28	Rev. Canon Reith.
Heswall . . . . .	27	Rev. J. Howell.
Harby . . . . .	24	Rev. W. Wynne-Willson.
Hose . . . . .	25	Rev. W. Wynne-Willson.
Halesworth . . . . .	27	Mr. E. M. Anderson.
Haddiscoe . . . . .	27	Rev. Wilfrid Booth.
Harleston . . . . .	27	Bishop of Norwich.
Holbrook . . . . .	25	Rev. Canon Rogers.
Holt . . . . .	27	Rev. J. G. Hoare.
Higham . . . . .	27	Rev. Canon Pelham
Hamworthy . . . . .	25	Rev. A. J. Santer.
High Halstow . . . . .	26	Rev. J. Agg Large.
Hailsham . . . . .	28	Rev. W. B. Ferris.
Hoddesdon . . . . .	25 & 27	Rev. Canon McCormick, Mr. G. A. King, Mr. C. E. Caesar, Miss Hönischer.
Harrold . . . . .	24	Rev. R. Lang.
Husborne Crawley . . . . .	27	Rev. R. Lang.
Hertford . . . . .	21, 22, 24	Rev. Canon McCormick, Rev. P. E. S. Holland, Rev. H. Brown Gold, Miss Hönischer.
Hertingfordbury . . . . .	27	Rev. J. C. Brown.
Hertford Heath . . . . .	25	Rev. J. C. Brown.
Hadham, Little . . . . .	24	Rev. P. E. S. Holland.
Kinson . . . . .	28	Rev. A. J. Santer.
King's Langley . . . . .	24	Rev. J. C. Brown.
Kilburn . . . . .	24	Rev. G. H. Pole, Mr. T. Cheney Garfit, Miss Baring-Gould.
Longfleet . . . . .	26	Rev. A. J. Santer.
Leatherhead . . . . .	28	Rev. P. P. Edwards.

PLACE.	DATE.	SPEAKERS.
Leigh (Kent)	24	Rev. M. S. Kemmis.
Luton	26, 27	Rev. Dr. Downes, Dr. Kinsey, Mrs. Hannington, Miss Hönischer.
Lowestoft	24—26	Rev. C. Dunlop Smith, Rev. Canon O. Moore.
Melton Mowbray	27	Rev. Dr. Porter.
Massingham, Little	26	Rev. D. Harford-Battersby.
Morningthorpe	24	Rev. P. Oakley Hill.
Maresfield and Uckfield	26	Rev. D. J. Stather Hunt.
Melbourn	25	Rev. J. W. Marshall.
Munden, Great	27	Rev. W. T. Storrs.
Munden, Little	26	Rev. W. T. Storrs.
Merthyr Tydfil	27	Rev. A. C. Thiselton.
Nether Broughton	27	Rev. W. Wynne-Willson.
Northwold	27	Rev. Canon Rogers.
New Seaham	25	Rev. Canon Scott-Moncrieff.
Newport	24	Rev. Canon Eliot.
Northallerton	27	Rev. E. A. Tindall.
Overstrand	24, 25, 27	Rev. J. J. Willis.
Offord D'Arcy )		
Offord Cluny )	26	Rev. H. Hooper.
Sidestrand )		
Susfield Park )	24, 25, 27	Rev. J. J. Willis.
Oldham	22—25	Rev. G. A. Sowter, Captain Chapman.
Okehampton	26	Rev. G. E. Laws.
Old Warden	25	Mr. J. F. Bird.
Outwood	24, 25	Rev. E. Bachelier Russell.
Plumstead	24	Rev. A. J. Cooney.
Penshurst	25	Rev. M. S. Kemmis.
Paddock Wood	25	Rev. A. Downes Shaw.
Patcham	25	Rev. C. Hanning.
Pontypool	24	Rev. J. Honiss.
Portland	28	Rev. S. M. Wade.
Pontefract	25	Rev. S. S. Farrow.
Roughton	27	Rev. J. J. Willis.
Rusper (Carylls)	28	Bishop Ingham.
Runton, West	28	Rev. J. G. Hoare.
Rennington	27	Mr. Chas. B. P. Bosanquet.
Radipole	27	Rev. S. M. Wade.
Ryther	25	Rev. T. T. Smith.
Royston	24	Rev. J. W. Marshall.
Salisbury	24—28	Bishop of Sierra Leone, Rev. S. A. Selwyn, Rev. H. Foster Pegg, Rev. S. N. Singh, Mr. Eugene Stock.
Seaton Carew	25	Rev. S. H. Greenway
Silverston	26	General Lewis.
Stone	26	Rev. F. M. Brodie.
Slough	25	Rev. H. E. Selwyn.
Shackleford & Peper Harow	28	Rev. G. H. Pole, Miss Dora Howard.
Stonegate	26	Rev. G. B. McClenaghan.
Sunbridge	26	Rev. C. Churchill.
Saxmundam	27	Rev. S. Green.
Sloley	27	Rev. B. Symonds.
Southwold	24	Rev. J. Outram.
Sacristan	24	Rev. J. P. Haythornthwaite.
Simonside	25	Rev. W. J. Wingate.
South Shields	26	Rev. H. Knott.
Sunnybrow	24	Rev. F. Glanvill.
Stalbridge	24	Ven. Archdeacon Moule.
Stock & Ramsden Bellhouse	27, 28	Rev. J. Outram.
Selby	24	Rev. S. S. Farrow, Rev. G. S. Karney.
Slough	25	Dean of Windsor, Rev. H. E. Selwyn.
Stuke'ey, Little	24	Rev. H. Hooper.
Towcester	27	Rev. Canon McCormick.
Tongham	25	Ven. Archdeacon Hamilton.
Tasburgh	25	Rev. P. Oakley Hill.
Terrington St. Clement	25	Rev. D. Harford-Battersby.

	PLACE.	DATE.	SPEAKERS.
Trunch	.	24	Rev. C. E. G. Davies.
Tolmers St. Mary's	.	28	Rev. P. E. S. Holland.
Totnes	.	24	Rev. G. E. Laws.
Throcking	.	25	Rev. W. T. Storrs.
Underriver	.	24	Rev. A. S. Weatherhead.
Woking	.	24—26	Rev. H. J. R. Marston, Rev. A. H. Wright.
Wingham	.	25	Rev. E. Nickisson.
Wacton	.	27	Rev. P. Oakley Hill.
Walton	.	27	Rev. C. W. Claridge.
Wiggenhall	.	24	Rev. D. Harford-Battersby.
Waterhouses	.	27	Rev. Canon Scott-Moncrieff.
Walshaw	.	24	Mr. W. H. Cornforth.
Whitehaven	.	24—25	Rev. S. B. Ainley.
Wentworth	.	27	Rev. S. S. Farrow.
Ware	.	24	Rev. A. H. Bowman, Rev. A. E. Goodman.
Wendy	.	21 & 24	Rev. W. Jones, Rev. J. W. Marshall.
Watton	.	28	Rev. J. C. Brown.
Woburn	.	25—26	Mr. A. Allpress.

## ANTE-DATED COMMEMORATIONS.

Abergavenny, March 20.	Rev. G.	Kelloe, April 12.	Rev. R. E. Ragg.
Ensor.		Kentstown, April 9.	
Abergele, April 9.		Kildalkey, April 9.	
Altrincham, April 12—19.	Rev. H. E.	Llanyblodwell, April 9.	
Fox (15th).		Llanbedr, April 9.	
Bryngwran, April 9.	Rev. D. Morgan.	Llangristiolus, April 9.	
Bodewryd, April 9.	Rev. R. Jones.	Llangattock (Crickhowell), April 9.	
Broadbottom, April 10.	Rev. C. F. Jones.	Llangibby, April 9.	
Bromborough, April 12.		Llanhilleth, April 9.	
Basildon, April 12.	Mr. E. Sutton.	Llanwrtyd, April 14.	
Baglan, March 19.		Leigh (Surrey), April 9.	Ven. Arch-
Builth Wells, April 12.		deacon Hamilton.	
Bucklebury, March 19.	Rev. C. H. Gill,	Mottram, April 10.	Rev. C. F. Jones.
Rev. J. P. Jones.		North Cave, April 6.	Rev. S. S.
Barbon, April 10.		Farrow.	
Ballymacclough, April 9.		Oystermouth, March 19.	
Cerrig Caenwen, April 9.		Pwllheli, April 5.	The Bishop of
Cefncoed and Vaynor, April 9.		Bangor, the Earl of Stamford, Ven.	
Cockett, March 19.		Archdeacon Williams, Rev. W. M.	
Castleside, March 12.		Roberts.	
Cwmbwr, March 19.		Rainham, April 9.	Rev. T. T. Smith.
Casterton, April 10.		Rathfornham, April 9.	
Cockermouth, April 6th.		Sketty, March 19.	
Dublin, April 11, 12, 14, 15, 18.	The	Stretton, April 13.	
Archbishop of Armagh, the Bishop of		Stanford Dingley, April 12.	Rev. C. S.
Down, the Bishop of Ossory, the		Harington.	
Archdeacon of Lismore, the Arch-		Staverton, April 12.	Rev. S. O. Ridley.
deacon of Ferns, Rev. B. Baring-		Sulhamstead, April 7.	Rev. J. A.
Gould, Rev. E. Guilford, Rev. A. J.		Anderson.	
Moore, Rev. J. H. Keen, Rev. Canon		Stockbury, April 9.	Rev. T. T. Smith.
O'Hara, Mrs. Lefroy, Mrs. McClelland.		Stayley (St. Paul's), April 11.	Rev. G.
Denton, Ch. Ch.		Bird.	
Edge Hill, March 23.	Rev. C. F. Jones.	Standish, April 4.	
Glasgow (St. Silas), March 23.	Rev.	Tintwistle, April 5.	Rev. G. Bird.
Sholto D. C. Douglas, Rev. A. G.		Waunarlwydd, March 19.	
Townshend.		Windsor, March 22.	Rev. C. J. Ridge-
Garrigill and Nenthead, March 6—12.		way, Rev. T. W. Drury.	
Mr. Salim Wilson.		Whittle-le-Woods.	
Gilsland, April 9.		Whitby, April 8—9.	Rev. A. J. Shields.
Harrow and Roxeth, April 9.	Rev. W. E.	Widnes (St. Paul's), April 12.	Rev. C. E.
Burroughs.		Stocks.	

## POST-DATED COMMEMORATIONS.

Abergavenny, May.		Bodelwyddan, August.	Rev. Canon
Alton (Hants), May 8.	Bishop Ingham.	Jones, Rev. W. M. Roberts.	
Barrow, May 4.		Barrow, March 4.	Rev. J. B. Johnson.

- Buckworth, May.  
 Barmby Marsh, May 12. Rev. P. B. de Lom.  
 Cassop with Quarrington, July.  
 Chadderton, June.  
 Derby, May 8—11. Rev. G. C. Williamson, Rev. J. B. Johnson, Mr. E. Stock, Mr. T. Jays, Miss M. Gollock.  
 Downham Market, May 1. Rev. G. F. Grace.  
 Eccles, May 1. Rev. Canon Hodgins.  
 Eking, May 5. Rev. W. J. L. Sheppard.  
 Glasbury (All Saints), May 23.  
 Howden, May 1. Rev. P. B. de Lom, Rev. S. S. Farrow.  
 Haverfordwest, May 2.  
 Huddersfield, May 10—11. Rev. W. E. Burroughs, Rev. Canon Bruce, D.D., General Brownlow.  
 Hamerton, May.  
 Johnston, May 7.  
 Kettering, May 14—15.  
 Kirk-Ella, May 11. Rev. P. B. de Lom.  
 Lanercost, June.  
 Milford, May 8.  
 Morton, May 16. Rev. E. Lombe.  
 Mildenhall, May 3. Rev. W. J. L. Sheppard.  
 Nottingham, June 10—14. The Rt. Hon. Sir J. H. Kennaway, Bart., M.P., Sir Richard Temple, Bishop of Sierra Leone, Bishop of Southwell, Rev. H. E. Fox, Rev. E. A. Stuart, Rev. A. Pierson, Rev. J. B. Johnson, Mr. E. Stock, Mrs. I. Bishop, Mrs. H. P. Grubb.  
 Overton, May. Rev. R. Bateman.  
 Rudbaxton, May 4.  
 Rothbury, August.  
 Rushden, June 14—15.  
 Slebech, May 5.  
 Steynton, &c., May 1.  
 Sandon, June 14—15.  
 Sharnbrook, May 1.  
 Thursford, June 20. The Bishop of Thetford.  
 Uzmaston, May 4.  
 Walton, West, May 3.  
 Wreningham and Ashwellthorpe, May 23—30. Rev. L. C. Carr.  
 Wells, May 1—2. Rev. Canon Edmonds, Rev. Canon Brenan.  
 Wood Walton, May.  
 Wisbech, May 3—4. Rev. A. H. Bowman.  
 Wallington (Herts), June 14—15.

#### PLACES AND DATES WHERE SPEAKERS ARE STILL TO BE ARRANGED.

##### *Centenary Week, April 17—22.*

Alstonfield (20), Enniskerry (19), Ferndale (18), Henfield (20), Knarsdale (18), Knappagh (18), Llandaff (17), Pentre (17), Portadown (17), Penarth (17), Rochdale (20), St. David's (17), Sandon (18), St. Helen's (18), Sandwich (19), Staleybridge (19), Stevington (17), Turvey (19, 20), Widnes (18), Wyddiall (20).

##### *Centenary Week, April 24—29.*

Akeley (24), Adstock (25), Blaby (26), Brixworth (25), Bangor (Co. Down) (26), Ballymena (27), Banbridge (29), Caerphilly (24), Chepstow (27), Corby (24), Cranford St. Andrew (24), Chilton (24), Charsley (28), Carrickfergus (27), Clones (28), Cookstown (28), Catworth (26), Colney Heath (25), Downpatrick (26), Dromore (28), Dundalk (26), Drogheda (27), Dungannon (24), Dovercourt, &c. (24—28), Ebbw Vale (24), Edmundthorpe (24), Ennismayrath (24), Enniskillen (26), Gilwem (25), Gretton (25), Guilsboro' (24), Haddenham (27), Holton (26), Holywood (26), Kingsthorpe (25), Lanchester (26), Lisburn (27), Lurgan (28), Londonderry (26 & 29), Limavady (27), Moreton Pinckney (26), Mullingar (26), Molesworth (25), Nantyglo (24), Newtownards (26), Newry (28), Nether Hoyland (26), Portrush (27), Portstewart (27), Randalstown (27), Shabington (25), Sydenham (26), Sedgfield (24), Strabane (27), Thornbury (26), Towersey (27), Ulgham (27), Warkton (27), Wheatley (27), Witton Gilbert (24, 25).

#### PLACES WHERE DATES HAVE NOT YET BEEN ARRANGED.

Adbaston, Armagh, Blakenhall Heath, Bacup, Bishops Stortford, Chillingham, Consett, Cloughfold, Colton, Cumrew, Est, Falinge, Ferriby, North, Greenfield, Habersham, Ixworth, Keele, Kells, Levens, Lidlington, London Colney, Livermere, Medomsley, Muggleswick, Navan, Oulton, Oswaldtwistle, Oldcastle, Old Warden, Ronton, Rawtenstall, St. Bees, Tipton, Tunstall, Tebay, Tunstead, Trim, Wallsall Wood, West Seaton.

#### PLACES COMMEMORATING ON SUNDAYS ONLY.

##### *Sunday, April 16th.*

Ashton Hayes, Alresford, Arborfield, Alsager Bank, Alnham, Briton Ferry, Bray, Bayston Hill, Bickerton, Barrow, Buckland Newton, Burghfield, Barry, Bronllys, Blaenpenal, Carysfort, Cheddleton, Christleton, Coddington, Curridge and Winter-

borne, Cadoxton-juxta-Barry, Castle Hull, Dalkey, Dodleston, Dukinfield, Davenham, Farndon, Glasbury (St. Peter's), Goybie, Hilderstone, Haselbury Bryan, Hartburn, Hoole, Hanley (Hope), Hanley (St. Jude's), Hanley (Wellington), Howdon-on-Tyne, Hendred West, Kingstown, Killiney, Longridge, Llandoverly, Llanigon, Llancarfan, Lindfield, Llanafan and Gwnws, Llanarth, Llansamlet, Llanboidy, Llanfihangel-Rhosycorn, Llangammarch, Malahide, Monkstown, Nunington, Penally, Penalt, Quarford, Radyr, Ribchester, Streat, Saltney, Silverdale, Satley, Stoak, Stillorgan, Thornton-on-Moors, Ticehurst, Tregaron Trimdon, Trevilon, Tarporley, Upton, Winterborne Clenstone, Weaverham, Witton, Wharton, Warrington, Warslow, Wark, Willington.

*Sunday, April 23rd.*

Abertillery, Abersychan, Aberystwith (or Blaina), Allithwaite, Arnside, Ashton St. Peter's, Barnston, Bebington (Higher), Beaufort, Brown Edge, Butterton, Birtley, Brigham, Clunbury, Crook, Camden, Cyfartha, Caerphilly, Coxhoe, Camerton, Cartmel Fell, Clayton-le-Moors, Clitheroe, Crossthwaite (Kendal), Dowlais, Distington, Embleton, Eastham, Ellenhall, Egglestone, Fatfield, Forest and Firth, Facit, Grange, Gilwern, Govilon, Gannow, Heversham, Holcombe, Holmside, Kingsley, Leyland, Lindale, Lorton, Lampport, Leaton, Marsden (Little), Millom (H. Trin.), Milnthorpe, Morland, Mossley, Mayfield, Moreton, Mowcop, Newferry, Overchurch, Out Rawcliffe, Penydarren, Pentrebach, Percy Main, Ramsbottom, St. Michael's-on-Wyre, Seathwaite, Shap, Stalmine, Strickland (Gt.), Sittingbourne, Swynnerton, Sherburn, Swallow, Shincliffe, Sockbury, Staindrop, Stanhope, Thornton, Troedyrhiw, Thornton Hough, Trevethin, Upton and Hemblington, Upton Bishop, Workington, Wray, Winterslow, Willaston, Whitchurch (Hereford), Westgate, Whickham, Zealand Conyers.

*Sunday, April 30th.*

Clifton, Elsecar, Gainford, Hooton Pagnell, Lamesley, Morpeth, Reigate (St. Luke's), Swinton, Turner's Hill.

W. J. L. S.

## NOTICES OF BOOKS.

THE STARRY CROWN; *A Sketch of the life work of Harriett E. H. Urmston.*  
*Edited by the Rev. GEORGE EVERARD, M.A. London: Hodder and Stoughton (price 5s.).*



HE late Colonel and Mrs. Urmston for more than twenty years were in the very front rank of the home workers for Foreign Missions in the County of Kent, and their fervour and zeal in promoting organization and in delivering addresses will long be remembered. Colonel Urmston was an Honorary Governor for Life of the C.M.S., an honour bestowed only on those who have rendered very essential services to the Society. Mr. Everard modestly calls himself the editor of the book and not the author, but his editing is of an uncommon order. Having thoroughly mastered his materials, he presents them for the most part in his own words and rarely quotes at great length. The chapters are all short and bright, and without exception interesting and instructive. One of Mrs. Urmston's sisters is the wife of Dr. Bruce, founder of the C.M.S. Persia Mission. Colonel Urmston (then Ensign) went out to India in 1847, and three years later was married to the subject of this memoir. They were stationed at Peshawar from 1852-57, and the reader is introduced to Colonel Martin (in whose house the Urmstons and other godly officers met weekly for Bible-reading and prayer) and Major Herbert Edwardes, and is told the story of Colonel Mackison's assassination, of the meeting to open a Mission at this station (at which Mrs. Urmston put Rs. 5000 in the plate, entrusted to her by a friend), and of its commencement by Dr. Pfander and Robert Clark. Bishop French's name also is often mentioned. Mrs. Urmston was an ardent evangelist, and her patient, wise, and loving ministry among the soldiers in barracks and in hospital at the several stations where her husband was located, were blessed to the con-



version of many. And it was the same after she finally left India. In one year alone 276 addresses were given by her to audiences aggregating over 32,000 people, mostly soldiers, but also sailors, fishermen, and others. She was one of the earliest victims of the epidemic of typhoid at Maidstone in September, 1897; and her husband died in October of the year after.

ACROSS INDIA AT THE DAWN OF THE TWENTIETH CENTURY. By LUCY E. GUINNESS. London: Religious Tract Society (price 3s. 6d. and 5s.).

The writer of this very charming book accompanied her father, Dr. H. Grattan Guinness, on a three months' tour in India during the winter of 1896-97. They visited Bombay, Poona, Anantapur, Madras, Calcutta, Darjeeling, Benares, and Mirzapur. The scenes described, as Miss Guinness says in her Preface, are "glimpses such as every one sees who has the privilege of visiting our vast Eastern Empire." But every visitor does not see them with eyes open to the solemn import of the things witnessed, and of the few who do so see them, all have not the gifts of a lively, sanctified imagination and a facile pen to communicate the burning thoughts and the fervent desires which such scenes are calculated to inspire in the Christian. *Across India*, we venture to hope, and almost dare to predict, will find a place on the drawing-room tables of many of the British homes where the responsibilities of our Eastern Empire are beginning to be realized. It is a drawing-room book, an *édition de luxe* in respect of quality of paper, depth of margin, and prodigality of illustrations. Every page has its pictures, and one feature which Miss Guinness affects very largely by way of impressing the mind through the eye is the diagram. The magnitude of India's area and population, and numerous aspects of its social life, are made to stand out by ingenious pictorial devices which arrest attention and fix themselves in the retina of the mind's eye with irresistible force. The word painting too, is always graphic, sometimes strikingly so. Miss Guinness does not pose as a critic; her references to missionary work are always made in a spirit of loving and admiring appreciation, including the efforts of the Salvation Army. An inaccurate impression is given on page 128, where she writes: "In early days Blacktown was the home of other missionaries—S.P.G. and C.M.S. workers for instance. But times have changed. C.M.S. is only now represented in Madras by a Native Church, Moslem school, and by its South India secretary, Mr. Goldsmith." The idea conveyed appears to us to be that the C.M.S. Mission in Madras is weaker than it once was; whereas, looking back twenty years, while the total number of labourers, European and lay, in 1877-78 was 111, the adherents 1717, and the communicants 786, the corresponding figures are now 148 labourers, 3394 adherents, and 1439 communicants.

*My Keeper*, by the Rev. H. C. G. Moule, D.D. (London: Simpkin, Marshall and Co., price 1s. 6d.) This little book gives four sermons on the precious 121st Psalm, preached by Dr. Moule in Trinity Church, Cambridge. The subjects of the sermons severally are "The Look Upward," "The Holy Hills," "Safety by Night and by Day," and "Safety in going out and coming in." Tempted and afflicted Christians, as also those moving amidst conditions of peril, or who are "by thronging duties pressed," will value much these evangelical meditations on the words of the Psalmist.

*The Complete Indian Housekeeper and Cook*, by F. A. Steel and C. Gardiner. (London: William Heinemann.) This is a new edition of a work which young Indian housewives for the past ten years have found an indispensable companion. It has been revised and brought up to date in respect of price, &c. It affords information in the practical matters of accounts, food, servants, gardening, management of horses, cows, dogs, poultry, &c.; on camp life, life on the hills and

in the plains; on wages, weights, &c.; on outfits; and on cooking: all bearing intimately on comfort and health, and therefore on service. A chapter is devoted to hints to missionaries when living in camp and jungles.

*Parsi, Jaina, and Sikh*, by Douglas M. Thornton, B.A. (London: Religious Tract Society.) This essay secured in 1897 the Maitland Prize which the University of Cambridge awards in accordance with the regulations of Sir Peregrine Maitland's Trust. Mr. Thornton's subject has led him into fields of research of an undoubtedly recondite order, and his aim has apparently not been to popularize and expound to the unlearned what he has discovered, but rather to summarize the facts and to state conclusions he has arrived at on some of the many problems presented. His essay cannot be called light reading, but it contains a vast deal of information about the Parsis and their Scriptures; about the Jainas and the relation of their system to Brahmanism and to Buddhism; and about the Sikhs, their history and their sacred Granth. An index adds to the usefulness of the book.

*Helps to the Study of St. John's Gospel*, Parts II. and III., Chapters XIII.-XXI., by W. H. T. Gairdner. (London: British College Christian Union.) Like Mr. Thornton, whose book we have just reviewed, Mr. Gairdner is intimately related to the S.V.M.U., and he will (n.v.) shortly follow Mr. Thornton to Cairo for work among the Mohammedans under the C.M.S., of which he is an accepted missionary. These notes on St. John's Gospel correspond exactly with the title, they are "helps to study." They are intended for the members of the British College Christian Union. A few verses are suggested for reading, thought, and prayer for each day, and the "help" is for the most part afforded in the way of pertinent and suggestive questions. Then, once a week the members of a Bible Circle meet, and for these meetings the book suggests topics for united study, focusing the reading of the preceding week. The book is as conscientious as it is unpretentious. It embodies the results of both study and independent thought unassumingly expressed, and of deep experience in the mind of the Spirit. We most heartily recommend it to devout Bible readers.

*Light in the Weary Path*, by Bella Cook. (London: Hodder and Stoughton, price 3s. 6d.) This book is a continuation of *Rifted Clouds*, being the journal of Mrs. Bella Cook from 1884 to 1897. Mrs. Cook, of New York, has been a confirmed invalid and a great sufferer for over forty years; but few of God's servants have exercised a more fruitful ministry than she. Her chamber has all through this long term been the scene of countless daily deeds of charity, and from her bed have proceeded words of experienced Christian counsel and sympathy. Her joy in the Lord is again and again expressed in her journal in such words as these:—"Our life flows in endless song; our faint body seems too weak to contain the blessing that He bestows, and we cry out, Enlarge, and fill again."

*Jubilee of the Evangelical Alliance*, edited by Mr. A. J. Arnold. (London: John F. Shaw.) It was on August 19th, 1846, that some 800 friends, members of Evangelical Churches in Europe and America, met in Freemasons' Hall, London, and Edward Bickersteth gave out the Psalm, "All people that on earth do dwell" and read passages on the blessedness of unity from the Word of God, and then John Angell James, Adolphe Monod, and Dr. S. W. Cox of New York, lifted up their voices successively in prayer. This volume gives us the addresses of the speakers, well over a hundred in number, at the Jubilee Celebration held at the end of June and beginning of July, 1896. The first meeting was held in Exeter Hall, and the others in the Mildmay Conference Hall. The subjects were such as the following:—The True Unity of the Church, Evangelistic Work on the Continent, The Evangelical Alliance and Christian Co-operation, The Evangelical Alliance and Religious Liberty, Evangelical Religion in new British Colonies, International Christian Philanthropy, &c. Two large simultaneous missionary meetings were held on July 3rd, which were presided over by Mr. W. E. Dodge of New York, and by Mr. Eugene Stock. Among the speakers—to mention those only of the Churches of England and Ireland—were the late Archbishop of Dublin, the Bishop of Exeter, Archdeacon Sinclair, Rev. Preb. Webb-Peploe, Rev. Dr. Handley Moule, Rev. Hubert Brooke, Rev. G. K. Baskerville of Uganda, and Rev. W. E. Burroughs.

## EDITORIAL NOTES.



ADVANCE first ; Commemoration afterwards." In these words, three years ago, in April, 1896, the *Intelligencer* summed up, as it were, the message of the Committee's manifesto on the "Approaching Completion of the First Hundred Years of the Church Missionary Society." The object was to quicken the pace of our friends all along the line : to prepare the whole army of C.M.S. workers, voluntary and paid, at home and abroad, European and foreign, to cross the frontier of the new century well under discipline to our Divine Captain's command, and of one heart and mind regarding the excellence of the great and good cause which unites us, the validity of its claims upon our whole-hearted and self-sacrificing devotion, and the certainty of its victorious issue. It is not our purpose to inquire at present—it is too soon to do so—what effect that Manifesto has produced, what measure of advance has been attained through the Three Years' Enterprise. We have arrived at the time when at length Commemoration rightly demands attention. Only let us say how earnestly we hope that, so far from Advance being now swallowed up and forgotten in the inevitable excitement of multiplied meetings, it will be the very keynote of every meeting and of every address, that among the many plans to promote Advance which the Three Years' Enterprise has inaugurated, the Commemoration which marks the close of that period will prove the most fruitful and the most blessed of them all. Will our readers try to realize what these special services and meetings may mean for our Church, and pray very specially that all who take part in them may be Spirit-taught and Spirit-filled, and that to the thousands and tens of thousands who will be present the open ear may be given to hear what the Spirit saith unto the Churches ?

THE "Centenary Notes" will of course be turned to this month with more than usual interest. The London programme was thought by some much too ambitious, and in particular the taking of the Albert Hall for two meetings in one week was criticized. But the applications for tickets at both these meetings have been so numerous that if the capacity of the Hall could be doubled it is clear it would be filled. We hope the later applicants for the Wednesday evening meeting will go instead to the overflow meeting which has been arranged to be held at the same hour at Exeter Hall. An exceptionally good array of speakers have responded to the Committee's invitation at short notice for that meeting.

Mention is made in the "Centenary Notes" of a proposed *Centenary Volume*, and reports of provincial meetings are asked for. Will our friends also in the Colonies, and our missionaries in all parts of the world, kindly take note that we shall be grateful to them for reports of what is done in their several districts and stations ?

SOME are inquiring whether the Society expects the T.Y.E. gifts, whether for the support of "Own Missionaries" or for other specific purposes or to the General Fund, to be continued. If the question is to be interpreted as referring to a moral claim on the Society's part to the continuance of gifts, on the ground that they have been contributed and twice renewed in response to a special appeal, we must of course say No. The Society makes no such claim. The Committee are deeply grateful to those who have made sacrifices—as they are assured many have—to fulfil promises of help which were made on an exceptional scale at a very exceptional time. On the other hand, if the question is to be taken quite literally, as inquiring what it is

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anticipated as a matter of fact will happen—then we have no hesitation in answering Yes, as regards the majority of the donors. We should not say we expect them to go on giving, as implying that they are bound to do so by any human obligation; but we do say, We expect that they will go on giving. And why do we expect it? Because, first, we happen to know that some intend to do so and intended it, God enabling them, from the time they began to give at an enhanced rate; second, because we believe—we may say again, we know—that others who began with some measure of doubt or self-distrust have found themselves able to do all that they hoped, and that the doing of it has proved a blessing which they will not forego; and, thirdly, because where the T.Y.E. contributions have been made not by individuals but by communities, by parishes or associations becoming responsible for the support or partial support of missionaries, we believe that if individual donors discontinue their support, new donors will be found to take their place, or old donors will increase their gifts. And our confidence in this direction is largely based on the fact that no motives of a secondary character have been appealed to by the Society, no pledges involving an obligation to themselves have been asked by the Committee. They have believed that no stronger motive exists for the Lord's people than their love to the Lord Himself, and they rely still on His Holy Spirit's teaching Christ's servants what *He expects* (Heb. x. 13) and moving them to do what will please Him.

THE *Record*, we notice, and some other Church papers, express a hope that the C.M.S. Centenary celebration will not so completely monopolize the thoughts of Evangelical Church people that the Jubilee of the Irish Church Missions will fail to secure attention for the important claims of that Society. We earnestly share the same hope. C.M.S. men, and especially Edward Bickersteth, were naturally to the front when in March, 1849, after the Irish famine of the previous years and the charitable help of Protestant Christians in England had opened many grateful Celtic hearts towards their benefactors, the Irish Church Missions were founded, and its proceedings were regularly reported in the *Missionary Register*. It is not through want of sympathy that the Society's publications at the present time advert so rarely to this branch of home missionary work.

Just before the Irish Church Missions was founded the Committee of the C.M.S. had said, in the Annual Report for 1847:—

“Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees the multitudes sent out on Foreign Missions who have been trained in the College of the Propaganda. In numbers and activity they far outdo the advocates of the Truth. . . . The intrusions into our Missions in Krishnagar and New Zealand are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the mission-field no less than at home.”

And the same is largely true still, especially the latter part of the above quotation about intrusions. But of late years a new aspect of the confusion and mischief resulting from the contiguity of Roman Catholic Missions to our own has been dwelt upon by our missionaries in different parts of China—in Fuh-kien, in Cheh-kiang, and in far distant Si-Chuan. It arises from the help given with prodigal hands to Roman Catholic adherents in defending or prosecuting lawsuits. Bishop Moule writes, after a tour in the T'ai Chow district:—

“Professional roughs, not to say actual banditti, find refuge under the banner of the Roman Catholic religion, and as catechumens are championed by Roman

"Catholic priests and missionaries in lawsuits and trials, no matter how risky, and our people are not seldom sufferers at their hands. But a much more serious danger is that they are tempted to imitate and to press their pastors and missionaries to imitate Roman Catholic proceedings."

The Bishop, by way of illustration of the former evil complained of, mentions an adherent of our Mission whose shop was plundered by roughs professing themselves Roman Catholics, and, alas! the French priest defended their action. While, as an illustration of the latter evil, the infectious influence of these bad examples, he instances one of our catechists who had been offered a bribe by an adherent to secure his patronage in a lawsuit, and had succumbed to the temptation and in consequence had to be dismissed.

THESE troubles weigh heavily on the Bishop, who takes greatly to heart the trials and temptations of his flock. It is a matter for great thankfulness that after more than forty years of service the veteran Bishop was able last year to cover some three thousand miles in the course of his visitation tours. Nearly one-third of the year he was absent from his home at Hang-chow. What is involved in these journeyings, what toil and discomfort, especially in the up-country districts, it is difficult for us to realize, and the Bishop does not so much as refer to this aspect of his labours.

WE referred a few months ago to the difficulties which had led our brother, Mr. Horsburgh, to retire from the C.M.S. Many of our readers have since had the opportunity of perusing in the *Record* or the *Christian* Mr. Horsburgh's own statement of those difficulties, and it cannot fail, we think, to excite fervent sympathy with the generous scruples and aspirations which animate him. He sees, as every one does, a danger of the adherents of the several Protestant Missions being permanently divided into sects, consequent on the denominational training and teaching which they are receiving. And he does not profess to have discovered any remedy for the danger. He says:—

"But I hear a whole crowd of voices saying, 'That is all very well; but tell us now what are we to do?' Nay, it is too much to ask me to do that. My question is, 'Are we right?' If the answer is 'Yes,' then there is nothing to say. If the answer is 'No,' then it is ridiculous in so serious a matter to come to one insignificant missionary, and ask him what ought to be done. The whole Church, or, failing that, the Missionary Societies amongst themselves, should earnestly, humbly, and prayerfully consider the matter before God, with an immovable determination to find out His will for His ambassadors who go to heathen lands, and at all costs to act upon it. So it seems to me."

\* This quotation places succinctly Mr. Horsburgh's position before the Church. Where all apprehend a danger for the future, he sees a question of moral right or wrong for the present. If it were as he thinks, and that China must wait for the knowledge of the Gospel until the Protestant Christians in Great Britain, America, and the Continent of Europe are able to agree as to whether Episcopacy or Presbyterianism or Congregationalism is to be recommended, whether the use or non-use of liturgies is to be inculcated, and whether infant baptism is to be practised, how long would China be kept without the Gospel?

THE problem is proposed by Mr. Horsburgh in another aspect. He writes:—

"A man, no matter how orthodox and respected a member or minister of his Church he may be, cannot go out to the Heathen as a missionary of the Society which is connected with his Church unless he virtually promises, or at least tacitly consents, to set up that Church wherever they send him. For example, a much-

respected minister of the X.Y.Z. Church comes to the X.Y.Z. Missionary Society and says, 'I am a clergyman, or minister, of the X.Y.Z. Church; I want to go as a missionary to China. I cannot, seeing there are missionaries of other Churches labouring there, go and set up the X.Y.Z. Church. But I want to be one of your representatives in helping to evangelize that people. May I go?' And the X.Y.Z. Society says, 'No; although there are missionaries of other Churches labouring in the province to which we wish to send you, if you will not aid in setting up our Church there you must go as best you can; we can have nothing to do with you. Of course, we are very sorry; but, being the X.Y.Z. Church Society, these are our rules.'

But the "much respected minister" in question would probably be called upon to answer a few questions as well as to propound riddles. He would be asked whether, in wishing to go to China, he contemplated setting up or assisting to set up any Church at all, and if so, whether it was to be after the pattern of one of those already represented by its missionaries in the country, or a new one, different more or less both from them and from his own Church? In the former case, why not offer his services to the Church or Society on whose lines he elected to work? In the latter, would the prospects of future uniformity be improved? He would, moreover, be reminded that there is observed among the larger missionary agencies of the Protestant bodies a comity of Missions: the land is divided amongst them by mutual understanding. In this way care is taken so far as possible to minimize the present evils resulting from their differences; while those of the future are prevented against by fostering brotherly love—and the existence of this brotherly love between both missionaries and converts is a fact which Mr. Horsburgh fully acknowledges—for all who truly follow the Lord Jesus Christ. The missionary candidate's visit, therefore, to "the X.Y.Z. Missionary Society" would result in his being brought face to face with the question whether on the one hand, with his eyes open to a particular danger inherent in the fact that the missionaries there, while agreed in the essential features of the great message they deliver, pursue somewhat different methods and aim at somewhat different ideals, he would go to China, resolved in God's strength to do his utmost to promote fervent charity among all who love his Saviour, and leaving the issue to the all-wise and omnipotent Spirit; or whether, because of these difficulties, he would decline to go. We are persuaded that he would be led to realize that there is no *tertium quid*. Because the first and imperative duty of Christians is to make the Gospel known to the Chinese and to others who do not know it, he could not leave China waiting until his own utopian dreams regarding the Church were a realized fact; and because of the evils of division he could not be a party to adding another to the existing separate communities of Christians in China.

THE real and pressing problems connected with the Native Churches at the present time are not those which distress Mr. Horsburgh, which may, and, indeed, must, be largely left for a future generation. Our immediate duty is to encourage in them the spirit of self-support and self-extension, and to elicit and guide their powers of self-government. These were the questions which more than any others engaged the attention of the Quinquennial Conference of C.M.S. India missionaries at Allahabad, as Mr. Carr's report in our pages this month attests. A large and varied programme was submitted to them, but they intuitively recognized that the subject of Native Church organization was the one whose intense interest and unspeakable importance claimed chief attention. We may add, moreover, that it is the one on which it is perhaps more essential than on any other to preserve an open mind. Church history recording the experience of the Church of

Christ in other generations furnishes of course its data and its lessons, but the conditions have been so far from analogous with those found to-day that if we can agree in deducing from them a few leading principles, that is about all the guidance we can look for. Modern Missions have had to grope their way, often almost in the dark. In many quarters there is now apparent a desire to pause and look back, to measure progress, to compare methods and results. Recent letters in the *Record* from Mr. Perkins and Mr. Sell, Mr. Painter and Mr. Grey, and Mr. Parsons' paper in our pages this month, show that among experienced missionaries of the C.M.S. there are considerable differences of opinion as to how far the methods prevailing in our Indian Missions have proved wise in all cases, and adapted to the ends proposed. On the other hand, a caution against a rash judgment in attributing to particular methods evils which are inherent in human nature is suggested by the fact that the same disappointments attend other systems. This fact was in evidence before the Conference at Allahabad, as the Secretaries had sent a circular letter to a large number of leading missionaries of other Societies inquiring regarding their experience on particular vital points, and their replies were before the Conference. Bishop Thoburn, of the Methodist Episcopal Church, and Mr. Lefroy, of the Cambridge Delhi Mission, who has since been designated to the bishopric of Lahore, sent especially able and useful papers, replying to the questions at some length, and bearing testimony in favour of a system, which some of our Punjab missionaries advocate, of having one administrative body for the direction and control of all agents—a body on which Europeans and Natives have equal rights and powers. A large majority of the Conference, however, declared for the method of governing the Native Church by a Council composed mainly or entirely of Natives under a European Chairman, which is the existing C.M.S. system. Is it not worth noticing that the above example bears witness to one compensating benefit which results from the unhappy divisions of the Church? If all the Protestant Missions had agreed to prosecute their labours in one uniform method, would this opportunity of learning by experience and comparison of the relative value of different systems have been possible?

THREE concrete examples of the fruits of missionary labours in India, and two of them representatives of Native Church Organization in connexion with the C.M.S., were before the Committee on March 14th and 21st, when they had the pleasure of welcoming the Revs. William Seetal, Solomon Nihal Singh, and William Devapiriam Clarke. The wife of the last-named is a granddaughter of the first Tamil clergyman, the Rev. Jesudasen John, and daughter of the late Rev. W. T. Sathianadhan, whose pastorate in Madras, known as the Southern Pastorate, is now Mr. Clarke's own sphere of labour. This pastorate is one of four which are connected with the Madras Native Church Council, and the Council is presided over by the Rev. D. A. Peter, one of the four native pastors. It is therefore an example of a practically self-governing body under the supervision of the Bishop of Madras. To a large extent it is also self-supporting, and it is certainly self-extending.

WE fell into an error last month, which we much regret, in describing the Oxford Mission to Calcutta as affiliated to the S.P.G. The fact is that Mr. Whitehead held two offices. He went out to India in 1883, under the S.P.G., as Principal of Bishop's College, and in 1890 the S.P.G. was invited by the Oxford Committee of the Oxford Mission to Calcutta to allow him to become the head of their Mission. To this the S.P.G. consented on

the understanding that Mr. Whitehead should resign the Headship if he found it incompatible with his work at the College. The point of our statement—though we made no comment—is strengthened rather than weakened by the correction. It is that both these sees have been filled from the ranks of Indian missionaries. This is a matter both of interest and of practical consequence to our Missions in the dioceses concerned, and we rejoice at it, though of course our joy might have been greater if the Secretary of State for India had selected a C.M.S. man for—let us modestly say—one out of the two vacancies.

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WE referred last month to the efforts being made by some churchmen to obtain funds for endowing a bishopric in Egypt. We notice in a recent issue of the *Times* that the Secretary of the Jerusalem and the East Mission Fund, the Rev. W. Sadler, appears to ground his appeal mainly on the prospective needs of the future C.M.S. Mission to the Soudan. He says, "The Missions of the C.M.S. are preparing to enter the Southern Soudan, with the Sirdar's permission. And from a Church point of view Missions require a Bishop. The more delicate the position, the better for all concerned that there should be one. His office is not only to confirm," &c., &c. Now we studiously refrained from criticizing the proposals of those who are moving in this matter. If any class or party of churchmen desire to see the Episcopate extended or an existing diocese divided in any conceivable quarter of the world, it can only be a matter of satisfaction to us as members of the Church of England to note the fact. But if the plea for such extension or division be the presence or expected presence of C.M.S. missionaries in the district, we are bound to make it clear that the C.M.S. Committee have not in this instance been consulted in the matter. That of course may admit of the explanation that the Society's concurrence, being a Church society, is taken for granted, and that it was considerably wished to provide this help to the Society's work without throwing any burden on its funds. On the other hand, it may of course be due to very different motives. To have consulted the C.M.S. would have brought up some important questions, affecting especially the selection of the persons to occupy the see. It has not, we believe, been stated in whom and with what conditions the fund, if raised, will be vested. The C.M.S. has had experience of working with Bishops of all schools of thought and has worked in many cases very happily where *à priori* the reverse might have been anticipated. But it does not profess to be indifferent on the subject, and when the chief work of a proposed bishopric is likely to be that of supervising the Society's Missions, and when that fact is set forth as a ground for responding to the appeal for the needed funds, we regret that we should be constrained to point out that we are without information on so interesting and important a feature in the scheme.

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BISHOP TUCKER, at the end of December, was looking forward to ordaining seven Natives of Uganda as deacons and three as priests. The country at that time was in a more hopeful state than it had been for many months. Nineteen of the rebellious Roman Catholic chiefs had just surrendered, and also some thirty or forty of the Nubian mutineers, while the leader of the latter, Belal Effendi, had been killed. Mwanga was still at large in the Bakeddi country, to the north-east of Uganda, but it was rumoured that he also wished to surrender.

The Bishop, however, expresses great concern regarding reinforcements. He refers to four losses during 1898 through death or retirement, to set



against which only one recruit had arrived in the country, namely, Mr. Skeens, who accompanied Mr. and Mrs. Gordon, and reached Ngogwe on December 23rd. Eight men are immediately needed to occupy inviting openings in Busoga, Bunyoro, Koki, Budu, and Ankoli, and at least six others to fill the vacant places and carry on the work which is already in hand. The Bishop appears to have little hope of getting the eight, but rightly presses for the six as a minimum. Ought the home Church to be content with supplies based on a minimum calculation for so fruitful and hopeful a field? Can we hear unconcerned the following appeal from the King of Bunyoro, addressed to and forwarded by the Bishop: "Why remain in Buganda only? When I went there I saw Buganda—that the light had spread. But what about me? Do you not think of my country? Do you not know that it is a dark one? I want both the Bible and the Prayer-book very much. . . . My friend the Bishop, I beg you to send a European to teach me."

THE death of three warm friends of the C.M.S. must be mentioned. Mr. Nathaniel Bridges, the head of the firm of Bridges, Sawtell, Heywood, Ram, and Dibdin, the Society's Honorary Solicitors, died on March 18th. Mrs. Bridges was a daughter of the late General Alexander, an honoured member of our Committee, and the garden of Mr. and Mrs. Bridges at Blackheath was for many years frequently open for meetings in behalf of religious societies. The Rev. T. L. N. Causton, Vicar of St. Matthew's, Croydon, who died on March 16th, was, though less so latterly, a regular member of the Committee. He has given a son to the work in the person of the Rev. E. A. Causton, of the Punjab. The Rev. Talbot Greaves, who died through a fall from his horse in February, was one of the leading Evangelical clergy in the West of England. His ministry as Vicar of St. Mary's, Weymouth, and of Clifton, was deeply valued for its spiritual power, especially in the exposition of the Word of God.

Two interesting gatherings are being arranged in connexion with the Women's Department. One is a Conference of Women Missionaries, lasting from April 6th to 10th, and closing with the opening meeting of the Centenary, viz., the Communion Service at St. Bride's. All the C.M.S. missionaries on furlough have been invited, and about sixty are expected to be present. A strong devotional element will prevail in the Conference, but there will be also opportunities for the discussion of the principal questions affecting women's work in the C.M.S. mission-fields. Mr. and Mrs. Fox are acting as host and hostess. The Conference was to have been held at Limpsfield, but owing to unforeseen difficulties, it has been transferred to Westfield College, Hampstead, most kindly lent for the purpose by the Council and Lady Principal.

The other gathering is a "Quiet Day" for Home and Foreign women workers in connexion with C.M.S. It will be held at the C.M. House, on Thursday, May 4th. The object specially in view is a united waiting upon God to learn from His Word, before our sisters start forth after the Centenary in their missionary service, whether at home or abroad. Short devotional addresses will be given at intervals through the day. The full programme is now being prepared, and can be had with the necessary ticket of admission from the Lady Secretary, Women's Department, at the C.M. House.

THE Committee have accepted offers of service from the Rev. Charles Edward McQuaide, M.A., T.C.D., Incumbent of Kilcommon-Erris, Ireland;

the Rev. William Holmes Walker, B.A., Univ. Coll., Oxford, Curate of St. Silas', Lozells, Birmingham; Mr. William George Steele Innes (with Mrs. Innes), formerly a missionary of the North German Missionary Society; Miss Florence Topsy Austin, of Sandown; Miss Helen Mary Elizabeth Scott, of Salisbury; Miss Annie Kathleen Storr, of Hampstead; and Miss Emily Anne Yate, of Bournemouth. Miss Austin has been trained at Highbury and the Willows, and Miss Scott at the Olives. The following Islington students have also been accepted as missionaries; viz., Mr. George Henry Casson, Mr. John William Purser, and Mr. Henry Herbert Farthing. Mr. Charles Nettleship, who has worked in local connexion in Japan, has been accepted as a missionary in home connexion.

WE have more than once mentioned the Mid-day Prayer which has long been held by the Missionary Committee of the Protestant Episcopal Church of America at their gatherings, which, moreover, was introduced by Archbishop Benson to the notice of the Anglican Conference on Foreign Missions held in London in 1894, and which has since then been used by the C.M.S. at the monthly meeting of the General Committee. It consists of three Collects having reference to the texts recording our Saviour's sufferings on the Cross ("at the sixth hour," Mark xv. 33), the conversion of St. Paul ("at mid-day," Acts xxii. 6), and the call by vision to St. Peter ("about the sixth hour," Acts x. 9). The Rev. E. F. E. Wigram, of the Punjab Mission, writes to us that he notices one omission in these Collects,—there is no prayer for the missionaries themselves. And he suggests that John iv. 6 be adopted as a fourth reference, while recognizing the uncertainty as to the mode of reckoning employed by St. John, though he adds that "all who have travelled under an Eastern sun will feel that there is a greater probability in the day's march having ended at mid-day than at sunset." He further suggests the following Collect:—

"O merciful Saviour, Who in Thy weariness didst not forego labour, and in Thy thirst didst give the water of life to the needy to drink; grant that Thy servants who bear the burden and heat of the day may not be weary in well-doing, and though their outward man be decaying, yet let their inward man be renewed day by day, and make them true ambassadors on Thy behalf, for the glory of Thy Holy Name. Amen."

WE have heard lately from one or two of our Mission stations where two or more missionaries reside in the same house that the monthly packets of our periodicals and the Annual Report which are sent to each missionary are not required. We shall feel greatly obliged if any missionary who does not wish the publications to be sent—say, until further notice—will notify the fact by postcard. The Committee wish every missionary to have the publications who desires to have them; but no one is benefited by waste.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the never-failing supply in God's good time of all men and means during a long succession of years; prayer for continued self-sacrifice in meeting the growing necessities of the Missions. (Pp. 249—257.)

Thanksgiving for the spirit of the Quinquennial Conference; prayer for the advance of Native Churches in self-support and self-extension. (Pp. 284—290.)

Thanksgiving for the results of the week of prayer in Japan; prayer for continued blessing on the work. (Pp. 298-9.)

Thanksgiving for the enthusiasm displayed in the preparations for the Centenary; prayer that special grace may be vouchsafed to the speakers at the gatherings, and that to the multitudes who will be present the open ear may be given to hear what the Spirit saith to the Churches. (Pp. 300—310.)

## HOME DEPARTMENT.

## NOTES AND COMMENTS.

**H**E was a man of vast experience who said, "There is that scattereth, and yet increaseth"; and the principle holds true of the interest of a congregation, as well of the gifts of an individual. It is not difficult to adduce evidence in support of this statement. There is a certain parish (the vicar does not wish its name mentioned), the population of which consists of miners and iron-workers. The amount contributed to the C.M.S. in 1888 was 30*l.* 17*s.* 9*d.*, in 1897 it had risen to 56*l.* 14*s.* 8*d.* There is the "scattering." The consequent "increasing" is manifested from the fact that while in 1888 the fund for Church Expenses was more than 80*l.* in debt, in 1898 it had a balance of 17*l.* in hand.

Since accumulation of testimony is valuable we give another instance, purposely suppressing names, though many will have no difficulty in identifying the church. More than 2000*l.* out of the 5500*l.* contributed for various objects by an English congregation was devoted to Foreign Missions, and of the balance of 3500*l.* which went to help home work, 1000*l.* was given to the special organ and chancel fund. As this indicates, it was thought necessary to make certain improvements in the church itself; and *the whole of the required money, some 1300*l.*, was raised within twelve months.* There is a well-worked Junior Association in that parish, which last year contributed 213*l.* to the C.M.S., an increase of 22*l.* over the total in 1897.

The statistics as to the populations of the dioceses of Gloucester and Bristol have come to hand, and a simple calculation reveals the fact that the average contribution per head of population to the C.M.S. and the S.P.G. is between 3*d.* and 4*d.* in the former, and between 2*d.* and 3*d.* in the latter diocese.

Testimonies as to the usefulness of the C.M.S. magazines are always valued. One of the latest comes from a Sunday-school teacher who visits the homes of her girls from time to time. On one occasion she met a man about forty years of age who remarked about the *Children's World*, "It is a nice little paper. I often read it when Lily brings it home." This from a man who, it is feared, does not attend any place of worship. The same friend tells of one copy of the *Children's World* which is well used. It is originally given to a girl nineteen years of age who is in a business house; she lends it to two other girls in the same business, then she takes it home, where two younger sisters and a brother read it, and lastly it is sent to the people who rent the other half of the house and is read by at least two children!

The *East Kent Gleaner* mentions the fact that at the St. James', Dover, Sunday-school treat a C.M.S. box was produced, for which the children eagerly brought pence, the sum thus contributed being nearly 5*s.* At other treats in connexion with the same parish the same plan was followed. This idea is worthy of note, because it is well that children should be taught to think of others when they are enjoying themselves, and also because what is then given is probably given of the children's own money, and involves some self-denial.

In a private school for boys in the south of England 433*l.* has been collected for the C.M.S. since 1884. There can be no doubt that a large

sum of money might thus be raised ; but at the same time the value of the work which is being done in that, and some other schools, for the Evangelization of the World must not be estimated by pecuniary contributions alone. It will not be surprising to hear before many years have passed of some outgoing missionary who received the first impetus towards the mission-field at the school in question. The work which the late Miss Goodall did while at Margate still survives, for only within the last few weeks a Junior Association Secretary mentioned that her zeal for missionary work was awakened by a description of the boy martyrs of Uganda, and fostered by the teaching of the late Miss Goodall.

C. D. S.

#### CHURCH MISSIONARY HOUSE.

ON Tuesday, March 14th, at the monthly meeting of the C.M.S. Lay Workers' Union for London, the Rev. C. Stewart Thompson gave an interesting account of Mission work amongst the Bheels, one of the aboriginal tribes of India.

In our paragraph last month regarding the Ladies' C.M. Union for London meetings we announced that the Rev. H. R. Sugden had addressed that held on February 16th. This statement was inaccurate ; it should have been Dr. H. M. Sutton, who spoke on medical work at Baghdad. The Rev. H. R. Sugden attended the gathering on March 16th, when he spoke on the Uganda Mission.

#### YOUNGER CLERGY UNIONS.

ON February 10th the Rev. Sutcliffe Thomas read a paper before the Bradford Younger Clergy Union on "The Relation between Christianity and other Religious Systems." Hinduism, Buddhism, Mohammedanism, and Confucianism were briefly dealt with. On March 10th the subject of "Our part in the Centenary" was discussed, and it was unanimously decided by the members to offer to do any deputational work required by the Association Secretary from April 24th—29th. A paper on "Some Aspects of Modern Missions" was also read by the Rev. C. O. French.

Among the matters of business discussed at the meeting of the Cambridge Y.C.U. on February 10th were arrangements for Centenary work in villages, and work amongst the young, more especially in schools. Several members offered their services for work in the villages during the Centenary, and three members undertook to co-operate in endeavouring to arrange meetings in private and national schools. The Rev. H. McC. E. Price gave an account of work in Japan, dealing more especially with Church organization. His address was listened to with deep interest, and called forth many questions.

The annual meeting of the Birmingham Y.C.U. was held at St. George's Rectory on February 17th. The Secretary (the Rev. A. G. Stockham) reported a membership of fifty-two, which was further augmented at the meeting by the election of nine new members. The Rev. G. A. Sowter, Rector of St. George's, was elected President for the year, and read a very thoughtful paper on "Adumbrations of Christ in the Heathen World."

The Rev. Canon Brenan presided over the meeting of the Bristol and Clifton Y.C.U. on February 21st. After prayers and Scripture, the Rev. J. Stuart Fox gave an earnest and practical address on "Look," "Pray," and "Go," and showed the need of an intelligent grasp of the facts of missionary work, the need of heartfelt prayer, and the need of an active interest in the work.

Two of the Indian clergy, present in England for the Centenary celebrations, addressed the London Y.C.U. on March 20th, the Rev. W. D. Clarke, B.A., who has charge of the Southern Pastorate of Madras, and the Rev. S. Nihal Singh, B.A., Headmaster of the C.M.S. School at Lucknow.

**WOMEN'S WORK.**

**M**ISS ETCHES visited Eastbourne from February 17th—24th for the purpose of giving addresses in the principal ladies' schools. The interest shown by the girls was most encouraging. Copies of the *Children's World* were asked for regularly, Centenary collecting cards taken, C.M.S. books bought, and a Secretary appointed for the terminal letter in the new schools. It was cheering to note the way in which missionary interest manifests itself in the different schools—a weekly prayer-meeting among the girls in one school, from which three old pupils are accepted missionaries; a sale of work for the Centenary in another, and various other efforts. In one school a large voluntary collection was made. Miss Etches gave most helpful addresses. May the seed thus sown bear fruit an hundredfold to the glory of God and the extension of His Kingdom in the world.

F. H.

We have been much cheered at Ross by Miss Etches' visit. On March 2nd she gave an address at the two young ladies' schools on China and Japan respectively, illustrated by numerous curios. The next day she spoke in the afternoon to a ladies' working party, and in the evening to the members of the Monthly Gleaners' Prayer-meeting. On Saturday we had an "At Home" for Sunday and Board School teachers, who all seemed very much interested. We trust her earnest and helpful addresses will long be remembered.

C. A. C.

**LOCAL ASSOCIATIONS AND UNIONS.****OXFORD ANNIVERSARY.**

**T**HE annual missionary breakfast given by the Rev. Canon Christopher, Rector of St. Aldate's, Oxford, in connexion with the anniversary meetings of the Church Missionary Society, was held on February 11th in the Town Hall, and attended by about 400 graduate and undergraduate members of the University, parochial clergy, and city councillors. Canon Christopher, while the breakfast was proceeding, said the object of the gathering was to promote obedience to the last command which the Lord, who redeemed them unto God by His blood, gave to the Church before He ascended into heaven. They humbly trusted that God would bless the address which they would hear to promote this object. Let them think what God was able to do for the world by means of Oxford, if many of her sons had their hearts set on obedience to our Lord's last command! Let them remember that a missionary spirit was needed in curates working at home as well as in missionaries to the Heathen. A curate destitute of a missionary spirit was an incumbrance to his incumbent. A missionary spirit was needed in Christian laymen. How much laymen might do to lead their fellow creatures to the Lord Jesus Christ. Mr. Fox, though he was a member of Trinity College, Cambridge, was the son of one of the best and most devoted missionaries who ever went out from Oxford, Cambridge, or any other University, the late Henry Watson Fox, of Wadham. If they could not be united in all respects, let them at least be united in this, that they would do their utmost by means of whatever society was most in accord with their own principles to promote energetic, devoted obedience to our Lord's last command, "Go ye into all the world and preach the Gospel to every creature."

The Rev. H. E. Fox said he had been asked to come and speak to them upon what he was bound to say was the greatest question which thoughtful men could face, or had ever faced, from the beginning of the world down to that moment. He was there to ask them to consider what Canon Christopher had called the great missionary command. He would go a step further, and would speak of it not so much as a command as the great corollary of Christianity. For what was the broad basis upon which this demand was made upon their intelligence? If there was a Supreme Ruler of the world who governed His creation by the laws of benevolence, then it followed of necessity that His sentient creatures should know what those laws were. They could not conceive a silent God—the thing was past human conception. If there be a God, He must be a God who spoke, and if He be a God who spoke, then every human being which was created had a right to know what He had said, and the knowledge of what He had said was the measure of the responsibility resting upon every man who knew it. If Jesus Christ came

down to save men, then it followed every human being ought to know about it. It pleased this great Creator and the all-wise Director of the universe to communicate that knowledge in a certain way, and He had commissioned those who possessed it to be themselves the medium of communication to others. And what had His Church done? All down these long ages since Jesus Christ left this earth and was seen no more, what had that little body of men and women whom He had called out, and whom for that reason they were accustomed to speak of as the Ecclesia, to what extent had it fulfilled not simply the command, but the chief duty of their existence, for that was what the Church existed for to-day? In the first moment of its Pentecostal zeal it seemed as if the Church was about to launch itself upon the vast enterprise which her Lord had committed to her, but they remembered that the first difficulty of the Church arose not from its expansive efforts, but just the opposite. The first difficulties of the Church were occupied with their own internal economy, and then God had to teach her a great lesson that that was not the work to which she was devoted. There fell upon her a great persecution, and they were scattered abroad and went everywhere preaching the Word. Then again she fell into the old ways of self-preservation, and the whole story of the Acts of the Apostles was a struggle, if he might dare to say so, of Almighty God with the Church to teach her that her care was not for herself, but for the nations beyond; there were some who caught that true spirit of Christianity. The first Council of Jerusalem left on record memorable utterances of this great purpose, where they sketched out the divine programme and taught men to see for what purpose it was that God sent the Church upon earth. Here and there were men in those days who grasped the idea, like the great apostle of the Gentiles and others his companions, but from that day to this, he asked, what had the Church done, the whole body of faithful people who believed in Jesus Christ as their "Head"? There had been Missions and noble missionaries, but they had been sporadic and spasmodic, they had flashed out of the dark sky like a meteor, blazing for a few years, and then dying out and leaving the darkness darker than ever. Even the revival of religious life which preceded and followed what they called the great Reformation did not seem to bring before the Church the true ideal of her great duty. The Church of England was meant by God to be the great evangelistic agency of the world, and that because she was the Church of England. Let him say it solemnly, the Church seemed to be missing her opportunity. They were thankful for the increased interest when they compared the spirit of the end of the century with that at the beginning. Public sympathy was now very largely with them, and it was rarely that they would see any newspaper dare to mock at Missions, though they sometimes called them enthusiasts. We had our home claims; we had the masses of Heathendom here; our churches to build, our schools to support, the multifarious machinery of our parishes to keep going; we could not attend to these external things. Would they point out to him a single country in the history of Christianity which was evangelized by another country that was itself completely evangelized? There was a little and insignificant Church compared with the great and historic Church of England, who loved to call themselves the Unity of the Brethren, but were known as Moravians, and that little Church had been right in the forefront of missionary enterprise, they were the missionary pioneers of this age. In that Church one in every sixty members was a missionary. Could they do more than that? Yes, there was another Church still smaller, an infant Church, a Church which had barely attained its majority, a Church which was already asking for a constitution, the little Church of Uganda. In that Church Bishop Tucker told him that one in every ten was already a missionary. He would now speak of another great country to which England had obligations second to none, he referred to India; India crying out to them through all her sorrow, and humbly thanking Almighty God they had ruled it wisely and well; India, which acknowledged the justice of their rule, and, he believed, was thankful for it. They were giving the people there a very high civilization and as high an education as they were giving in Oxford, and they were training men of quick and keen intelligence to think as they never thought before, and Western culture and civilization was doing this; it was destroying their ancient philosophies and religion, and making it impossible for an educated Indian any longer to remain a conscientious Hindu; their philosophy and religion were so bound up together that if they destroyed the one they destroyed the other, and did they

realize what they were doing? It was a fact that they were making India irreligious, and woe to them if the consequences followed. Let him say it was not because the Indian people as a body, he believed, were hostile to Christianity. They would find individuals here and there very often bitter about it, but taking the general conscience of India, if Christianity was presented in its pure, charitable, and practical form, and if consistency of life accompanied the doctrine, then they might be quite certain, from what he knew, that the people of India as a body were not hostile to Christianity. The Bishop of Reading returned a vote of thanks to Mr. Fox for his address.

On Sunday, February 12th, sermons on behalf of the Society were preached in the following churches:—St. Aldate's, St. Clement's, St. Ebbe's, St. Martin's and All Saints', St. Matthew's, St. Peter-le-Bailey, and Holy Trinity.

The anniversary meeting was held at the Examination Schools on Monday evening, February 13th. The President of Trinity College presided, and called upon the Rev. Canon Christopher to read the financial report, which showed a total of 876*l.* 13*s.* 1*d.* The Chairman said he hoped that the report which Canon Christopher had just presented would have been longer, and would have given more details of the work that was being done, but he thought no one in the chair at a Church Missionary Society meeting in Oxford could help beginning by congratulating the Society and Oxford that Canon Christopher was still there to present the report. The Church Missionary Society, as they knew, was on the brink of its one hundredth anniversary. That meant that it had lived through one of the most historical periods in the history of the country. It began when the British Empire was comparatively small and the Society itself, he thought, numbered sixteen, and it now came before the English world after all the glories of the Diamond Jubilee. He did not mean to suggest that there had not been change in some essential points, but there had been no change in the aim which the Society set before itself. There had been no change in the spirit and in the principles by which they had endeavoured to realize that aim. To-day the Church Missionary Society came before that meeting, and came before the British public, still as a great religious society doing a great religious work, with unchanged aims and unchanged principles, and with the same unfaltering loyalty of those who had been, perhaps from their boyhood, its supporters, and with the same splendid devotion in the missionaries it sent out, but it also came forward before the public as an institution which was indispensable to the well-government of the Empire. The Rev. H. E. Fox said he took it as a peculiar honour and gratification that he, as a representative of the Church Missionary Society, had the privilege of speaking in the presence of one than whom no one in Oxford, and he thought he might say no one in England, had a more hereditary right to preside. He had spoken of some of the changes that had come over not only their Society, but the face of England, and it was perfectly true. All organisms, if of a healthy kind, ought to be expansive. It was the very first principle of Christianity, and so certainly as spiritual and social progress became checked so certainly prosperity was doomed. They as English people had opportunities that no other people had, and the Church of England had opportunities that no other Church had, and they ought to recognize this responsibility and privilege, and go forward until every corner of the earth had heard the story of the great King. The Rev. H. D. Williamson followed, and said he took it that the reason why a missionary from the front was asked to speak at such meetings as that was not to venture—and certainly he should never dream of doing it—to exhort, but to inform and to give information as to what he himself had seen in the mission-field. He did not propose to speak to them of his work amongst the Gonds of the Central Provinces, but rather to ask them to look with him at something that was being done, and also what they were looking forward to in connexion with their work in Calcutta. The work of a secretary was not the work which presented material for an interesting missionary speech. In speaking of Calcutta he could not, therefore, speak of what he himself had done, but rather of what he had seen of the work. It might surprise them to know that about three-quarters of their C.M.S. missionaries' work in Calcutta was devoted to work connected more or less with the Native Christian Church, and that the majority of their workers there were not working directly amongst the Heathen. They as missionaries felt very deeply the importance of helping on and strengthening the

growing Native Church. That work was very largely connected with institutions, and he believed that the future of the Church in India depended upon the work which was being done in them.

St. Thomas' (Edinburgh) Auxiliary held its anniversary February 11th—13th. The fixtures included a drawing-room meeting at the house of Sir Archibald Campbell, Bart., three Sunday services, and two public meetings. The deputation was the Rev. A. J. Warwick, of Athabasca, and the speakers included Professor Martyn, of the Cambridge Mission to Delhi, Dr. Trench, formerly of China, and Baba Makhan Singh Sodhi. Two Indian gentlemen read the Lessons at the Sunday services.

Sermons were preached at Stalybridge on February 19th with better results than last year. The Town Hall was filled with young people on Saturday afternoon, who listened to an address on China with deep interest. A large number took cards and boxes. The anniversary gathering, held for the first time in the Town Hall, was also very large, though the weather must have prevented many from coming. The Archdeacon of Macclesfield presided, and the deputations were the Revs. J. P. Haythornthwaite and C. F. Jones. The Rev. H. Moore (S.P.G., Japan), the Rev. G. Bird, the Rev. C. Sutcliffe (Hon. Secretary), and others also spoke. The Centenary was a prominent feature in every address. Mr. Bird quoted his sister's farewell words on her return to Persia, "Pray for all missionaries; pray for Persia." Ten clergy, including the Archdeacon and Rural Dean, were present. A large choir conducted the singing, and a spirit of sincere enthusiasm prevailed throughout.

C. F. J.

#### ONE HUNDREDTH ANNIVERSARY OF THE SOCIETY.

MAY 1ST, MONDAY.

**P**RAYER Meeting at the Leopold Rooms, C.E. Young Men's Society, Ludgate Circus, E.C., at 4 p.m.

*Anniversary Sermon*, by the Lord Bishop of Worcester, V.P., at St. Bride's Church, Fleet Street, at 6.30 p.m. (Doors open at 6 p.m. No tickets required.)

MAY 2ND, TUESDAY.

*Clerical Breakfast* at Exeter Hall, Strand, at 8.30 a.m.

*The Annual Meeting* at Exeter Hall, opening hymn at 10.55 a.m. (Doors open at 10.) Chairman: the Right Hon. Sir John H. Kennaway. Speakers: the Right Rev. the Bishop of Hereford; the Right Rev. W. G. Peel, Bishop-designate of Mombasa; C. R. Walsh, Esq., Sydney.

*Meeting for Ladies* in the King's Hall, Newton Street, W.C., at three o'clock. (Doors opened at 2.)

*Gleaners' Union Conference* at C.M. House, at 3.30 p.m. (Admission by card of invitation only.)

*Evening Meeting* at Exeter Hall, at 7 p.m. (Doors opened at 6 p.m.)

MAY 4TH, THURSDAY.

*Quiet Day for Women Workers* (excluding London), at C.M. House, commencing at 10.30 a.m.

*Annual Meeting* of the Medical Mission Auxiliary, at St. James's Hall, at 7 p.m. (Doors opened at 6.)

#### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, February 21st, 1899.*—Mr. Charles Nettleship, a Missionary in local connexion, was accepted in full connexion. Having been introduced to the Committee Mr. Nettleship was addressed by the Chairman (the President) and commended in prayer by the Rev. A. E. Barnes-Lawrence.

The resignations of the Rev. R. B. Marriott and Mr. R. Venables Greene, the former on account of family circumstances, were accepted.

The Secretaries reported the death of the Rev. William Colenso, the oldest survivor of the early Missionaries of the Society to New Zealand. They were instructed to express the sympathy of the Committee with the surviving relatives.

The Committee instructed that their warm thanks be tendered to Bishop Gell,



on his retirement from the bishopric of Madras, for the unfailing sympathy and support of the Society and its work, which it had always received at his hands during his thirty-seven years of episcopacy. Understanding that on his retirement he intended residing in India, the Committee invited him to continue a member of the Madras Corresponding Committee.

*Committee of Correspondence, March 7th.*—The Committee accepted offers of service from the Rev. Charles Edward McQuaide, M.A., T.C.D., Incumbent of Kilcommon-Erris, Ireland; the Rev. William Holmes Walker, B.A., University College, Oxford, Curate of St. Silas, Lozells, Birmingham; and Mr. William George Steele Innes (with Mrs. Innes), late of the North German Missionary Society. Messrs. McQuaide, Walker, and Innes were introduced to the Committee and commended in prayer to God by the Rev. H. E. Perkins and General Hatt Noble.

The Committee located Miss H. E. Payne to the Ceylon Mission.

The Rev. E. Claydon, a member of the Committee of the New South Wales C.M. Association, had an interview with the Committee. Mr. Claydon spoke of the growing and deepening interest in missionary work throughout New South Wales since the visit in 1892 of the C.M.S. Deputation. He referred thankfully to the fact that during last year the C.M. Associations had undertaken all the missionary work among the Chinese in Australia. The undertaking of this work had removed the ground of criticism that the C.M. Association was neglecting the Heathen at home for the sake of those abroad, and had, he believed, brought to the Association an increase of sympathy and support. This was evidenced by the fact that though the necessary increase in the Association's financial responsibilities required an income nearly double that which had previously been received, there was good hope that this increased income forthcoming.

The Committee received with regret the resignations of the Revs. H. R. Sugden and A. J. Pike, both of the Uganda Mission.

*General Committee, March 14th.*—The Estimates Committee for home expenditure for the year ending March 31st, 1900, presented their report, which was adopted.

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Sierra Leone.*—On Sunday, Feb. 26, 1899, by the Bishop of Sierra Leone, at Sierra Leone, the Revs. C. G. Hensley and H. Castle to Priests' Orders.

*Yoruba.*—On Sunday, Feb. 5, by the Right Rev. Bishop Phillips, at Kudeti, Ibadan, the Rev. F. L. Akiye to Priest's Orders.

*Uganda.*—On Dec. 21, 1898, by Bishop Tucker, at Mengo, the Rev. H. W. Tegart to Priest's Orders.

*North-West Provinces.*—On Sunday, Feb. 26, 1899, by the Bishop of Bombay, at Bombay Cathedral, the Rev. A. Outram to Priest's Orders.

*Ceylon.*—On St Thomas's Day, Dec. 21, 1898, at Colombo Cathedral, by the Bishop of Colombo, the Rev. S. M. Simmons to Priest's Orders.

#### DEPARTURES.

*Niger.*—The Rev. E. F. Wilson-Hill left Liverpool for Lokoja on March 4, 1899.

*Eastern Equatorial Africa.*—Mrs. J. A. Wray left Naples for Mombasa on March 15.

*Egypt.*—Miss E. K. Browne left Marseilles for Alexandria on March 9.

*Palestine.*—Miss M. Brown left Marseilles for Jaffa on March 9.

#### ARRIVALS

*Eastern Equatorial Africa.*—The Rev. and Mrs. F. Burt left Mombasa on Jan. 28, and arrived at Marseilles on Feb. 19; Miss J. B. Tobin left Mombasa on Jan. 28, and arrived in London on Feb. 23.

*Egypt.*—Dr. and Mrs. F. J. Harpur left Cairo on March 10, and arrived in London on March 16.

*Bengal.*—The Rev. and Mrs. E. T. Sandys left Bombay on Feb. 11, and arrived in England on March 2.

*North-West Provinces.*—The Rev. W. Seetal left Bombay on Feb. 25, and arrived in London on March 13.

*Punjab and Sindh.*—Dr. A. Lankester left Bombay on Feb. 25, and arrived in London on March 13.

*Western India.*—The Right Rev. and Mrs. W. G. Peel left Bombay on Feb. 25, and arrived in London on March 13.

*South India.*—The Rev. and Mrs. C. W. A. Clarke left Madras on Feb. 18, and arrived in England on March 15.

*South China.*—The Rev. S. W. Howe left Fuh-chow on Dec. 26, 1898, and arrived in London on March 3, 1899.

*Mid China.*—Dr. D. Duncan Main left Shanghai on Feb. 14, and arrived in London on March 20.

*Japan.*—Miss M. Laurence left Sapporo on Oct. 26, 1898, and, after a stay on the Continent, arrived in London on March 14, 1899.

#### MARRIAGES.

*Bengal.*—On Jan. 19, at Christ Church, Calcutta, the Rev. E. T. Sandys to Hilare Katherine Esmé Brown, C.E.Z.M.S.

*North-West Provinces.*—On Nov. 21, 1898, at St. Luke's Church, Jabalpur, Mr. John Fryer to Miss Charlotte Deekes.

*Punjab and Sindh.*—On Jan. 14, 1899, the Rev. T. E. Coverdale to Miss Clara Grace Cooper, of the C.E.Z.M.S.

#### PUBLICATION NOTICES.

**History of the Church Missionary Society.** The first two Vols. of this work have now been published, and all Subscribers to it in the British Isles should have received their copies by the time this number of the *Intelligencer* is in their hands. Any friends whose copies may not have reached them are requested to communicate with the Lay Secretary. Copies for Subscribers abroad may be delayed a little owing to the severe pressure caused by the Centenary arrangements. Non-Subscribers to the *History* can obtain the first two Volumes at 6s. net each Volume, post free.

**The Church Missionary Hymn Book.** This can now be obtained in the following editions:—

Musical Edition ... Red cloth, red edges, 3s. (Supplied to Members for 2s. 6d., post free.)

Do. ... Limp roan leather, gilt edges, 5s. (Supplied to Members for 4s. 3d., post free.)

Do. ... Limp Turkey Morocco, red under gold edges, 7s. 6d. (Supplied to Members for 6s. 3d., post free.)

Words only ... Limp red cloth covers, 2d. net (3d., post free.)

Do. ... Cloth boards, red edges, 4d. net (5d., post free.)

Particulars of reduced prices for quantities on application.

**New Centenary Publications.** The following have been issued since our last notice:—

**What Next? Or, the Centenary—and After** An illustrated booklet prepared specially for distribution at the Centenary Services and Meetings. Friends are asked to send in their orders for it as early as possible. *Free.*

**Centenary Resolve Card.** For special use at Centenary Meetings to help to secure definite Resolutions of Advance. *Free.*

**Notes of a Centenary Sunday School Lesson.** For Sunday-school Teachers. *Free.*

**A Special Form of Prayer for Centenary Services on Week Days.** *Free.*

**Centenary Prayers.** For public and private use in connexion with the Centenary Commemoration. *Free.*

**Among the Indians in the Far West; or, The Story of a Missionary Bishop.** This is a new Service of Song just published by the Society. The narrative is by Bishop Ridley, of Caledonia, and the whole has been arranged by the Rev. W. J. L. Sheppard. Demy 8vo, 32 pages, in wrapper, price 6d., post free. 12 copies supplied for 4s.; 25 copies for 7s. 6d.; 50 copies and upwards at half-price; these prices to cover postage or carriage where necessary.

**Extracts from the Annual Letters of Missionaries for 1898.** Parts II. and III. are now ready. Part II. contains letters from the South India and Ceylon Missions, and Part III. letters from the Yoruba and Eastern Equatorial Africa Missions. Price 3d. each Part, post free.

**Dreamers** is the title of a new Poem by the Bishop of Derry and Raphoe, printed in fancy leaflet form for enclosing in letters, &c. Price 4d. per dozen, or 2s. 6d. per 100, post free.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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A CENTENARY RETROSPECT AND PROSPECT.



HE Church Missionary Society has entered on its second Century. The passage from the Old to the New has been through a week occupied with services and meetings unique in the history of the Society, and, of their kind, in the history of the Church. It was not the numbers who filled the largest halls in London day after day, nor even the occasion, inspiring in itself, which gave to the Commemoration its most memorable features. The addresses were admirable; the subjects chosen for each day attractive; the music excellent; the thoughtfulness and courtesy of the stewards beyond praise. But to all this C.M.S. friends are accustomed, and they have a right to expect it. The tone was solemn yet cheerful, the interest sustained to the last, the earnestness intense but quiet as of men with a holy purpose. These too are not unknown in C.M.S. gatherings. But above and before all, the supreme cause of all these results, uplifting, hallowing, pervading speakers and hearers, strangers and friends, young and old, was the solemn sense of another Presence, given as we may humbly believe it is always given in response to trustful prayer. Nor is even this altogether a new experience for the people of God. Yet there are times when it pleases Him to give a fuller consciousness of His nearness; and very many will bear witness that the Centenary Week was one of such seasons. It was this which made self-congratulation improper and self-praise impossible. Humiliation, adoration and thanksgiving, consecration and expectation were the only notes which would not have been out of harmony with the week.

We thought of our founders and fathers and thanked God for their faithfulness and faith. We contrasted the opportunities and advantages of a hundred years ago and those of to-day, and we blessed Him for our privileges. We called to mind the saintly men and women who had gone forth from us to witness and suffer and die for the Gospel's sake, and we praised His holy Name for the grace which He had given, and the example they had left. We remembered the progress of our Missions, and we glorified Him for converts transformed and conformed by His Spirit. We spoke of Churches gathered out and growing in Heathen and Mohammedan lands, and we gave Him the glory. But with these thoughts there came a terrible sense of the difference between what had been and what might have been: between God's expectations and ours: between His gifts and our use of them: between the time, labour, power, and wealth spent at home, and that given to God for the winning of souls. The wail of the slave and the leper; the cry of plague-stricken India, of opium-poisoned China, of drink-soddened Africa, filled our ears. The darkness and devilry of the heathen world, the blindness and bigotry of Islam, almost unchallenged, almost uncared for by the Church of Christ, burdened our hearts. It was in sorrow and shame for ourselves,

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our Church, and our country, that we bowed down before the Lord, and confessed failures that were sins, and selfishness that was a crime. But again we lifted our hearts and thanked Him that His mercy had not departed from us; that life and power were left to attempt and do greater things than we had ever done before. Earnestly we sought in prayer that a more loving service should bring possibilities and performances nearer to each other; that for us the call and the claim of the Lord who had died for all should be what all Royal commands are for loyal subjects; that His day of power might find a willing people to do His work. And all this in solemn recollectedness of the shortness of the time, and the coming of His Kingdom.

So the days sped by; bodily fatigue, mental strain, anxiety for success, curiosity about what men outside were saying, were almost forgotten in the shadow of the King's Presence. Even when the "unhappy divisions" which have been saddening all true Christian hearts of late were occasionally referred to, it was in wise and soothing words, as when the venerable Bishop of Minnesota told us that the best solvent of domestic strife in the Church is more zeal in the winning of souls to Christ out of the world.

That the meetings and services were successful, even to man's eye, no one can question; that the spirit which animated all was holy, humble, loyal to the Truth, and intensely real, will not be denied. How was it effected? It was not by the skill of those who organized the Commemoration; it was not by the sympathy of friends; it was not by the ability of gifted speakers; nor by the energy of loving workers;—all these could have produced a successful demonstration, but the Centenary meetings were far more than that. No power in heaven or in earth could have made the Commemoration what it was but His alone to Whom, as before, so after, we offer our adoring gratitude and say, "The Lord hath done great things for us, whereof we are glad."

And now what is to come? It is not too soon to ask the question, even though the circle of Centenary thanksgiving is still spreading over our land. We enter the new Century with responsibilities and advantages enormously greater than those with which our fathers entered on the old one. We closed even the Centenary Week with far deeper obligations than when we began it. If we are children of God led by His Holy Spirit, it is as impossible for us to go back to our own position of a fortnight ago as to that of our fathers in the first years of the century. WE MUST ADVANCE:—in the measure of personal sacrifice, in the amount of personal exertion, in the more systematic believing and intelligent use of prayer and every sanctioned and sanctified means. Then in the area of home interest, new people and new parishes must be won to the great cause, new plans developed, and old ones revived. Heartier combination must be shown with fellow-workers; less jealousy, more love; less conceit, more concert: all this we can easily do.

And so we shall look and work for larger results abroad. There must be no more undermanned Missions; no more solitary missionaries; no more doors opened but not entered; no more churches on crutches. Was Mr. Hubert Brooke's proposal\* that each hundred communicants

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\* See *infra*, page 341.—ED.

should be represented by one missionary and each unit bear  $\frac{1}{100}$ th part of the cost at all an impracticable idea? Is the suggestion made by another friend that the noblest Centenary offering to God would be the sending forth of a hundred men and women over and above those already accepted (but why a hundred only?), before the year closes, at all an impossible thing to pray for and expect? If the Government were to ask for a thousand volunteers to make a railway in India, or to undertake an expedition in Africa, ten days would bring them more offers than they could accept. Shall the King of kings ask His servants to go forth on far nobler service to earn far greater honours and rewards, and meet only with chilling refusals or colder excuses? We have not dared to doubt our Centenary blessing. The coming days are to test its reality. The sincerity of our joy, our confession, and our consecration will show itself, as all sincerity does, in a growing and healthy correspondence between the convictions of the heart and the activities of the life.

H. E. F.

### A CALL TO CONSECRATION.

SERMON AT ST. BRIDE'S, FLEET STREET, LONDON, ON APRIL 10TH, 1899,  
BY THE REV. HERBERT JAMES.

"Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. xxix. 5.



**T**HIS is a heart question, and one which calls for a heart answer. What shall that answer be? It is an old but ever new question. It was put by David the king to his people when he had in view the building of the temple of stone. It is put now to us by the King of kings in view of the rearing up of that far greater temple, the temple of souls, the universal Church of the living God. From those sacred lips it comes as a *call to willing consecration and re-consecration*. And I would fain lay it before you as a not unfitting keynote which may, by God's goodness, have its vibrations throughout this and all forthcoming gatherings of the Centenary week. May I then with all humility, but with all loving earnestness, direct your thoughts to these two points:—The nature and notes of a true consecration; and The chief source from which it is to spring.

#### I. *The Nature and Notes of a True Consecration.*

1. We will take first *its Nature*. (1) This consecration begins with the *Consecration of Self*. That which God said of Israel He says now of us, "This people have I formed for myself." We are, therefore, to un-self ourselves, to realize the true end and object of our being, and to place ourselves unreservedly at our Lord's disposal. To the many voices which cry aloud for a portion in us we have but one answer to make, "*We are not our own*." God's altar of love is ever before us, and on that altar we are to lay ourselves with all that we are, all that we have. Body, soul, and spirit, physical powers, intellectual acquisitions, scientific attainments, mind power and money power, social position, social opportunities, the sweet serenities of home, gift of nature and gift of God,—all must be pre-

sented as part of our self offering. In the Spirit of Him, our Lord and Leader, who sanctified and set Himself apart for our sake, each truly consecrated soul will be brought to say, "I sanctify, I set apart myself for *His* sake." I grant that this surrender of self, this yielding to God, is no light or easy matter. Flesh and blood rise up against the demand. The cry goes up from the self-seeking heart within, "Spare thyself for thyself," as the cry goes up from the sceptical world around, "To what purpose is this waste?" But the possibility of surrender and the power for it are alike in the hand of our Lord, and the grace and praise bestowed on the Church of Macedonia will be made over to us if we first, by the will of God, give our own selves unto the Lord. It may cost a struggle, but the struggling sacrifice shall be bound by a Hand stronger than our own, by cords which we cannot weave, even to the horns of the altar.

(2) But this consecration of self must find its proof and expansion in the *Consecration of Service*. That service has many ends, many forms. When rightly directed it will accommodate itself to the ever varying development of God's will. That will we shall seek to know, seek to be conformed to, seek to do under every condition and in every circumstance. Our language will be that of David's servants, "Thy servants are ready to do whatsoever our lord the king shall appoint." The surrendered life will be the proper co-efficient of the submissive will. But one end and one form will ever be prominent. A true service will recognize that there is one set plan and sacred purpose of God, which all the multiplied wheels of His providence and of His grace are continually carrying forward, "one divine event, to which the whole creation moves." That purpose, that event, is to be found in the restoration of the redeemed world to its rightful King and Redeemer. This is the great purpose which we are calling freshly to view at the present time, that we may give ourselves to fresh efforts by inaugurating a new era, and so bringing a fresh income of glory to God. God so wills, *and that will is law to us*. For our guidance in this God-required advance we have before us the first and last centuries of Missions. With those in our minds we have no need to formulate new principles. The old may suffice. We may well content ourselves with those which contented the men in the two upper rooms. Counselling by the Spirit of God, they laid down, respectively, the ground form of all right action in respect of Missions, and we are called upon to stand by their views lovingly and loyally, adding nothing, and taking nothing away. With these well-tried principles firmly grasped, we are to move forward to the Evangelization of the world. There lies our field of action in all its vastness. For there are the lands as yet unpossessed; there the souls as yet unwon for Christ. It is true that the Christian Church has made here and there a clearing in the great forest of Heathenism and Mohammedanism. But thick, dark growths of error and abounding iniquity, thicker and darker than any tropical forest, are still entangling the feet of millions, and poisoning heart and life with their deadly influences. Is it not for us, as fellow-workers with God, to ply the axe, and to bring to this darkened and sin-diseased world the light and healing which it needs? Is it not for us, by God's good hand upon us, to aim at making that which is

now for the most part a wilderness of desolation into a very paradise of God?

*But how is this to be done?* How is the Evangelization to be carried on to a yet further point? What form is our service to take? One thing, I trust, is clear, that we must infuse new life into old and well-approved methods. Nor need we be slack in welcoming and working such new plans as may approve themselves, in this age of forward movements, to the Christian common sense of the Church of Christ. For we have seen how God has been pleased to bless the ventures of the "policy of faith"; how He has put the crown of success upon the formation of the various agencies of the past few years; how He has pushed our unions, and bands, and Medical Missions, and not least, that work of devoted women which has come so much and so justly to the front. In furtherance of these and other agencies which a loving ingenuity may devise, we have the loudest possible call to increased personal service.

(a) It must show itself for one thing the service of *Personal Giving*. I do but touch this point, but would remind you that this, if it be the least, is not the least necessary part of faithful service. Some portion, small or great, of the treasury of God lies in our several hands. The responsibility of stewardship is upon us. If we cannot give as largely as David, we can give as liberally as his people. There may be a self-denying "preparation of store" for the bestowal of a Birthday Gift, and so a rendering to God of that which "comes of His Hand, and is all His own." Up to our power, yea, and beyond our power, we may take upon ourselves the "fellowship of ministering to those who shall yet be numbered amongst the saints." This is one point in a truly consecrated service.

(b) Another is this—the *Service of Personal Labour*. We are not to be "weak of hand." The Lord looks for labourers, not for loiterers or lingerers. Our departments of work, no doubt, will vary. Some here are called upon to give themselves to the formation of well-balanced, statesmanlike plans of action. Others will set their hearts to stir up an interest in Missions amongst the hitherto indifferent and uninformed. Others will strive by voice and pen to give forth those fuel-facts which make for intelligent support. Others, and especially men and women in the morning of their days and the freshness of their power, will listen to the voice of the Holy One who summons them forth, and will present themselves humbly but whole-heartedly for "active service." Others again, now in the field, will devote their energies to the planting and consolidation of their several Churches. All this implies labour in one or other of its forms. But for this labour Christ makes appeal to you, my brethren and sisters. And this labour you will lay out—will you not?—in your own proper person, not shrinking from it because of its manifold burdens, not stinting it because of its multiplied demands, not passing it on to others. You will remember always that the "redeemed alone can be (but they need be) individually, ministers of redemption," and that whilst man can do nothing without God, God will do nothing without man. Therefore you will be always abounding in the work of the Lord, and consecrate this portion of your service "unto Him."

(c) And you will follow this up by the *Service of Personal Intercession*. If we are not to be "weak of hand," neither are we to be "feeble of knee." Do not take this as a mere well-worn commonplace. It is not a matter of course, but of God's counsel and command. Nor is it a vain thing. Was it not prayer that brought the first Pentecost, and with it the witness to the world of the Roman Empire? Was not our Society founded in prayer, and by prayer fostered to its present goodly growth? Was it not the prayer of the Loodiana Mission in 1860 which gave a world-encircling impetus to evangelistic effort? And do we not owe to our "Days of Intercession" the opening and deepening of channels for the outflow of God's grace amongst the nations? It may be truly said that the victories of the Cross all along the centuries are the victories of prayer. Has not the Prophet Ezekiel told us that "When God is inquired of, the waste cities of the heathen shall be filled with flocks of believing men, and they shall know that He is the Lord." And this should not be forgotten, that the Lord places this all-prevailing power within the reach of the least and lowliest. All cannot give. All cannot go. But all can make intercession. We have yet to learn how many souls owe their winning, not to the forceful eloquence of a missionary preacher, not to the persuasive argument of holy book or holy life, but to the humble, fervent prayer of some solitary stricken one, or, it may be, of some "Luther's angel" of a child with its irresistible might of weakness. Verily the potentialities of an assembly like this are not small if we do only rise to our responsibilities! Shall we not, then, consecrate our service of personal intercession to the Lord, and give good heed to this that our prayers are such as have a tendency to fulfil themselves.

(d) There is yet another form of service which must not be overlooked, the *Service of Personal Thanksgiving and Praise*. For this there is a peculiar call at the present time. We are living witnesses of the marvellous working of God the Holy Ghost in the mission-field. On every hand there are signal proofs of His wisdom, goodness, and power. He has given the "open door," and "sphere of influence." He has suggested to our leaders wise methods of action. He has raised up a noble army of mission workers. He has removed obstacles and corrected mistakes. He has overruled and defeated the designs of the enemy. He has brought soul after soul to the light. He has added in largest measure to the glory of His grace. Turn which way we will the thankful acknowledgment that He has not been wanting to His great cause must rise to our lips.

Should we be wanting to Him in this matter of thanksgiving? Surely not. Nor yet should we forget that thanksgiving is an additional force for our work. It is a mannerly way of begging. You will remember that when Solomon and his people praised the Lord for His ever-enduring goodness, that then the glory of the Lord filled the house of the Lord. So it is still. Thanksgiving obtains the Spirit. The offering of praise is the preface to power. Shall it not henceforth be a leading feature of our personal devotedness?

Here then, brethren, is the "bounden duty and service" which we are



invited to consecrate to the Lord—service of gift, of labour, of intercession, of praise.

2. Suffer me now to set before you some of those *Notes of a true Consecration* which this passage suggests.

(1) It should be a *Willing Consecration*. David's people offered willingly, and thus showed a "perfect heart." Should we do less? "Voluntaryism," it has been said, is of the essence of the Gospel, is it not also of the essence of all Gospel service? Should we not severally take the place of the bondservant of old, and with the ear thrust through to the doors make this our avowal: "I love my Master. I will not go out free to serve myself, but will serve Him willingly for ever"? Such readiness is, in the sight of God, of great price. It quickens, so to speak, the pulsation of His infinite heart to see His people coming forward and cheerfully rendering themselves to Him. There is no lack of animating examples. That prostrate form in the temple, with its cry of absolute surrender, "Lord, here am I. Send me." That prostrate form in the dust, with its cry of self-effacing devotion, "Lord, what wilt Thou have me to do?" That Prostrate Form in the Garden, with its cry of self-sacrificing submission, "Father, not what I will, but what Thou wilt," the echo of that earlier cry, "I delight to do Thy will"—each and all of these, in addition to the many-voiced self-dedication of our missionary brethren and sisters, may help to deliver us from apathy, and stir and strengthen our hearts with a spirit of willing self-surrender.

(2) But it must be a *Full-hearted Consecration* as well as a willing one; entire, without reserve; expansive, without narrowness; persevering, without slackness. For we are to "fill our hands" and keep them full unto the Lord. How far has this been the case with us in the past? Have we not cause for humiliation as well as thankfulness? Are we not still face to face with a command which has been met with but feeble fulfilment; with claims that have been neglected, if not wholly disregarded; with calls that have received small echo of action on our part? Freely—ah! how freely!—have we received, but where has been the freely giving in return? Does the stigma of lukewarmness lie only upon the Church of Laodicea? Have we not all laid ourselves open to the charge of unfaithfulness and unfruitfulness? Have we not need to remember our breaches of the Saviour's Command, we who are trustees of the Gospel for the nations, we who owe everything to that Gospel, and consequently owe it to others? Surely, as we look forth to the provinces still under the power of the prince of this world, and know that we have in our hands the forces for his overthrow, we should be deeply humbled by our half-measures of warfare, the inaction of what should be our activity! There is a bitter herb to be eaten with our Passover feast—the bitter herb of regret for past inefficiency and conscious failure. Well, very well, will it be for some of us if there be no sad form "watching with cold commemorative eyes," and saying, "Look in my face; my name is 'Might Have Been'; I am also called 'No More—Too Late.'" Let the answer to that from henceforth be this: full-handed service from a full-hearted consecration!

(3) Take now another note of a true consecration. It will be *Immediate*—"This day." The surrender will be as prompt as it will be

cheerful. There ought to be no "to-morrows" with the professing servants of God when the demands of the world are so pressing; when the duty of meeting them is so clear; when more readiness of action may mean life to some of the millions of immortalities that are passing away; when the Gospel which they require is not a luxury but a necessity; when the ranks of the standard-bearers are being thinned, and the cry goes forth all round the world for reinforcements; and, above all, when the time is growing short, and the coming of the Lord with its recompences is drawing nigh—surely it is no time for delay! Does this point touch any here? Is it in any way laid upon any of your hearts to give yourselves to fresh or fuller service? Then let me beseech you to *act at once*. Put aside all that savours of indecision, parley not with flesh and blood, stay not to listen to the promptings of self-interest, or the unreasonable persuasion of over-anxious friends. *This day* yield yourselves to the Lord's bidding, and from this day that Lord will bless you.

(4) A few words now upon the last note of consecration which is given here. It must be "*Unto the Lord*." This was the thought that animated David and inspired him with zeal and unsparing energy. There was no idea of self-aggrandisement or self-display. All was *for* the Lord and offered *to* the Lord, that the glory might be His and His alone. So must it be now. There is always the temptation to be ruled by secondary motives (though they have their place), and to subserve secondary aims. It is possible to work for the glorifying of a society, or to sacrifice to our own net—to put man, in short, in the place of God. But if the house which we are to build is to be "exceeding magnificent," it must be "builded for the Lord." Our hearts and souls must be *set* to seek His honour and glory in all our work. This hallowed aim will alone satisfy His desires and secure His help. For in proportion as we put the crown on the head of our King, we shall find that "in His hand it is to make great and to give strength unto all." All our glorying is to be in Him.

Such, then, brethren, is the consecration to which we are called. Consecration of self and service, and that willing, full-handed, immediate, unto the Lord.

Do not regard it as a thing impossible.

II. For mark now the *One Unfailing Source*, that source of sources, from which it is to spring. There are, no doubt, many subsidiary springs. We may be moved to consecrate ourselves by a sense of the world's need, and our responsibility in respect of that; we may be moved also by a loyal wish to fall in with the Great Commission; we may be moved further by the belief that in helping the cause of Missions we are bringing a reflex blessing on our nation, our Church, ourselves.

But the One primary Source is to be found in God the Holy Ghost, the Lord and Giver of Life. He is the great executive of the Godhead—the sovereign administrator of all that pertains to Missions. It is His not only to prepare the work, but also to prepare the workers. It has been so all along the centuries. Wherever hearts have been touched and lives devoted it has been through His gracious operation, and it shall be so again. He has but to speak the word and desire shall be kindled and devotedness be given. Mountains of

supposed difficulties shall be levelled, valleys of deficiency filled up. That same gracious Spirit who draws back the inner bar of the will and makes us willing to be saved can also make us willing to serve. Nay. He can make us the very incarnation of willingness, a mass of willingnesses in the day of His power.

Nor need we be at a loss to ascertain the chief element of that power. It is the Dynamic of Love. For does He not take the lever of the love of Christ to lift us out of all our self-hindrances? And does He not inspire us with the loving mind of Christ and empower us for self-sacrifice? And does He not give us fellowship with the loving work of Christ? and by this love, this mind, this fellowship, constrain us to a consecration? Shall we not, then, on the threshold of our humbling but elevating solemnities make united supplication to the all-sufficing Spirit for present power for coming perseverance, through present, perfect peace? Shall we not claim Him as the promise of the Father, and look to Him for a Pentecostal blessing? Shall we not surrender ourselves to Him to be graced and guided according to His blessed Will? And shall we not make it the central point in our coming petitions, that He may rest upon us with all His sevenfold "energy," to the quickening of our spirit and the glorifying of Christ?

And now let us draw near to our Holy Communion. There at that Holy Table, under the hand of the Holy Ghost, we may take the pledges of that love which has provided an atonement for every sin and shortcoming of the past, every fault and failure of service; that love which will constrain us to undertake larger labours with enlarged hearts; that love which is ready to rouse the slackest, to strengthen the feeblest, animate the most discouraged, cheer to the uttermost every faithful labourer. There we may partake of that spiritual meal, in the strength of which we can journey on, Elijah-like, through our forty days. There we may drink of that spiritual drink which can vivify and refresh the weariest soul amongst us. For there we may partake of Christ; and there, as we partake, we may present ourselves in body, soul, and spirit as a reasonable and living sacrifice, hearts and hands alike full, and fully consecrated to the Lord for the extension of His Kingdom among men.

## THE EVANGELIZATION OF THE WORLD.

*A BIBLE STUDY ON HAGGAI I.*

BY THE REV. HUBERT BROOKE.



HE man who refused to recognize the word "impossible" as being in his vocabulary, was the man who carried his arms through every nation of a hostile continent and brought all Europe to his feet. And the Church which refuses to write "impossible" underneath God's commands, is the Church which will carry its soldiers through every nation of the earth, and will prepare the world for being brought to the feet of Christ.

Let us recognize, at the outset, that God's commands are always human impossibilities. We can begin at the beginning. "Ye must be born again"; and we say at once, "Impossible, how can a man be born again?" We hear His call, "Be ye holy"; and we say, "Impossible, who can bring a

clean thing out of an unclean?" We hear, "Go ye into all the world and preach the Gospel to every creature"; and we say, "It cannot be done. It is impossible." Yes, all God's commands are impossibilities. We may write, and truly write, underneath every one of them three things. First of all, "With men it is impossible"—number one. Number two, "All things are possible with God." And number three, "All things are possible to him that believeth."

That has been God's way all through His dealings with the children of men. When one man, Moses, was commanded to bring out two million slaves from the land of the mightiest empire of the East, it was impossible; but when God commanded, and he obeyed, it was done. When Joshua was commanded to cast out seven nations, every one greater and mightier than his own, it was impossible; but when God commanded and Israel obeyed, it was done. When Gideon, with 300 men, was told to scatter to the winds 135,000 Midianites, it was impossible; but he did it in the name of the Lord. When Jehoshaphat one time, and Asa another time, went with their little companies against the "huge host" and the "great company" of allied nations attacking them, what could they do? But when they waited upon the Lord the enemy was scattered, and Israel was delivered. From the first of them to the last God's commands are to men impossible; but when God is obeyed, the commands are fulfilled.

We are face to face to-day with a command on the same terms as those we have looked at and thought of before,—the command to evangelize the world. The title of this morning's subject is, "The Evangelization of the World"; and the addendum to the title is, in every mind here, "in this generation": "The Evangelization of the World in this generation." For we have nothing to do with the generations to come. We have to do with our own, and God's command concerning it.

As we consider this call sounding at our hearts' doors to-day to carry the Gospel to every creature, we find ourselves, as representing the Church of Christ, side by side and on parallel lines with, just in the same condition of Israel when Haggai's message was given to them.

They had come back from captivity with one command laid upon them. Have you ever noticed that? When the doors of the captives were opened to return from Babylon, and the king sent them back to their own land, he sent them back for one single purpose, he meant them to be men and women of one idea. (And those are the men and the women who succeed.) And their one idea was this, "Who is there among you of all the Lord's people? The Lord his God be with him, and let him go up, . . . and build the house of the Lord God of Israel." So those 40,000 returned captives were carried through the wilderness, were brought in safety to their own home, were fitted and prepared of God—brought out, and set free, and established—for one purpose, that they should build the house of the Lord. Not a word was said from God's side as to any other purpose in the wide world but this. And if we ask of our risen Saviour for what one purpose, crowning all the rest and absorbing them all, He has called His Church out of darkness into light; for what one purpose He has released them from their fetters and set them free; why He has opened their prison doors, and brought them to Himself: I can hear His voice giving but one reason, five times over—the evangelization of the world by His ransomed people.

When Israel came back to the position of service, they began to prepare the foundation of the Temple—and then they stopped. Instead of raising its walls, they raised objections. They said—as God heard them say, and as God has written in His Book for us—they said, "The time is not come, the time that the Lord's house should be built." We have heard it, we

have perhaps said it, or we have thought it, to-day, "The time is not come that the world should be evangelized, that souls should be brought out of every human quarry of the world, and that the temple of the Lord should be built for His coming." We are side by side with those Israelites to-day. We who represent the Church of Christ, with a single call before us, have raised objections—as they did—and have said, "We may do a little, we would like to do more; but the time has not come to evangelize the world." "Fantastic" is the latest word, and "foolish" is next to it, attributed to those who believe it can be done, and who, by God's grace, mean to do it.

They raised an objection, and God sifted their objection. He always does. "Is it a time for you, oh ye, to dwell in your ceiled houses, and this house to lie waste?" Think of it—40,000 returned captives. They had had time to build their own houses: yes, they had had time to adorn their houses with handsome ceilings; but they had not had time to lay one stone upon another in the temple of the Lord. And if He looks at our ceiled houses to-day, and our progress and comfort in ease and luxury, contrasted with what was the case 100 years ago: well, our excuse stands no better than theirs did. Will He not say to us, as to them, "Is it a time for you, oh ye, to dwell in your ceiled houses, and my great world-wide house still lies waste?"

He told them more than that. He sifted their objections, and then He told them what they got, what the fruit was of raising their objections against God's commands. He told them that their harvests were a failure, that their food and drink were unsatisfying, that their clothes were unwarming, that their labours went for nothing, that their wages went into bags with holes, and that the heaven was restrained from blessing, and the earth prevented from bringing forth its fruit. Because, though they laboured diligently and in lawful things, yet they laboured at lawful things to the exclusion of God's things, which should come first.

Is there anything like that with us to-day? We are like them in the call, we have been like them in the excuse, we have been like them in that God has known our thoughts. Have we been like them in the results? Think a moment. What results are we getting to-day? It is a day of the most marvellous Church organization which the world has ever seen. It is a day of the most conspicuous devotion to every form of Christian work here at home that the world has ever seen. We are amazed at what is done to-day. Just remember that we have thousands upon thousands, tens of thousands, probably into millions, of Christian workers in our British Isles. And what is the fruit of it? Is the fruit commensurate to the seed? Are we getting back a hundredfold, or sixty, or thirty? Are we getting back a single-fold for what we are giving out? We are looking around, and we see and hear of divisions and of dissensions and discords amongst those that own the same Lord. They have time to quarrel about their own houses, because they have not given themselves to building God's. We see, one side, alas! and with sadness—with heart-breaking sadness sometimes—that superstition and sacerdotalism and sacramentarianism are taking away the glorious liberty of the children of God. And on the other side, we see a falsely so-called science, and a doubtful scepticism, and we may call it a half-taught criticism, that are eating away God's Word from God's people—and that amid the teeming multitudes professing to follow Christ.

What are we doing at home? I will take a single example, a town of 60,000 inhabitants. It is like many others in our country, and may well stand as an example of almost all. There are thirty-two Church of England Clergymen in it; there are eighteen or twenty Nonconformist Ministers;

they have, on the average, from thirty to forty helpers working with each one of them—Sunday-school teachers, district visitors, Scripture readers, Bible-women, nurses, open-air workers, and tract distributors. Thus, on the average, there are 2000 Christian workers for 60,000 souls, so that every thirty in that place have got someone running after them. But out in the heathen world there are still 800 millions of whom we are told that they have not yet heard the Word of Christ. Have we not turned every one to our own house, and left God's house lying waste?

Are you satisfied with the fruits of your own labour? Do you find, for this wondrous work that God's people are doing at home, do you find a satisfying answer? Do we not mourn over this, that there are but few, comparatively speaking, that are converted; and few converted that care to be consecrated; and few consecrated that care to be at work for the evangelization of the world? Are we satisfied? Can God be satisfied, while half of the world is without the knowledge of His Christ? Let us think of that. Is God, our God, any more satisfied with His Church to-day than he was with His people when they left His house waste, and were running after their own? Think of it for yourself. Supposing you went away from home for nineteen years, and you left a capable servant in charge of four acres of land, and you told him to keep them for your benefit. But when you came back, after nineteen years, you found a hedge planted right across the middle, so that one half could never be touched at all; and a smaller hedge down the middle of the half that was left, and over one portion of that just a seed here and there, cast in almost by chance. And suppose ninety-nine-hundredths of that man's powers—aye, nine-hundred-and-ninety-nine-thousandths—spent on the little acre of land where his own cottage happened to be built, would *you* be satisfied? Now carry this picture further. Consider it as Christ does to-day. Instead of four acres, you have all the world, and instead of nineteen years you have nineteen centuries. And that is what He sees to-day. Oh, He cannot be satisfied. And if He is not satisfied, we had better not be satisfied either—until we begin to rise up and do what He would have us do.

Now, personally, I am strongly convinced that unless a man believes a thing to be really possible he will never put his heart into the doing of it. We must be convinced, first, that the work before us can be done; or we cannot put our hearts into the doing of it. Sometimes faithful workers, noble labourers, have been put into a new sphere of work quite beyond their powers; sometimes a man placed in charge of a parish of 20,000 of our abject poor has let his hands hang down, and his knees become feeble. He has said, "It cannot be done," and he has done nothing. We must believe a work can be done, if with our hearts we are to do it.

Now, in suggesting that this evangelization of the world can be done—is that any new thing? Are we inventing it in 1899, or have we invented it during the last ten years through the Student Volunteer Movement? Oh, no! Sixty-three years ago the American Board of Missions met for their annual meeting in Hartford, United States, and they passed this Resolution:—"In view of the signs of the times, and of the promises of God, the day has arrived to undertake a scheme of operations, looking towards the evangelization of the world, based upon the idea of its speedy accomplishment." And that was spoken sixty-three years ago. It was a noble hope and prospect. It was a living seed, but it has lain in the keeping of the half-dead, slumbering Church for the last sixty-three years. Shall it be planted out, and shall it begin to live to-day? It is no new idea. Go back further still, centuries further, and you see it is as old as the day when the Lord ascended to heaven, and gave His parting command to do it.

But not only is it the Lord's command, and therefore true; but it has

been before God's people for nineteen centuries, and therefore is not new. Is it practicable, and can it be done? I take the words of one who knew the heart of his fellow-countrymen well, and who laboured for Home Missions as perhaps no other man has done in this century, the great and good Lord Shaftesbury; and this is what he says: "In the latter part of these eighteen centuries the Church of Christ has had men enough, and means enough, and opportunity enough to evangelize the world fifty times over." That is what he said, and he was a man who knew.

Is it possible? Is it practicable? Can it be done? We are sometimes wise if we learn a lesson from the children of this world. I notice, and so do you, that when a political idea seizes upon the minds of men as a desirable thing, they consult together as to the question—whether it is a practicable thing; and when those two things are settled, that it is desirable and is possible, I find that they rise up and do it. There is a political aim like that, just sent forth through our land—a political aim, and a good one from my point of view. It would be well, they say, if our representatives in Parliament were men of sound Protestant principles. And because they think it is well that they should be—desirable therefore—and they think it can be done—possible therefore—they rise up to do it. And what are they doing? They are calling out, in every constituency of our land, so I read, for what they call a Protestant hundred—pledged to this one thing, that, so far as it lies in their power, a Protestant shall be sent to the House of Commons. That is very simple, and very practicable, and I trust it will be very prosperous. God grant it.

But I have another thing to say. Is there any reason, in heaven or on earth, if men with a few months' notice can carry out a thing like that, why the Church of Christ, with more than eighteen hundred years' notice, cannot gather throughout the land missionary hundreds, pledged to this one thing: that out of their midst, out of every hundred, one shall go forth to the mission-field of the world? And do you know what that would mean? They say to-day that there are 40 millions of Protestant communicants in the world. Take off half, if you must, as mere professors; and take another half, if you will, as doubtful adherents; may we not suppose that 10 millions out of the 40 million (communicants, mind you), are whole-hearted enough to desire to spread the Gospel through the world? And if they were gathered into missionary hundreds, and sent forth one from every hundred: what would it mean? A hundred thousand missionaries for the foreign field! And if half of them failed, still 50,000 missionaries for the foreign field! On this simple principle, that wherever a Church has a hundred communicants, they band themselves together to pray and to labour for this; wherever a Church is too small, then, like Israel of old on the Passover day, let it and the neighbour-Churches next unto it unite, until they have a hundred communicants. Then let them pray to God that He will call one out of their midst to carry His Gospel to the world, so that the world shall be evangelized in this generation. And as for support—why, let each of the remaining 99 give one-hundredth of his annual income to supply the needs of the outgoing one: and thus there will be enough and to spare. It could be done, and done easily. And if God touches His people's hearts it will be done before this generation has run its course.

It would mean a new state of things. It would mean a change for us as for Israel in Haggai's story. But remember this. If 40,000 Israelites said they could not build the temple of God we are almost inclined to laugh at their excuses. But they might laugh at ours if we say that 40,000,000 of Protestant communicants cannot carry the Gospel to the whole world. It can be done. By God's grace let us do it. We will not look at the money, that is settled at once. We will not even consider the organization. If one

hundred thousand, or fifty thousand were given us to go out in the next few years, it would mean increased organization. Instead of half of one side of Salisbury Square, we might want all four sides for offices alone. God hasten the day. And if His people rise up, throughout all Christian lands, to do His will, it can be done, and by God's grace it shall be done.

Do not think that these are mere ideas, that 100 communicants can combine to spare one. I will give you an example in proof: thank God that it can be given. There is a Church that has on its rolls just over 300 communicants. Within the last ten years 32 of that Church have offered themselves for missionary service. Out of those 32, nineteen have already gone out to the foreign field, and the twentieth is leaving in June next, and three more are in training to go. Out of 300 communicants 32 have offered, and in a little while 23 will be out. That is, one out of every ten have offered; and one out of fourteen gone. Can it not be done then? Shall we say that one out of 100 cannot be raised out of all true-hearted communicants, and that the remaining 99 cannot support him? Oh, let us look up to God. We sit still sometimes, and we say, "His people will be willing in the day of His power." I sometimes think the day of His power is waiting till His people are willing.

Eight hundred years ago there was a cry raised through Christendom that the tomb of the Saviour was in the hand of the Infidel, and followers of Christ must arise and go up against the Infidel with sword and spear. Then throughout all Europe they streamed in scores of thousands, and all along the road to Palestine the dead bodies of those lay buried who had consecrated themselves to this idea, to win the Sepulchre of Christ from the hand of the Moslem. And as they went forth they had one motto, "God wills it," "God wills it." For every question and every doubt, "God wills it" answered for all. Poor dark souls! They did not know that God never willed it at all. They had never found that will in His Word. But we have found God's will in God's Word, and we know it to-day, and we know it to be this: not that the Church of Christ should take, with sword and spear, the Sepulchre of a dead Christ out of the hand of the Infidel; but that the Church of Christ should go out to build a temple for the living Saviour, in which He shall come to be glorified. God wills it, and we know that He wills it. God wills it, and God wills His people to do it.

When the day dawns—and I think for many a heart it may be a dawn this week—when the day dawns that the living Church of Christ wills what God has willed, then the end is already in sight, and the coming of the Lord is at hand.

## A GREAT WORK AND A GLORIOUS HOPE.

A BIBLE STUDY ON ST. MATTHEW XXIV. 14.

BY THE REV. EVAN H. HOPKINS.



**I**F the Church is alive, if she is in a healthy condition, she will be occupied with two things: a great work, and a glorious hope. The work is the evangelization of the world; and the hope is the return of her Lord.

I. Now let me, in the first place, direct your attention to the connexion between these two things—the *Work* to be accomplished and the *Hope* to be realized. We will turn for a text to Matthew xxiv. 14, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." There we have a work and an end. What is the end here referred to? May we not see a threefold reference? The end of the Jewish economy, the end of the Gospel dis-



pensation, and the end of the millennial reign. May not this prophecy find its fulfilment in each of these great events? When the disciples asked our Lord, "What shall be the sign of Thy coming, and of the end of the age?" our Lord answered by referring to more than one period. The Dean of Canterbury has shown that the Lord Jesus Christ put before them here two horizons—one near, the other far off; and the boundary of each marked the winding up of an æon, an age. Each was a great τέλος or ending. Of each it was true that the generation then existing should not pass away till all was fulfilled—first in a literal sense of "generation," and then in a wider sense of "race."

But look at it in another light, or to put it in another way. The late Dr. Gordon of Boston has said that "Prophecy unfolds itself in concentric circles of fulfilment; each circle taking a wider sweep of history than its predecessor, until the whole circumference of the divine prediction has filled up."

Now, for a few moments think of these concentric circles, in connexion with the text before us. The inner circle, the end of the Jewish economy. I think, my brethren, that we hardly realize what was actually accomplished in preaching the Gospel in the early age of the Church. The Acts of the Apostles puts before us the marvellous progress that was made in Asia and in Europe during those days. But far more was done, of which we have no inspired record. Tradition tells us that St. Thomas carried the Gospel to the shores of India, that Andrew penetrated far into Russia, that Bartholomew preached in Arabia and in Persia, that St. Matthew evangelized Central Africa. As to details of all this work we know nothing for certain. But this we do know, on the authority of the Apostle Paul himself, "Their sound went into all the earth, and their words unto the ends of the world" (Rom. x. 18). Now, in connexion with that text, let me ask you to read at your leisure Romans xvi. 25, 26, Colossians i. 5 and 6 and 23. It is true, as a matter of fact, that in nearly all the provinces of the Roman Empire the Gospel was preached before the destruction of Jerusalem. That was one end, the end of the Jewish dispensation. We see there, then, a fulfilment, though not *the* fulfilment of this prophecy.

Let me next take the second circle, the end of the Gospel dispensation, the end of the age in which we live. When the work is accomplished the end will come. The evangelization of the world—why, it is one of the signs of the close of this dispensation, one of the great marks that the coming of the Lord draweth nigh; and, therefore, I feel that we may take this passage as having a direct bearing on the days in which we live.

And then, to turn to the last, the outer circle, the close of the millennial reign; there will be a work of evangelizing, as we believe—evangelizing the nations, during the 1000 years of our Lord's reign upon earth. And we believe that that work will be carried out by His ancient people. And when that work is accomplished, then the final end will come. The close of the millennial age.

So we see here these three circles. Dr. Gordon has pointed out the parallel of all this in the 15th chapter of the 1st Epistle to the Corinthians, and the 22nd and following verses, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits." There we have the end of the Jewish dispensation. "Afterward they that are Christ's at His coming;" there we have the end of the Gospel dispensation. "Then cometh the end,"—the close of the millennial reign, "when He shall have delivered up the Kingdom to God, even the Father."

Thus we see the close connexion between the work to be done and the end that is to follow in each of these references.

II. Now we ask, "What is *the Result to be Expected?*" It is possible,

in the preaching of the Gospel, to be expecting what God has not promised. And this must inevitably lead to disappointment and perplexity in the work. God has not promised that the whole world shall be converted in this dispensation. If we are working for this, if we are expecting it, we shall be baffled, we shall be disheartened. What has God promised? Why, we have it in this very passage, that the Gospel is to be preached in all the world "for a witness unto all nations." This is what God has promised; and when we are working in the line of the divine purpose we shall be working for the evangelization of the world, and in that expectation we shall not be disappointed.

But this, of course, does not mean that the Gospel is to be preached without expecting conversions. No, the glad tidings have to be proclaimed with a full conviction that this Gospel is God's power unto salvation to every one that believeth. We must preach the Gospel as the apostle Paul preached it in Thessalonica—not in power only and in the Holy Ghost, but "in much assurance," with a definite expectation that souls will be saved. There will be those who will not receive God's testimony. Still, the Gospel has come to them as a witness, a witness of God's love, a witness of Christ's ability to save, a witness to the Holy Spirit's presence, a witness to the judgment that is to come. Those to whom it comes as a witness have the opportunity of accepting it, and those that do accept it are brought into the Kingdom.

Here, then, we see the twofold purpose. We see that the Gospel is to be preached for a witness to all nations, and for the gathering out of those that shall form the Church.

The passage has already been referred to in that 15th chapter of the Acts, the words of St. James. Does he not give us there, in the 14th verse, God's purpose in the preaching of the Gospel, "To take out a people for His Name"? That is the purpose. Why, the very meaning of the name Church, *ecclesia*, throws light upon what we ought to be expecting. The Church is the called out assembly. Those that hear the Gospel and do not accept it, they remain in the world. Those that receive it are called out of the world, and put into the Church. We see, then, that there is a twofold purpose in the preaching of the Gospel. To all it comes at least as a witness, and to those that believe it is the power of God unto salvation.

We live in wonderful times, my brethren. This is the work that is going on now in this dispensation. What is it that our own generation has witnessed? A hundred years ago we are told that foreign missionary enterprise had not practically begun, that the Church was fast asleep as to her responsibility in this matter, and that the Heathen world lay in gross darkness. Speaking generally, there was no door open for the preaching of the Gospel; scarcely any efforts were being made to carry the light of the truth into the dark places of the earth. But to-day, what do we see? Vast countries brought under the power of the glad tidings of Jesus Christ. Open doors on every hand, waiting to welcome any number of missionaries. And as we are told by some, there remain comparatively few regions now to be evangelized, and scarcely any country where the preacher of the Gospel has no access.

Now when we think of these things, when we think of the marvellous facilities that we possess in our own day of reaching with rapidity any part of the world, and when we contrast with this the enormous difficulties that had to be encountered in this respect by the pioneers of missionary work,—what may not be done in bringing the Gospel to every creature within the lifetime of this generation? Let us go forth with the expectation that our God will do great things for us.

III. Notice, in the third place, the *Message that has to be Proclaimed*. "This Gospel of the Kingdom." "*This Gospel*," mark the word. It was the Gospel that the Lord Jesus Christ had been preaching to them; the Gospel that they had heard from His lips. And you will find in this Gospel of Matthew two references to that phrase, Matt. iv. 23; ix. 35. From those two passages we learn that the Lord Jesus Christ went from city to city, preaching and teaching in their synagogues "the Gospel of the Kingdom." The nature and principles of that Gospel He unfolded in the Sermon on the Mount.

When we think of the Kingdom, let us bear in mind that there are two distinct stages that mark that Kingdom. The Kingdom as it now is, and the Kingdom as it shall be. And first, the Kingdom as it now is. In Luke xix. 11, you will remember that our Lord gave a parable. He gave it not only because He was nigh unto Jerusalem, but because of the expectation that the Kingdom of God should immediately appear—was about instantly to be manifested, that they were to see some marvellous spectacle connected with the establishment of the Kingdom there and then. And what is the great truth that our Lord brought out in connexion with that parable? That there was to be an interval. A Nobleman goes to receive for himself a Kingdom, and to return; and between those two events there is to be an interval. We are standing at the close of that interval. And what are the marks of the Kingdom during that interval? Well, one mark is, that the King is not visibly present, the Kingdom is a spiritual Kingdom, and the King is spiritually present. He has "given to every man his work." He has committed to His servants the pound, and He has said, "Occupy till I come." There is where we are standing to-day. And another characteristic of the Kingdom during that interval is, that the good and the bad are mixed; they are together. We see it in the wheat and the tares; we see it in the good and the bad fish in the drag-net. It is the Kingdom in mystery. The Kingdom in mystery is unfolded to us in Matthew xiii. in those seven parables.

But what is the other stage of the Kingdom, the Kingdom in its manifestation? Then the Lord Jesus Christ shall reign manifestly here upon earth in glory. But there are not two Kingdoms, only one; for there is only one King. And the King who is in our hearts to-day is the King that shall sit upon the Throne of David hereafter.

Well, we have to preach, then, this Gospel of the Kingdom. And in doing this we must remember that we carry the message and the command of the King—how great is our authority! We are privileged to carry the invitation of the King—how blessed is our mission! It is not the Gospel of Jesus only, or even of Jesus Christ, but it is the Gospel of Jesus Christ the Lord, the King. The Gospel comes with its gifts, but never forget that the Gospel also comes with its claims. And to know Jesus Christ as the King is to realize what is meant by His claims. It is to acknowledge His claim of ownership—"Ye are not your own," you belong to Me; His claim of control—He is to guide, and to plan, and to lead; His claim of obedience, His claim of service. To yield ourselves to Him is to come under His sway, to be brought under His power, to live for the accomplishment of His will. Oh, never forget that the Gospel that is to be preached must be a full Gospel. Not the Gospel simply of pardon and of acceptance—that, of course; but something more, the Gospel of whole-hearted consecration to Him, the Gospel of holiness to the Lord, the Gospel of Jesus Christ the King. He is Lord of all.

IV. Lastly, notice the great *Incentive to the Work*. The fact that the Lord is coming. This is the hope of the Church. When we lose sight of the

hope, we grow lax in the work. And it is worthy of notice that during those long years when the Church neglected the work of evangelization, she had lost sight of the hope; she had been ceasing to keep before her the glorious fact of the Lord's return.


But it is not simply that the Lord shall return; it is, that the Lord may return at any moment. Dr. Pierson has pointed out what is meant when we say that the return of the Lord is imminent. Two thoughts are there combined—*certainty*, that He will come; *uncertainty* as to when He will come. And are not the signs of His near return multiplying rapidly? Do not these words come with fresh power in our day to our hearts, "Behold, I come quickly"? Oh, to be ready for His return! "Be ye therefore ready."

What is it to be ready? To be ready is to be identified with Him in His work; to be ready is to be in the line of His purpose, in the doing of that work; to be ready is to be occupied till He comes. And we must be full of hope in the work touching His return. But for this, what do we need? Well, we must accept a full Christ, and consecrate to God a whole heart.

And what more fitting opportunity than this to-day, at the close of our Centenary week? When we are brought to the point not so much of looking back, but of looking forward—full of hope, of prayer, of expectation. What a blessed opportunity for every one of us engaged in the work of renewing our consecration to Him! Let us take this opportunity, this golden opportunity unitedly of giving ourselves fully to the work, to the Lord Himself—for the fulfilment of His will, in His service.

And then, if there are any here who have simply been standing aside and looking on at the work; let me earnestly beg of you to take this opportunity of stepping into the line, shall I say, into the line of His purpose—by giving yourselves, first of all, to Him; and then of yielding your whole being to His service and to His glory.

### THE CENTRAL CENTENARY COMMEMORATIONS.

T is difficult for contemporaries to view events or persons in their due proportions—the present and the newly past loom too large to be treated with true historical perspective. But after making all allowance for the nearness of the Centenary just past, we are bound to feel that it has been an event of very high importance to the Society and to the cause of Missions at large.

The public interest, as exhibited by the immense numbers who attended, and the long and sympathetic reports in the daily press, was beyond our highest expectations. The tone of the press, indeed, may be said to indicate something like a complete change of front. The ill-informed sneer of former days was replaced by accuracy of statement and cordial acknowledgment, of which the culmination, perhaps, was an article in the *Times* of Wednesday, April 12th.

A distinction must be drawn between those gatherings which were local to the metropolis, and those which focussed the commemorations of the Society as a whole; accordingly we omit from our present survey the services and meetings in scores of London parishes, and even the Sunday sermons in St. Paul's Cathedral, Westminster Abbey, and St. Saviour's, Southwark; and only deal with the sermons and meetings from Monday, April 10th, to Saturday, April 15th.

We spoke just now of the attendances. A very moderate estimate puts the aggregate at upwards of fifty thousand. It ought also to be remembered

that the Albert Hall might have been filled over again on Wednesday evening and more than twice filled on Saturday, had space been available. This is the more striking because of the large number of seats which were paid for. Even more remarkable than the actual numbers was their composition. The congregation at St. Paul's on the Monday and the audiences at all the meetings, except that at Queen's Hall, until Thursday night, were principally composed of men. At many of the meetings there were two or three men to one woman. The number of clergy among them could hardly have been less than a thousand. Not until Friday, when perhaps many of the provincial visitors had begun to find their way homewards, did the preponderance of men begin to disappear.

The spiritual atmosphere of the week was deeply felt. It reached its highest point, perhaps, in the great Thanksgiving at the Albert Hall, and at the Exeter Hall meeting on Friday evening; but it was always present. Excitement there was none; mere laudation of the Society was almost absent; arrangements worked with more than ordinary smoothness; jarring notes and blunders were few and insignificant, and had no power to disturb the calm and brightness. Plainly, we experienced the answer to many prayers, the presence and power of the Holy Spirit.

#### I. DAY FOR PRAYER AND THANKSGIVING,

*Monday, April 10th.*

##### 1. HOLY COMMUNION AT ST. BRIDE'S CHURCH.

It was fitting that the opening service of the Centenary should be an administration of the Holy Communion. It was a time when the thoughts of many went out to the far-sundered members of the Church Militant, who were with us in spirit and in prayer. It was a time too when self-examination and re-dedication of ourselves to the Lord were most natural.

The Clerical Secretaries, with the help of the Rev. T. W. Drury, conducted the service. The sermon, impressively delivered, was by the Rev. Herbert James, of Livermere, an old and valued friend of the Society, who preached the annual sermon in 1890. It will be found on an earlier page. It will be observed that the note of re-consecration and advance was thus placed in the forefront of the Centenary utterances.

The communicants numbered very nearly four hundred.

##### 2. MEETING FOR THANKSGIVING AND CONFESSION.

At half-past three on the same afternoon a prayer-meeting was held in the Lower Exeter Hall, which was nearly filled, although anxiety to be early at St. Paul's must have kept many away.

It might well have been called a veterans' meeting, for Bishop Royston, who took the chair, and Archdeacon Richardson and Canon Garratt, who were the chief speakers, were all young men at the time of the Society's Jubilee in 1848, and the two latter are both more than eighty years of age. Their testimony, therefore, bore the weight of long experience.

After the opening hymn, the Rev. H. E. Fox read Ps. cxv. That "Not unto us, O Lord, not unto us," expressed a feeling which was evident throughout the week.

Bishop Royston in his opening remarks commented on the teaching of the psalm—the duty of self-renunciation, and the privileges of God's people—"The Lord hath been mindful of us, and He shall bless us"—and, as a result, the duty of praise. He recalled the anxieties of that very day, April 10th, 1848, when as a lad at St. Paul's School he went with some of his schoolfellows over Blackfriars Bridge to see the Chartist procession, and he compared that time with the present.

Archdeacon Richardson urged us honestly to examine ourselves as to the place which we should fill in the work of spreading the Gospel at home and abroad. That Gospel was the message of a risen and glorified Saviour, of a sacrifice for sins once offered, of His free grace, of His Second Coming, and of the Holy Ghost. "This old Society," he said, "has handed on, for the work of an opening century, a clear, strong, honest, and emphatic determination so to spread the message of God's mercy as the doors of His Providence open for its work." He called for self-examination in the matter of honest, intelligent, expectant prayer in the Spirit, and in the matter of giving. The "unused increment" was but an unwise misuse of talents. There were vast stores in our country and our Church which ought to be opened for God's work. Lastly he pleaded for self-surrender. So the memory of the past might become the monitor of the future.

To Canon Garratt, the last speaker, was given the topic of humiliation and thanksgiving. Under the first head he briefly sketched the past, and showed how far short we had come in efforts and prayers. In setting forth the dominant note of thankfulness he spoke of the open doors; of the improved means of access; of the overruling of things not good in themselves, such as the Indian Mutiny, to this end; of the supply of labourers; of the willingness to hear, and the opened hearts. How had God done all this? Not by great or learned men, or capitalists or statesmen, so much as by the "not many wise men after the flesh." "We do not wish," said he, "to have the money of the men who have not themselves learned to commit their souls to Jesus and find their life in Him. A reason for thankfulness is that God has done without them." So long as the C.M.S. continued to place its trust only and entirely in the strength of the Lord, so long it might say that God would make it to triumph in Christ.

Amongst those who offered prayer were the Rev. B. Baring-Gould, Lord Kinnaird, Mr. C. E. Chapman, Prebendary Barlow, and the Rev. W. D. Clarke.

### 3. SERVICE AT ST. PAUL'S CATHEDRAL.

Before six o'clock streams of people began to make their way towards the Cathedral, and increased in number every minute. The whole space under the dome and beyond it, in all directions, was filled before the service began, a large proportion of the congregation, as we have already said, being men. Estimates as to the numbers varied between four and six thousand. Probably the more moderate figure is nearest the truth.

Great preparations had been made for this service. The London C.M.S. Younger Clergy Union undertook to act as stewards, under the direction of a special committee of the Union, of which the Rev. H. H. Redgrave acted as secretary. A special voluntary choir was got together from the following London parishes:—St. Andrew's, Streatham; St. Barnabas, Addison Road; Christ Church, Hampstead; Christ Church, Highbury; Christ Church, Lancaster Gate; St. George's, Tufnell Park; Holy Trinity, Paddington; Holy Trinity, Tulse Hill; St. James', Hatcham; St. James', Paddington; St. John's, Penge; St. Jude's, South Kensington; St. Luke's, Hackney; St. Luke's, Redcliffe Square; St. Mark's, Dalston; St. Martin's-in-the-Fields, Charing Cross; St. Matthew's, West Ham; St. Mary's, Kilburn; and St. Paul's, Upper Norwood. The organizer in this case was the Rev. A. Armitage; and the conductor was Mr. Vernon Taylor. We were pleased to note that Sir George Martin himself played the organ.

Mr. Armitage led the long array which presently entered the chancel,—choir-boys and choir-men; about a hundred and fifty clergy, including

missionaries; our Indian and African brethren; diocesan lay readers, conspicuous in their tippets and badges; the President and Treasurer, and the Secretaries of the Society; Prebendaries and other members of the Chapter, including Archdeacon Sinclair, the Dean, and the Bishop of Islington; the Bishops, among whom the tall figure of the Bishop of Minnesota, in his violet skull-cap, and wearing over his robes the curious white stole which, we understand, has a pathetic history; and last of all the Archbishop of Canterbury. A great number of the clergy, however, and a few Bishops also, had elected to remain among the congregation, where undoubtedly they had a better chance of hearing.

The service began with the Bishop of Exeter's Centenary Hymn, which has now become wedded to Sir Arthur Sullivan's tune, and has secured for the latter an extended lease of popularity.

The service was read by Archdeacon Sinclair in a rich, powerful monotone which must have "carried" to the farthest limits of the congregation. The first lesson, Isaiah xlix., was read by Sir John Kennaway, who wore a surplice and an Oxford Master's hood; and the second, Revelation vii. 9—17, by Colonel Williams.

The service was the ordinary evening prayer with the insertion of missionary collects and sentences. The canticles and proper psalms were printed in the pointed form, a great aid in singing. Simple chants and tunes were used throughout, with the result that every one joined in as heartily as is usual at St. Bride's itself. In fact, the service in no way differed from what we may call our own time-honoured service, except in so far as was rendered necessary by the size of the building and congregation. The choir did its part admirably, but in no way usurped the place of the congregation.

During the singing of the hymn, "O God, our help in ages past," the Archbishop was guided to the pulpit by Prebendary Whittington and the Dean. In the pulpit he read the 2nd Collect for Good Friday before beginning his sermon. His text was taken from Acts xiii. 2:—

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

This, he said, was really the beginning of the Catholicity of the Church. Up to that date even the Apostles, who had already received the Holy Ghost on the day of Pentecost, were still not quite clear about the duty of preaching the Gospel to the Gentiles. Where it had been done, it had been done without any distinct ecclesiastical authority. It had been done for individuals; and, in the case of Cornelius, which was the first opening of the great door, there had been a direction given to St. Peter from the Holy Ghost: he had not acted by his own authority, or by the authority of the Church. But now the Church of Antioch was taking a step forward, and sending out two men to preach the Gospel to the Gentiles.

It was not the consecration of these men to the Apostleship. St. Paul, as we know, had been an Apostle already for years; he tells us himself, not only that he had received no commission *from* man, but that he had received no commission *by* man, and that he needed not the instrumentality of any who were ministers already to make him an Apostle. But although he was an Apostle, now for the first time he was marked out for a special sphere of labour. He was specially appointed to be the Apostle of the Gentiles. And it was by the authority of the Church, guided by the Holy Ghost, that this appointment was made.

He and Barnabas were to be sent out to preach the Gospel to all nations, in accordance with the Lord's command. The Lord had given the command

some years before this, twelve years at least, and probably more. He had told the Apostles that they were to preach the Gospel to all nations, and yet they had not fully understood the mission to which He sent them. But now the mission, in all its fulness, was commanded by the authority of the Holy Ghost Himself.

Paul and Barnabas went forth upon their mission. It seemed as if they were left almost entirely to the guidance of circumstances. There was no appearance of a settled plan; St. Paul went on from place to place, and the call seemed to come in the shape of what he called an open door. The only indication that he ever gave that he had some definite object in his mind was that he speaks in one place of his intention to go to what was then the capital of the world, the city of Rome.

He went on from place to place, and wherever he went, beginning always with the Jewish synagogue, he proceeded to found the Church—founding the Church upon the one foundation on which alone the Church could be founded, founding the Church on the Lord Jesus Christ.

He went on, and it was plain that he continued his mission on the lines marked out by the Lord Himself when He told His Apostles that they were not henceforward to look to any of that providential interference on their behalf which had been promised to them when they went from place to place, by two and two, to prepare His way through the country of the chosen people. It was all but certain that the means were supplied to him by the Churches that sent him forth. And he insists everywhere that the converts shall maintain their ministers.

And so the Church was extended throughout what we call Greece, and on into Italy, and on beyond Italy mostly by St. Paul's own work; but, at any rate, really led by St. Paul himself. This was the beginning of what we have ever since called the Catholic Church, because it was not confined to any one nation, but was, as it were, the Church of all mankind, for the doors were opened for all mankind to come in.

It was strange enough that we had gone on now for so many centuries, and still there remained so large a part of the world to be converted. It was strange enough that this work should be so exceedingly slow. It was strange that for such long periods the Church seemed to have forgotten the mission that she had received, and to be no longer rising to the heights of the duty which had been imposed upon her. It was strange that it was impossible to mistake the fact that the Church was created expressly for the purpose of evangelizing mankind, and yet that which was the main purpose for which the Church existed had, as yet, received by no means the fulness of consideration and devotion that should correspond to the Lord's command and to the purpose of the Christian body. It was strange!

But, thank God, it seemed as if we were waking now to some deeper and stronger sense of what the Lord requires. It seemed as if the Church of England was beginning to feel in her heart what is the very purpose for which she has been called into being. It seemed as if it might be possible, even yet, to rouse all the Church of England to some sense of what the Lord commanded. He had no doubt that it would take time. But if once the fire could be kindled, he had equally no doubt that it would spread, and spread widely, and would not die out again.

The Society, whose Centenary we were now commemorating—this Society had been for some time one of the great agencies by which the Church of England had been discharging her task; and it was natural for us to compare what the Church of England was doing through the agency of this Society with the work which St. Paul did so long ago.

We, too, could point to the time when the Society began with little



beginnings. Here the Archbishop illustrated his point from the early history of the Society.

Again, there was no settled plan. When there was an opportunity afforded them, the leaders of the Society saw there the open door of which St. Paul speaks, and they sent men through that door. And as God saw fit to make openings for them, they followed what seemed to be the guidance of Providence. There was no systematic rule by which the missionaries were to be sent, either to one place or another. They began on the West Coast of Africa, and then they went on to New Zealand, and they went on until now there was hardly a portion of the earth's surface in which the operations of this Society could not in some degree be traced.

But the work that was being done is but a miserable fraction of what the Church of England ought to do—the Church of England, belonging to a country which spread itself over the whole world, whose language was known in every clime under the sun, whose commerce was absolutely unrivalled by that of any other nation, whose intercourse with all the peoples that have descended from Adam stood quite alone. The Archbishop then touched upon some current problems. How difficult it was to determine what should be the relation between the Church at home and her branches abroad! How difficult it was to determine what course should be pursued in so vast a variety of conditions—what we should do with highly educated people, such as the more cultivated races in India; what we should do with savages who were not yet ready to come out from their savage state.

We had questions that were difficult enough to solve, and yet, if we had but the heart to give ourselves to the work, those questions would soon be settled by the very progress of the Church itself. If we could but stir up our whole people to understand how God was calling them from heaven, how God was sending them forth with a commission to all the world, how God was renewing now that great work which was done in the Apostles' days—if we could but make ourselves feel it as we ought to feel it, how different soon would be the operations of our great Missionary Societies, how different soon would be the results that we should attain by our steady advance along the lines of Gospel truth!

This Society had earned a name throughout all the world for the work, the great work, that has been done. Yes, no doubt a great work; but when we thought of the greatness of the British Empire, and when we thought of the power that resided in this Church of England, it is impossible not to feel a strange sense of the incongruity of our position and our labours. We could do so very much; we were doing so very little. When we compared it with the standard which the Lord has given us, and thought of His command, was it possible for us to say that there was not a great shortcoming?

"The Lord has died for you," concluded the Archbishop, "He has bidden you tell all the nations why and how He died. The Lord, He has given you the fulness of His revelation in the Gospels; He has bidden you, as you value that Gospel yourselves, to make it known to all your fellow creatures, wherever they may be. My brethren, I call upon you to put this to your consciences; I call upon you to ask yourselves whether you are really doing anything corresponding to what the Lord has done for you; I call upon you to rouse yourselves to the great work, and speedily to shake off from our Church the reproach that we have received so much, and done so little."

The collection was taken up by the stewards during the singing of two hymns. The first, "For all the saints, who from their labours rest," fitly brought before us the remembrance of those into the fruit of whose labours we have entered; while the second, "The day Thou gavest, Lord, is ended,"

sent our thoughts round the world to those who in every clime are fighting the battle of the Lord.

The Archbishop remained patiently in the pulpit during the collection. At its close, Archdeacon Sinclair read another collect, and then the Archbishop, still in the pulpit, pronounced the Benediction. The service was one of the three most solemn and impressive gatherings of this notable week—the other two being the Thanksgiving and the Friday evening meeting.

## II. DAY FOR REVIEW OF C.M.S. MISSIONS,

*Tuesday, April 11th.*

Tuesday was the day devoted to a review of our own work, past and present, all the world over. The morning meeting was given up to the beginnings of our Missions in different fields; the afternoon set forth the methods of our work; while the evening was set apart for the history of the Society at home. All three meetings were in Exeter Hall.

The attendance showed a curious phenomenon, which was repeated on Thursday and Friday. The morning meeting filled not more than about four-fifths of the great hall; the afternoon meeting was fuller; and the evening meeting was the fullest of all. All previous experience would have pointed to a drop in the afternoon attendances.

This is perhaps the place in which to notice the decoration of the hall, which had been the subject of much thought and labour by friends who wish to remain anonymous. The front of the platform bore the three Centenary watchwords in white letters two feet high on a red ground. On the front of the side galleries were the two first lines of the Centenary hymn,—on the north gallery, "For My sake and the Gospel's, go," and on the south, "And tell Redemption's story." The ends of these two galleries bore the two dates 1799 and 1899. The front of the organ bore the same two dates, with the C.M.S. monogram between them. Suspended high above the platform were the festoons of the large sheet to be used for the lantern lecture in the evening, which were to be replaced on the morrow by the Centenary text, stretched right across the hall, "The Lord hath done great things for us, whereof we are glad." The front of the west gallery bore the words, "Other men laboured, and ye are entered into their labours." When we glanced at the clock-face we found it surrounded by a square of red cloth with the inscription, "Every moment a soul passes from this world without hearing of Christ." Below this, over the main entrance, was a diagram showing the globe, with Great Britain as its centre, round which were the words, "God so loved the world that He gave His only-begotten Son." Between the windows were large shields quartered in red and silver, and bearing in each quarter the name of a Mission and the date of its establishment.

### 1. THE MISSIONARY ADVANCES OF THE HUNDRED YEARS.

The Bishop of Durham had been announced to preside at this first ordinary meeting of the Centenary, but when the little procession of speakers came on to the platform, it was Lord Kinnaird who occupied the chair. Only after the Rev. F. Baylis had read the story of the missionary advance of Acts xvi. 4 sqq. and offered prayer was it publicly announced why the Bishop had not appeared. He had sent a telegram the previous day, saying he was not well. The details, as well as an important message from the Bishop, were given in the following letter, sent by him to the Rev. H. E. Fox:—

*"Auckland Castle, Bishops Auckland, April 10th, 1899.*

"MY DEAR MR. FOX,—You will understand with what great sorrow I have just sent a message to say that the doctor will not allow me to travel to-day. I have been confined by a cold for the last week, but I fully hoped that it would have so far gone as to

allow me to come up to town to-day. But unhappily bronchitis has developed, and travelling is peremptorily forbidden. I had looked forward for months to having the privilege of touching on some points in the message of hope which the advance of foreign Missions in the last century has brought to us—a fresh vision of the heavenly order, an enlargement of sympathy, a deepening of fellowship, an increase of spiritual knowledge, a strengthening of faith, in a word a new revelation of life, that is truly life, a fulfilment of the closing word of the Lord's ministry—*εὐαγγέλιον*—with the sure promise of a larger fulfilment. These lessons others will press home, and one voice will not be missed. My heart will be with you. May God bring to His Church blessings through the meetings which we cannot foresee, and with them a more self-denying effort towards uniting in the prospect of the magnificent work which He has prepared for our Church and our nation. I fully trust to be allowed to take part in our diocesan commemoration.—Yours most sincerely,  
 “B. F. DUNELM.”

The general feeling of regret at the Bishop's illness was expressed in a few sympathetic words by Mr. Fox.

Lord Kinnaird, who kindly responded to the sudden call to take Dr. Westcott's place, is of course well known in connexion with the Zenana Bible and Medical Mission, but has also the added advantage of a recent visit to Indian Mission stations. His speech was as follows:—

*Lord Kinnaird's Address.*

My Lord Bishop, Christian Friends,—You will sympathize very much with me and bear with me for the few moments which, according to the programme, are given to me in taking the place of our honoured father, the Lord Bishop of Durham, who, in the providence of God, has been kept from us at this time. We know that he is praying for us, and we shall pray for him that that wonderful life and that beautiful example may be still spared to the Church. I had the privilege of visiting the missions carried on by his three sons (of his four sons who are labouring) in India, and as one looked at their work and saw what had been done by them, one felt what an honour it must be for a father to feel that one has four sons in the mission-field.

Following on yesterday's services, a service of communion, a service of humiliation, and a service of re-dedication of ourselves, we are to-day called to review something of what has been done in the past hundred years. We have to humiliate ourselves, because so little has been done by us; I do not refer to the work done by those who have gone before us, for, when we compare the opportunities and the possibilities which we have with those which they had, we wonder how they were able to accomplish what they did.

One or two points occur to one with reference to the comparing of 1799 with 1899. We read that a century ago was a time of disorder. We thank God that we live in a time of order. We almost forget what it is to have any real distress or any trouble with reference to riots or with reference to great needs of our great industrial populations. We had then, we read, pressing poverty. Now we have, in place of that, luxury and wealth. I

think, as we mention these different points, we must ask ourselves, Which is the most dangerous position for vital religion? What does history, what does Scripture, what does our own experience, tell us in looking over the times of past revivals? Have there been more revivals when men have been rich, or when there has been trouble? Has there been more done as the result of war in God's mysterious providence, or in time of prolonged peace and wealth? I am afraid that we have to answer that we often need to be awaked in order that we may do our duty. God grant that we may not send, as it were, a national message to Almighty God that He would chastise us on account of our misuse of the enormous wealth which He has given unto us.

And then, again, we are told that there was sleepiness in the Churches, and that the work of the Church really brought a reproach upon it a hundred years ago. Now we thank God—and that brings our note of thankfulness—that He has wakened us up for home work in a way which, I suppose, our fathers would never have thought possible, whatever way we look at it. I am not so sure, when we come to the foreign mission-field and compare what is given to that and what is given at home, that the comparison is in our favour. But, as the Archbishop was reminding us, we need to go to our knees in order that we may hear our God speaking to us, so that we may then go on to enter in at the open doors.

In conclusion, may I just say one or two words with reference to what seems to me the wonderful inspiration that was put by the Holy Spirit into the hearts of those who founded this Society. Just think of it. A hundred years ago their resolution was, “That it is a duty highly incumbent upon every Christian to en-

deavour to propagate the knowledge of the Gospel." Dear friends, have we realized that? Have we realized that, not only at home but for all the work that there is, we have an equal demand, an equal command, to go forth into all the world and to preach the Gospel to every creature? As we sat in that noble building last night and heard these inspiring words, did not we think that there must come a message which we believe will be felt and remembered during coming years, and that the world at large will be the better for our gathering there? If not, remember the tremendous responsibility, and that you and I will not be judged according to the judgment of a hundred years ago. You and I will not be judged—if we read our Bibles aright—according to the judgment of fifty years ago, or of twenty years ago. You and I have enormous possibilities before us, the possibility of taking the Gospel, or sending it, within a very short time, to every creature. We read day by day of the wonderful discoveries of telegraphing without wires, of increasing means of communication, of thousands of miles of railway being built every year. Think of what that means,—how we can send stores, how we can send reinforcements, how those who have broken down can come home for a few months, and then return to their work. God grant that we may be wiser in the future with reference to the health and the lives of those whom we send forth than we have been in the past. I can only say that it strikes one, in going to India, how foolish the Church has been to overwork and to kill many of those workers who have gone out, simply because we will not give them proper houses to live in, simply because we will not let them have a sufficient staff so that they may rest. At the present day we think that holidays are a very necessary thing, do we not? Holidays come round very quickly, bank holidays and other times of rest and enjoyment. But when you get to the mission-field and find men working very often without any holiday whatever, and having each one to do the work of three men or three women, is it not foolish to train, to

fit, to bring up in our colleges and to send out our Wranglers and our Classics and those who have gained distinction, in order simply that they may die on account of the folly of those at home in not sending out reinforcements?

God grant that we may each one see to it that we do our best to do our own work, not other people's work. It is easy enough to do that, or to think that we can do that; but let us each one of us do his own work, remembering this fundamental principle, that it is spiritual men who are needed for spiritual work. Thank God for all those who have gone out with the new fire of which the Archbishop was speaking, and which is so necessary in order to teach those in heathen lands. Do not let us think that we can do with less spiritual power in a heathen land. You need even more. This strikes one as one sees the weary workers unable to accomplish what there is to be done. Then we feel, "But in the name of our God we will go forward." God grant that at every gathering we may come to see not merely what we may get but how much we may give, learning in order that we may go forth to work for Him. It will be our privilege to hear three speakers who have been beginners of distinct Missions. They have been spared to see a marvellous fruit from them. We thank God for those whose lives have been spared, whilst we thank Him for His saints who have departed from life in His faith and fear. We enter into a great inheritance. God grant that we may, as spiritual men and women, bear up in our hearts, with our money, with our influence, and with everything that we have, those who have gone forth; and God grant that, when we come to give our account, it may be an account which we give with joy and not with sorrow.

"Thou art coming, O my Saviour,  
Thou art coming, O my King,  
In Thy beauty all-resplendent,  
In Thy glory all-transcendent;  
Well may we rejoice and sing!  
Coming!—in the opening East  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not Thy golden bells; "

May we each one say, "Even so, come, Lord Jesus."

Archdeacon Long was next called upon. His only claim to speak, he modestly said, was that for some years he had been associated with the late Henry Venn in the secretariat. Like a great number of speakers throughout the Centenary, he was warm in his praise of Mr. Stock's great book. He went on to tell us of the spirit which animated the founders of the Society. "Their simple mottoes have remained to us," he said. "We do well to bear them in mind at this sacred time." He illustrated one of those mottoes—"Follow God's leading"—by the work on the West Coast of Africa, and this led him to give some interesting reminiscences of Samuel Crowther's humility. The same leading of God's

Providence was seen in India, where now *four* of the Bishop of Durham's sons were labouring. "I have reason to know," he said, "that amongst the many honours that have been put upon the Bishop of Durham there is none that he conceives to be a higher one than the fact that he has been privileged to give four sons to the missionary field." He contrasted the timidity and secrecy with which Bishop Middleton was consecrated with the outspoken missionary spirit of Bishop Welldon; and told once again of the attitude of the great Punjab rulers towards foreign Missions.

Another hymn followed, and then Canon Bruce addressed the meeting. He began with a striking passage, which we quote nearly in full:—

There is no doubt that of the Pagan religions of the world the foundations have been shaken, and the establishment of Christianity in their place is only a question of time. I believe that what Bishop Hoare of South China told me some years ago is true of all idolatrous systems—that there are quite enough native Christians now, if the Spirit of God were poured out upon them, to evangelize China, that great empire, even though all European and American missionaries were withdrawn. Islam alone

remains as the Goliath who defies the armies of the living God. Until very lately, and perhaps still, many of the soldiers of Christ at home, like Saul and his mighty men, doubted which should win the battle, the Crescent or the Cross. I am quite sure that there is not a single missionary who has had the great privilege of taking part in the crusade against Mohammedanism who shares that doubt or has the slightest fear with regard to the certainty of the victory.

But why was the progress slow, especially in the Mohammedan kingdoms of Asia? First, because Islam arose out of the corruptions of Oriental churches, and those corruptions continued in increased measure until the present day; secondly, because of the reciprocal hatred of Mohammedans and their Christian neighbours; thirdly, because of the intolerance of the Mohammedan system, which made the life of a convert a very precarious possession indeed; fourthly, because no work had been so much neglected by the Christian Church. With this important preamble, Dr. Bruce proceeded to tell the striking but well-known story of the foundation of the Persia Mission, especially dwelling upon Henry Venn's share in its initiation.

The Rev. G. Ensor then told the story of the circumstances which led to his going to Japan, with interesting personal reminiscences of Bishop Perry, Bishop Russell, and Professor Handley Moule. He did not tell us much about his experiences in Japan. "I have told the story," he said, "in every county in England from Berwick-on-Tweed to the Land's End." However, he took a hopeful view of the present religious outlook in Japan. He concluded by applying to the C.M.S. the Latin proverb, "*Imperium facile iis artibus retinetur, quibus initio partum.*"

The Rev. C. T. Wilson, who came last, gave us once again, but from his own point of view, the story of the foundation of the Uganda Mission. Familiar as is the story, it was invested with new interest. We felt the blow of death after death. We realized the danger of sailing on the great lake in a native dhow. We entered into the loneliness of Mr. Wilson's position in Uganda, his struggles to learn the language "as a little child picks up its mother tongue," the sinking at heart when the news of the murder of Smith and O'Neill was brought to Mtesa's baraza. "Then," he said,—

Finding that it was true, I returned for a short time to Uganda to carry on the work, and men began to come to learn. I remember one quiet self-possessioned man who came. He knew something of Arabic, and I gave him an Arabic Bible; but he wanted to learn to read in the Roman character, and I used to teach him under the eaves of my house.

I had no paper to teach him to write, and so I gathered some sand, and spread it out and wrote the letters with my fingers in the sand, and in this way taught him. He disappeared after a time, and many years passed away before I knew what had become of him, and then, not so very long ago, I found that my first pupil was Sembera Mackay.

Mr. Wilson only brought his story to the point of his meeting again with Mackay, and then, with too faithful a punctuality, sat down.

Prebendary Webb-Peploe offered a closing prayer, and the Bishop of Exeter dismissed the meeting with the Benediction.

## 2. THE MISSIONARY METHODS OF THE HUNDRED YEARS.

The meeting in the afternoon of Tuesday was opened, after the first hymn, with reading of John xxi. by the Rev. G. B. Durrant, who also offered prayer.

The Bishop of Wakefield then delivered from the chair a masterly address on the value of method, which ranks as one of the most intellectual of all the Centenary utterances. It ran as follows:—

### *The Bishop of Wakefield's Address.*

My dear fellow-workers in Christ, it is a great honour to stand upon this platform this afternoon. It is overwhelming in some ways to be surrounded, as I am, by men who have given their lives to this work for which we are met together to pray and take counsel this week. And our subject this afternoon is to be the subject of "The Missionary Methods of the Hundred Years" during which the Society has been in existence. I cannot help feeling that this is one of the most important subjects of all those that will come before us in the present week. At first sight it may seem to be the least important. The missionary work of the Church may seem to be the simplest, the most spontaneous of all the activities of the Church of Christ. For we have, on the one hand, the unchanging material of all the world that is still without Christ, to which we are sent to work; and on the other, we have the simple, unchanging message which will bring Jesus Christ to that world—the Gospel of Christ, which is "the power of God unto salvation," "Jesus Christ, the same yesterday, to-day, and for ever." It seems so simple to apply that one message, with one life, to the heart of all mankind.

But we are tempted to exclaim sometimes, "We need new methods. We need men filled with the Spirit. Let them act as needs arise. Faith and love are full of inventiveness, and will make their own methods. Do not cramp them with rules, and do not smother them with regulations. No great movement in history ever began with organization. This is God's work. Let it break out as it will, on the right hand and on the left. Open the gates, that the righteous nation, which keepeth the law, may enter in." But a little reflection and experience soon show us that after all method, rightly understood, is only another word for order. And that order is of the essence of any real development of life. It is true that no great movement in history ever began with organization. But it is

equally true that no great movements ever lived and grew into lasting power without it. We have a striking example of this in the Acts of the Apostles, the great charter of missionary methods,—where St. Paul and Barnabas went forth preaching just wherever the call happened to come, conscious only of the guiding of that Spirit of Jesus who was with them. They went out preaching, but even on the return of their first missionary journey, as they came back over the same ground, we read that they ordained them elders in every city. Thus they were laying the foundations of a settled apostolic ministry and of an organized Church. They went out preaching; they came back organizing.

And this leads us to reflect that, after all, organization or method is the necessary economy of power, as soon as a movement begins to gather itself into great proportions. That is the first aspect in which I invite you to look at our subject this afternoon,—method is the economy of power. We learn to improve our methods as life goes on. You will forgive one who comes from the great workshop of England, if I illustrate this from mechanical methods. There has been no great improvement in the principle of the steam engine since James Watt first gave it to us many years ago. But every day we are learning to improve the methods of applying that power to the work in hand. We are economizing our steam, we are cutting it off at the half stroke. We are preventing loss and friction in guiding it to the application of its force. And the result is, that to-day, on the same principle as at first, we manage to have twice the power with half the expenditure of fuel. And so it ought to be with the improved methods of spiritual work. The Gospel is ever the same in its principle, the fruitfulness of sacrifice will ever demand human lives to increase the Kingdom of God. But there are ways of applying these vital forces with greater economy. And the

sense of such application is the same in dealing with the methods of a missionary society. Therefore you will have brought before you this afternoon such methods as the pulpit, the printing press, the school, the workshop, the hospital, and other developments which have grown up as missionary work has become more complex.

First, we have learnt to see that the simple application of the Gospel of Christ brings in its train many co-ordinate influences and upliftings of human nature. And these works, which we shall have illustrated before us this afternoon, are, after all, only the greater works of which Jesus Christ spoke, only the way in which the Holy Spirit uses human reason and human ingenuity—gifts of God alike with faith and love, in order that He may flash His power along these lines which are laid down for us. Jesus Christ went about preaching, teaching, healing, and building up His Church; and we are doing the same to-day. And we ought to recognize, even in the methods of missionary work, God fulfilling Himself in many ways, through the Spirit which He has given to man.

And then again, method is a thing which is more for the Church than for the individual. Method is that which lays down lines for great bodies of persons. As soon as ever these scattered believers are formed into a congregation, method begins; and it is difficult sometimes for us to separate, even in Holy Scriptures, the thought of the application of the Holy Gospel to the individual from its application to bodies of Christians and organized churches. But it is just here where, really, method begins; it is just here where the most delicate problems of administration, not only at home, but in the mission-field, have to be faced and solved—by prayer, by watching, and by intelligence. It is exactly the same in the history of the Church's creeds. As we say those glorious words, "God of God; light of light; very God of very God; begotten, not made; being of one substance with the Father,"—we forget, as the familiar phrases are taken upon our lips, what those apparently smooth and easy expressions have meant in lives devoted to battles over the intellectual conceptions of the faith. And so it is with the methods of the Church. There are things that we take for granted in our methods to-day, which have cost in their human progress the same precious sacrifices as those which were made for the defence of the Church's faith. As we glide smoothly and swiftly along our English railways—now going into a tunnel, now gliding along an embank-

ment, and now again piercing through a deep cutting,—we hardly realize what toil and labour there has been, and how we enjoy in our easy and smooth progress the labours of other men. That is method, and that is what we have come here to-day to discuss, and that is what it is our business to be constantly improving, by the grace of God, from day to day.

Then there is a third view of method, which is: that true method has to do with life rather than with system. It is the wisdom of every living Society, from time to time, to re-cast its methods, or at least to review them, and to see where the temptations of organized life have any hold upon the methods of administration. You will see that I am not dealing so much with those methods of work which will be laid before you by other speakers, but I am dealing rather with a more difficult and deeper subject, the methods of the whole Society with regard to the progress of its work. Sir William Hamilton says that all method is a rational progress, a progress towards an end. And, therefore, we see that our conception of method will go down very deeply and be found, after all, to be fastened to a root of religious principle, the spirit and the aims of the Society itself. Most of our troubles, it seems to me, if traced by us to the water-shed where they divide sharply to one side or the other, may be traced to the different views which men take about the Church of Christ—whether on the whole they conceive of it as a life, or whether they conceive of it, on the whole, as a system. Those whose view of the Church leads them to regard it as a system are tempted, after a while, to lay too much stress on outward organization and uniformity. Those who look upon the Church as a life are tempted to forget that all life expresses itself in orderly forms. Method is the illustration to me of the great principle that a seed which has life in itself will produce fruit, according to the great creative law, after its kind. Any Church system which is not based upon a great living unity is apt to crush out, by degrees, that life and hope and initiative and freedom which are the signs of a living faith. But, on the other hand, loyalty to a necessary order guides the spontaneous forces of life into efficient channels. This is what your Society aims at; and it is a great question from time to time, and one which we should all lay to heart,—how far the lines which we are laying down, the greater lines and principles of action, are laid down in accordance with the mind of Christ for His Church, and how far the mistakes which we make are thwarting the coming of His kingdom. That is the problem. It is a

problem chiefly for the central administration. You will perhaps say that is not the problem for you and me who are not concerned immediately with the Church Missionary House in London. But that is not true. It concerns us all. We may have our influence upon the Society, and our prayers may be intelligently directed, that they may be guided in the true methods in this sense, after all.

There are two dangers which beset every organized Society. Every highly centralized Society such as the Church Missionary Society is beset by these dangers. One is a danger towards the individual, a danger that not sufficient initiative is left to those who are real leaders in the field to deal with the problems as they happen to arise. The very thoroughness of home administration constitutes a constant danger, a danger which I know those who administer this Society are alive to themselves. But if mistakes are made, and human hands, we know, do nothing perfectly, let us thank God even for the mistakes. For there never has been a mistake made yet in faith which has not turned to greater glory, through the providence of God. And it is a very fine saying that, "the man who makes no mistakes will never make anything else."

The other danger is a danger towards the growing of the Church. It is a matter for serious reflection, as Churches grow into organized communities, whether the method of very strict control at home leaves sufficient liberty to experienced persons in the field in the merging of the missionary district into the organized Church. It is just here, just at the moment when that fusion takes place with

other districts superintended by Missions with some different method, that the Divine over-ruling of the Holy Spirit may be constantly prayed for, that we may be truly led by Christ.

I will only make one single remark in conclusion. This week, the week of the greatest missionary demonstration of this century,—this week is a week which has a special call to prayer and faith on the part of those who are gathered here. Do we believe that we really have the unique message, among all religions in the world, which is intended, after all, to subdue all things to Jesus Christ? That is a question which goes to the root of the matter, a question in these days of study of comparative religions which needs to be asked of thoughtful men, and answered upon our knees. And in this very week, let me remind you, we have signs of very difficult times coming in our own country—a week which has seen the publication of the first important Sunday daily newspaper, making a further inroad into, not only the sanctity but also the quiet and the distinction of the Lord's day; and a week which, in the first issue of one of those papers, has seen the review of one of the most immoral stage plays that has ever disgraced the stage of this country. It is a time for quiet faith, it is a time for protest against these things, it is a time when we wish to revive our faith again in the coming Kingdom of our blessed Lord, and to look forward to that day when all things shall be under His feet. His garments sweep the earth in His coming return; and the one question of all questions, to each of us as we stand now before Him, is this, What am I doing, in method, in spirit, in sacrifice, to hasten the Kingdom of my Lord?

The subject in general being thus opened, some of the chief sub-divisions were taken up by experienced missionaries.

The Rev. Rowland Bateman, of Narowal, came first. He had been invited to speak on *Evangelistic Work*, but he rightly insisted that each of the other methods was evangelistic, and as the five rivers of the Punjab go to make up the Indus, so these are converging streams of Christian effort tending towards the one great object—that the Indus of evangelistic water of life may flow more freely and more strongly by their aid. Then he narrowed his subject down to that of preaching. He showed the varying methods which have to be adopted by the preacher according to the season of the year, the place, or the audience. He set before us, in a very vivid way, the disheartening interruptions, indifference, and ignorance with which the preaching missionary has to contend, and the great advantages of his having a colleague. He was going on to give us some interesting anecdotes of Bishop French's preaching work, when his time came to an end.

The Rev. C. W. A. Clarke, of the Noble College, Masulipatam, is, as many will remember, an enthusiastic advocate of *Educational Work*. Naturally he found it difficult to treat of a method which runs into



ramifications so widely diverse in a limited time. But he found time to justify it in principle from the example of our Lord and St. Paul, and reminded us that the C.M.S. has now 2250 schools of all descriptions, attended by 84,000 scholars. He illustrated the value, aggressive and defensive, of the agency by a series of examples drawn from his own experience. In conclusion, he spoke of the expectation raised by the Centenary. "We want, as a result of this Centenary, the outpouring of the Spirit of God upon those who are labouring in the field. Your missionaries all over the world are meeting and pleading for that."

The third "method" on the programme was that of *Women's Work*, with which the Rev. W. Banister, of South China, was to deal. He looked forward to the time when a woman would be permitted to advocate the work of women. The justification of women's work was, he said, that it was the greatest and best machinery for the diffusion of spiritual force amongst the women of the heathen world. The first "women's work" was that of missionary mothers and wives, such as Mrs. Judson, of Burmah, Mrs. Baker, of Travancore, Mrs. Thomas, of Tinnevely, Mrs. Hinderer, of Ibadan, Mrs. Russell, of Ningpo, and that missionary martyr, Louisa Stewart. He recalled the fact that fifty years ago there were only twelve women on the staff of the Society in all parts of the world; and contrasted that period with the present era of expansion, in which there were 270 single women on the staff of the C.M.S. working in twenty-two fields, and speaking thirty languages. He reminded us of the links with the past which we still possessed in Miss Neele, of Calcutta, who went out in 1864, Miss Baker, who joined the work in Travancore in 1866, and Miss Laurence, now of the Hokkaido, who went out to Ningpo in 1869, the aggregate of whose periods of service has already been ninety-eight years. We owed a great debt to the China Inland Mission for showing us the way.

Dr. Duncan Main, of Hangchow, was the next speaker, deputed to tell us about *Medical Work*. Like all speakers on the subject, he magnified his office. He considered it to be the most complete of all methods. "We work on the outside as well as on the inside." He told of the old days when Medical Mission work was discouraged, an attitude of which there were some representatives surviving to the present day. He insisted that a medical missionary was a missionary first, and doctor afterwards; but he was bound to be a doctor who knew his work thoroughly. He then went on to sketch the growth of the work at Hangchow, and the various forms which it took, with illustrative cases. He was proceeding to show the value of Medical Mission work in watching over the health of the other missionaries, when a signal from the chair cut him short, and he sat down in the midst of a sentence. The audience had enjoyed his genial humour so much that they cheered in such a way as to indicate pretty clearly that they would have liked him to continue. However, we are to have other and fuller opportunities of hearing him.

We omit any detailed description of the Rev. Dr. H. U. Weitbrecht's able paper on "Literary Work," as we hope it will appear *in extenso* in a future number.

We proceed to the last subject, *Native Church Work*, which was appropriately entrusted to the Rev. James Johnson, of Lagos. He took the place of Canon Obadiah Moore, who came over from Sierra Leone for the Centenary, but has been prevented, by illness, from taking any part in it. It was once the fashion, said Mr. Johnson, to speak of the negro as a mere link between the brute creation and humanity, whom it was useless to attempt to civilize and Christianize. The C.M.S., however, had a strong faith in the oneness of the human family, and in the power of the Gospel to

renovate all hearts. Even after its success had been accomplished, the Mission was disparaged because of the failings of individuals; but he pointed to himself and Canon Moore as living evidences of the reality of the work. "The Native Church," he said, "exists all along the West Coast of Africa for a distance of 3000 miles." It contained not less than 24,000 converts won from Heathenism and Mohammedanism. Mr. Johnson then went on to tell us of the purely native ministry of the West African Church, no longer maintained by the C.M.S., but by the congregations themselves, who raise 8000*l.* annually to support their clergy and schools. The latter contain 4400 children, some of whom are the children of Mohammedans and Heathen, and are thus influenced for Christ. The Native Church is also engaged in perfecting the translation of the Bible, and in preparing educational books. "This Native Church," he said, "should be put into a position of independence. We want to have that strength which a strong sense of responsibility and a sense of independence gives, whilst we remain part and parcel of the Mother Church, whilst we remain your daughters."

This brought to a close a very interesting meeting. If the conception of it was that the principles of the various "methods" should be analyzed and formulated, then the meeting did not succeed throughout in accomplishing its purpose; but it certainly had the effect of bringing before us some valuable material for such an analysis.

### 3. THE STORY OF THE SOCIETY AT HOME DURING THE HUNDRED YEARS.

The hall was quite crowded at night. The great sheet, twenty-seven feet square, was in position, and a powerful electric lantern of long focus was in readiness at the back of the hall.

The Rev. W. E. Burroughs read Ps. cxxvi., and offered prayer.

The Bishop of Winchester was in the chair. His interesting exposition of the solidarity of home and foreign work, and of the expansive effect of the latter upon the minds of those who engaged in it, were illustrated by some apt examples, not the least attractive of which was his reminiscence of Archbishop Tait.

#### *The Bishop of Winchester's Address.*

My Christian friends, I deem it a very high honour to occupy this chair to-night. The subject upon which we are to listen to those well qualified to speak to us is the story of the Society at home during the 100 years. During the last few days three different friends have said to me, "Surely the subject at the meeting over which you are to preside is far less interesting than the subjects upon the other days." It seems to me that no one who has fairly faced the facts could use such words as those. I trust that no small number of those who fill this hall to-night have in the last few weeks been reading the great book of our Editorial Secretary, Mr. Eugene Stock. I have no doubt that that book will hereafter be looked upon as one of the greatest books which the last decade of this century has put forth, and absorbing as is its interest in what it tells us about the aggressive work of the Church against Heathenism in the world outside, it seems to me that

there is a yet more absorbing interest and possibly something of greater import to us individually, in what it tells us of the unity which characterizes the work of the Church of Christ at home and abroad. It is impossible to separate the warp from the woof in the great fabric of our work for Christ. My friend Mr. Stock has attempted in that book here and there to separate his chapters into work at home and work abroad. The task as it appears to me has been too great even for Mr. Stock. It cannot be done. When you are reading his chapters about the work abroad you find yourself in the midst of London and what is going on there. When you are reading about what happens at Exeter Hall or Salisbury Square, you are on page after page transported to India, Africa, and North America. It is impossible to separate between the two departments of the work, or the way in which that work is to be done.

They are intertwined to the incalculable good of both.

The Church at home has benefited no less than the world abroad from the work of this last hundred years which we commemorate to-night. Look at it thus. If our activities for Christ at home make it possible, as they do, that the men who go forth from us to foreign fields shall go out impregnated as it were with an atmosphere which is better and nobler and higher than the atmosphere with which they would have been impregnated a hundred years ago, just because they are better trained, better equipped, and better qualified for the task, their Mission work is better done. On the other hand, the work abroad reacts no less upon the work at home, upon the work not for foreign Missions only, but upon the work of the Church in every department of its manifold life. If we ask how this has come about, our first answer must be that it is what we have a right to expect. It is the direct fulfilment of our Lord's own promise. The blessing of our crucified and risen Lord must rest for their home work upon those who are fulfilling as well His last command. In the diary of William Wilberforce there is a passage in which he tells us how he had found his work, his influence, his usefulness, among men at home, even those who cared least about foreign Missions or foreign things—how he had found his influence with them increase and tell just in proportion as he was able to throw himself more wholeheartedly into the good work in which he was engaged for those beyond the seas. God was blessing his work at home in proportion as he was striving to do the work that God had bid him care for far away.

And how the care for the larger things outside does enlarge and deepen our view of Christianity and its work for the world, and therefore our true sense of the proportion of what are great things and what are small! I think it is Lord Macaulay of whom it is told that when he came back from India someone in the stage coach was trying to interest him about some sectarian question which was distracting the Church at the hour, and he answered, "When a man has lived as long as I have in a country where people worship cows, he comes to think little about these differences between Christian folk at home." It was my happy lot for a good many years to work as secretary and chaplain to one who stood very often upon this platform. Mr. Stock is my authority, but I believe Archbishop Tait stands among the first six men who have spoken during the present century upon this platform as regards the number of times that he appeared in the Society's cause. It was a small thing I was about to say,

but I remember how, many a time, in going through the daily work, heavy as it is, which Lambeth calls for, he would turn with a sigh from the petty disputations which make up so much of that daily correspondence—the petty disputations about the smaller things at home—he would turn with a sigh of relief to some questions relating to the Mission work of the Church abroad and say, "Now then for a little fresh air." We were getting into the larger, higher, freer atmosphere, and that explains much of what I mean when I say that the proportion of things is made more vivid to us all by the larger interests which are forced upon us in the Mission work of the Church of Christ. I think we see it in the lives of not a few great men. Turn to the life and letters (they are well given to us) of three great men, Bishop Cotton, wisest and kindest of men; Bishop Selwyn, who, whether we agree with him or not, was indeed a king of men, first in New Zealand and then at home; and, greatest perhaps of the three, Bishop Valpy French, scholar, divine, explorer, thinker, and above all, saint. You will find in their lives this—that their thoughts about other things, what they tell us about the world and its life beneath the surface, grow with them every year as their Mission work develops and bears fruit. Nothing to my mind is more striking than the contrast of the letters of a man like Bishop Cotton before his experience of Mission work—letters I mean not about Missions but about other things—with the letters which he wrote about daily things when he had had that experience, and to see how he seemed to stand upon a higher level altogether, and to have his whole thoughts about the things of God deepened and heightened by the work that he had been called upon to do. Surely, surely, brothers and sisters, it is no wonder that it should be so. When God gives to men the greatest trust that perhaps He can give, the responsibility for government and guidance in the great mission-field, He fits them thereby for other work as well. But we are here to listen to-night not to those thoughts, but to an account of what has been the work of the stay-at-home people for the Church Missionary Society. I am not going to trespass in detail upon that ground. A chairman sometimes poaches a little upon the ground of those who are to come after, or makes their cake lose something of its flavour beforehand by picking out the plums. I have no such thought or desire to-night; but it does strike one, after reading such a book as that of which I have spoken to you, how the names of Bickersteth and Veun and Wright and Wigram are great names at home in pro-

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portion as they are great names abroad; how they are felt to be powers in other things than missionary work just in proportion as their work for this great Society is being blessed of God and going forward. It is the deepening power of higher responsibility.

Do we all recognize how the responsibility of those who have at home to direct and guide and counsel has been deepened by leaps and bounds (if that is not a confusion of metaphor) during the last few years? We are told sometimes that the work of our Foreign Office, and of all the Foreign Offices of Europe, has been entirely changed in character by telegrams and railways, and the rest. If that be true of the work of a Foreign Office, I am certain it is not less true of the work that goes on in Salisbury Square. When a man was sent forth to India or to China, men could give him, sixty years ago, the blessing of God upon his work, and send him forth with a God-speed from the bottom of their heart, but once he was at his post, the responsibility for details was necessarily his own, for six months or nine months or a year must pass before a letter could go from home to him and an answer be returned, or before he could obtain the counsel he desired from those at home. Those who sit round me can tell us best that it is not so now. It is a question nowadays not of months but hours. How great, therefore, the responsibility resting on those to whom this task has been given. If these modern changes have diminished somewhat—and one hopes they have—the loneliness of a missionary's life, they have enormously increased the responsibility of those who remain at home.

When a hundred years ago, in the very darkest and coldest and dearest days of the English Church, that little band of men who have been so much in our thoughts this week was inspired by the Holy Spirit who moved on the face of the waters, it was a great birth for the Church at home as well as for the mission-fields abroad. Those were days that Africa, as has been well said, was but the "hem of a garment"—the known Africa was but the "hem of a garment," and what people did know was smeared and stained with the slave trade, that curse of human kind. Those were the days when, but a year or two before, Burke's great speech in Westminster Hall at the trial of Warren Hastings, in which he had called men's attention to the fact that at the least Asiatics had rights, and Englishmen had responsibilities, had been literally laughed to scorn by those who looked upon India as simply a mine where from Englishmen might grow rich. Those

were days when things were very different as regards our foreign fields from what they are to-day. They were days when people could read without indignation the supercilious scorn of men like Sydney Smith speaking of missionaries as "consecrated cobblers," and the like. We have moved, thank God, since then, and we have moved at home because of the blessing that God has allowed to come back to us at home from the work which men have done abroad. Can anybody doubt the good to the Church of England all through which came from the work of those men a hundred years ago; good that came, yes, I do not scruple to say, even from what seems to some of us at times, the peril of the banding together of men who took a somewhat less expansive view of the Church than others did? Who shall blame men for feeling that if the message of Christ has come by some special channel into their own souls, if they desire in sending forth or bearing forth that message to others, that it shall be by the selfsame channel,—if it may be, in the selfsame words by which the truth has been borne by the Spirit of God into their own souls? What is lost sometimes in comprehensiveness is gained in intensity. It is no abstract theory, it is the plain lesson of the history alike of the Church and of the world. Did those men in their visions and their prayers look onward to such a week as ours just now? Fain would we think they did. We cannot tell. Could they have seen how our countless home activities, unknown, undreamed of then, instead of diminishing the interest in foreign Missions, or absorbing people's lives in work at home, have just in proportion as they increased deepened the interest as well in the Church's work beyond the seas. Would that they could have seen the outcome now of their little gathering then! Yet we all may surely now look onward and outward, provided we look upward too, and expect that when another century is come and gone, what now seems to us perhaps a great thing shall appear, and rightly, insignificantly small. Sometimes we are told it is vain to build castles in the air. You know how the great Frenchman said, "Where else should castles be built but in the air?—your business is to put the foundation under them." It may be, Christian friends, you and I from another world may look down when another century has come and gone upon the work of our Society, upon the work of the Church of Christ, and depend upon it, in the strength of Him who has prospered it hitherto, we shall then, if so be, see greater things than these.

We were now to have Canon Sutton's lecture on the Story of the Hundred

Years at Home. We shall take leave to omit any detailed description of it, for the ground he covered must be more or less familiar to the readers of the *Intelligencer*. A summary would inevitably omit the salt of the whole lecture,—Canon Sutton's humorous manner and racy language. He largely took the line of sketching in outline the character and work of the leading men, such as Josiah Pratt, the successive Principals of the C.M. College, the Rev. Charles Hodgson, the Rev. Samuel Hasell, Henry Venn, H. W. Fox and Noble. The lecture lasted an hour, but the interest of the audience did not flag for a moment. When the Canon sat down and the lights were turned on again, the cheering was more vociferous and prolonged than we had yet heard.

The "application" of the "Story" fell to the Rev. G. F. Head, Vicar of Clifton. He first carried our thoughts to the founders of the Society, to whom the *Difficulties* before them must have seemed like the walls of Jericho before Joshua. Taking another Old Testament analogy, he compared the then leaders of the Church to Eli, whose ears were heavy, so that he could not hear the voice of God, and the founders of the Society to Samuel. The difficulties had been like the storms and chilly blasts of winter which make the oak all the stronger. Then he drew our attention to the *Obligations*, the bonds which bound us to Christ. Just as the earth was obliged to keep in its orbit round the sun by the mysterious force of attraction, so our forefathers were tied to Him who is the Sun of Righteousness. He quoted Charles Simeon's urgency, and Wilberforce's persistent efforts. He passed on to the *Inspirations* which the story of the century afforded. From this he proceeded to tell of the *transmitters* of the period, the men who handed on the message from one to another all through the hundred years and in all lands. Lastly, he dealt with the oft-quoted *Principles* of the Hundred Years. From these he deduced three lessons. "Let us go forward." The Muse of History was usually represented with a half unrolled scroll in her hand, pointing to the unravelled part as if to imply that the lessons of the still concealed future are to be found in the unrolled past. "Let us be willing to give," and especially he appealed to parents to be willing to give up their children. Thirdly, he urged, "Let us be humble in this matter."

The Rev. H. E. Fox offered the closing prayer, and the Benediction was pronounced by the Chairman.

Thus ended an interesting and instructive day.

### III. CENTENARY DAY, Wednesday, April 12th.

The proceedings of Wednesday, the Centenary Day, are described separately, see page 385.

### IV. DAY FOR REVIEW OF OTHER MISSIONS, Thursday, April 13th.

The Centenary Day had been as bright and fair as we could wish, but the morrow turned out cold and wet. The rain did, to be sure, clear up towards midday, but not soon enough to affect the morning meeting. What with the weather and the exhaustion which we expected after the great scenes of the previous day, there was every reason to fear a thin attendance; but these fears were groundless. Exeter Hall was certainly not quite full in the morning, but not very far from it, and so it continued all the day through.

#### I. CHURCH MISSIONS OTHER THAN C.M.S.

The Rev. H. E. Fox was again in charge of the meeting this morning, and chose Acts i. 4-9 as the passage to read.

Sir John Kennaway having read a letter from Count Bernstorff, the Bishop of Exeter, who was in the chair, rose to address the meeting. His

selection for this meeting will be seen to be particularly happy when it is remembered that through his late son he is connected with "other Church Missions" as well as those which have the first place in his heart,—our own.

*The Bishop of Exeter's Address.*

My brothers and sisters in Christ, the unity of the Spirit in the bond of peace is surely the keynote of our three meetings to-day. We rest on the eternal fact that there is one body and one Spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. And this leads us to the precious priceless prayer in which we have just pleaded that we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace. We are one in Christ. This is no time for faintheartedness. Never, I believe, has England's Church been more vigorous than now, more to the front in every good work at home, and in sending forth devoted heralds of the Gospel to heathen and Moslem lands. But surely Christ's enemy and ours has great wrath because he knoweth that he hath but a short time; and therefore he would fain sow seeds of discord among brethren. I cannot doubt that what some call the present crisis of our Church is only one of Satan's designs to thwart, so far as he can, our prayers and missionary work; for never truer lines were penned than those that

"Satan trembles when he sees  
The weakest saint upon his knees."

Some students of prophecy speak of Ezekiel's burden of Tyre, Tyre's merchandise and Tyre's fall, as being a type of England's destiny. But when I ask, did Tyre, empress of the Mediterranean Sea as it was, proclaim the story of the promised Messiah? When did Tyre preach the salvation of God? No, I believe that God has given far and wide to the Anglo-Saxon race, to England and English Colonies and to our American brethren, that double benediction which rested on Abraham of old, "I will bless thee and thou shalt be a blessing," until His chosen people of Israel are restored to their own land and their own Redeemer and Lord. For God does not forget the work and labour of love in His servants which they have shown toward His name in that they have sought and found those who were sitting in darkness and the shadow of death, and brought them into the fold of Jesus.

But our subject this morning touches especially on Church Missions other than those of the Church's Missionary Society.

The two noble Societies, one for Promoting Christian Knowledge, founded in the year 1698, and the other for the Propagation of the Gospel in Foreign Lands, founded in 1701, stood forth almost alone in the eighteenth century. Yet we cannot forget that branch of the Moravian Church which, stimulated by Zinzendorf, and under episcopal superintendence, sent forth so many simple-hearted self-denying missionaries from the year 1732 and onwards. They celebrated their third Jubilee seventeen years ago, and their zeal has stirred up many to tread in their footsteps. And we cannot forget also that the Bible Society largely supported by Churchmen has always most generously aided all Church Societies. The London Society for Promoting Christianity among the Jews was founded in 1809; nor have we failed to share the blessing, "Pray for the peace of Jerusalem; they shall prosper that love thee." Well may we plead, "God be merciful unto us and bless us,"—which meant in the Psalmist's lips the children of Israel: "Be merciful and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations," if our hearts are yearning for the conversion of the world.

Time fails me to tell of all the Societies—of the Continental Church Society, founded in the year 1823, which has embraced regions that otherwise would have been in sore spiritual need; of the Cambridge Mission at Delhi, founded by Bishop French and my dear son twenty-one years ago, and soon followed by the Oxford Mission in Calcutta; of the Universities' Mission to Central Africa; of the South African Missionary Society; of the Missions sent forth from Scotland and from all our large Colonies; and of the Zenana Missionary Society, which has so fostered the work of saintly women. There are many others which I must not attempt to name; but surely these things tell us that God is with His Church militant here on earth.

Did you happen to observe in the *Times* last week how our new Viceroy in India, Lord Curzon, replied to an address of welcome from the people of Lyallpur? He said: "The great system of irrigation which in England we dimly know has filled up numerous blanks in the map of India, made the wilderness to blossom like the rose, provided sustenance and livelihood for millions of human workers. The total area irrigated in the

Punjab alone amounted, thirty years ago, to only one million acres, ten years ago to two million and more, and now has risen during the last decade to five millions and more. A few years ago Lyallpur, now a flourishing township and mart for agricultural produce, was a barren uninhabited jungle. On the land thus reclaimed there has been planted a large and prosperous peasant population of two hundred thousand souls, who enjoy perpetual and hereditary rights of occupancy." Is this what British philanthropy and engineering skill have done in earthly things for a mere fraction of India? What will it be when, in answer to the prayers of His Church and the preaching of the everlasting Gospel, the interwoven precept and promise of our God is obeyed and fulfilled: "Prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it"?

Only let us believe what God has said. Ponder Pilkington's last words—almost the last he wrote: "Oh let us be real. Emotion is no substitution for action. You love Africa. Do you? God so loved that He gave. God gave what? Superfluities? Leavings? That which cost Him nothing?" Ah, brethren, Pilkington wrote very abruptly, but the words vibrate in our hearts to-day. "God so loved the world that He gave His only begotten Son." "He that spared not His own Son, how

shall He not with Him also freely give us all things?" Again I ask, do we love Africa? Do we love India? Do we love China and Japan?

Some of you have given yourselves, all you are, all you have, to missionary work. Some of us who are parents have given a son or a daughter. The Bishop of Durham, we were reminded on Tuesday, has given four sons. I have had the privilege of giving one son to the missionary work, whom God was pleased to use, first in India and then in Japan, where he was permitted to lay down the lines of the work of the Church, and has left what I venture to think a real legacy in the work first given in Japan, that of the heritage of the Church.

And some are passing into the unseen world. Only this week Sir Monier Williams has passed away. Many here will remember his masterly speech on this platform a few years ago. He has gone into the Master's presence on the verge of eighty years of age. Again and again he expressed how deeply he was interested in our Centenary meetings of this week.

To surrender one dear to us as our own soul is the greatest pledge, perhaps, we can give; and Jesus says to us again to-day, "Whosoever shall lose his life shall save it." The victory is certain, for "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Mr. Fox mentioned at this point the receipt of a number of telegrams. Among these we need only note here, as most appropriate to the meeting, one from the Archbishop of Jamaica:—"Jamaica Church joins in praise and prayer, Archbishop."

The Bishop of Newcastle,\* who is a great student of Missions in general but specializes in Indian Missions, was chosen to describe *Church Missions in Asia*. The whole subject was of course too wide for adequate treatment within the space of twenty minutes. The Bishop accordingly put aside Persia and the Turkish Empire at once, and began upon China and Japan. He told how the S.P.G. took over our stations in North China in 1880, and had something to say about the work of the American Episcopal Church under the Bishop of Shanghai. Corea (1889) naturally came next, with a personal tribute to Bishop Corfe. In Japan, Dr. Jacob touched upon the work both of S.P.G. and of the American Bishops. He informed us that the whole of the work in Japan would not be discovered in the reports of the Societies, because of the number of private persons who are working there independently. After this rapid summary, he turned to India. Differing slightly from Mr. Stock, he would place the "dark period" of that country between 1798 and 1813 and not 1793-1813. It was in 1798 that the edict forbidding the entrance of missionaries was issued. He gave it as his firm conviction that Mission work had practically to begin again after the latter date, when the East India Company's Charter was renewed, which he called the "Magna Charta of Indian Missions."

\* We hope to publish in a future number the speech of the Bishop of Newcastle, and the papers of the Bishops of Rochester and Bath and Wells.—ED.

Yet in that dark period came Claudius Buchanan, whose "Star in the East" made Adoniram Judson a missionary, whose going out was the means of founding the great American Baptist Mission in Burmah as well as the American Presbyterian Society. Bishop Jacob spoke very candidly about the mistakes of the scheme of Bishop's College, Calcutta, and the disappointments of the S.P.G. Mission to the Sunderbunds, which he compared to our own Nadiya Mission. He also had a word of warning that in estimating the relative value of Missions in India we must not "judge by heads." Missions to aborigines were not equal in importance to those amongst the followers of the great hereditary religions. With this *caveat*, he told something of the work amongst the Kols of Ranchi, Chota Nagpur, and the very different Cambridge Mission to Delhi. The Bishop pointed out that the centre of India was almost altogether without any Missions of the Church, and had not many Missions of any kind whatever. After some allusion to Lucknow, Cawnpore, and Roorki, he returned to the Delhi Mission and its history, and concluded with a warning as to our increased responsibilities in India.

The Bishop of Rochester, who came next, had prepared a paper, no doubt with a view of getting as much into his time as possible. His task was to describe *Church Missions in Africa*. "I thank you with all my heart," he said, "for allowing me in this atmosphere of your Centenary, fragrant with the records of devotion, electric with hopes and aspirations, the privilege of making mention of those works of God in Africa which outside your own Missions have been done in our Church's name these hundred years." Beginning with the foundation of the see of Capetown in 1847 through the munificence of the Baroness Burdett Coutts, he alluded to the work of the S.P.G. among the Zulus, Basutos, Bechuanas, Bantu, and the tribes of Mashonaland and Lebombo. From this he passed rapidly to the work of the Universities' Mission to Central Africa, and therein especially to the work of Bishop Mackenzie, "the first purely missionary Bishop of the Reformed Church of England"; Bishop Steere, "the philosopher, theologian, linguist, working with his own hands, described before he went out as 'a downright shirt-sleeve man and a real Bible parson'"; Bishop Smythies; Bishop Maples; Sheriff, the Brixham trawler; and Madan, the Oxford scholar. From the U.M.C.A. again, he passed to some of the services rendered by Missions to commerce, to the difficult position of the contact between civilization and barbarism, to the mere human progress of the races to which they go. But these lower results were only possible because of the spiritual work at the back of it,—“strong, steady human love with the secret at its heart, and the strength behind it, of the great love of God towards man declared in Jesus Christ.” He spoke of some spiritual results, and particularly of the native ministry which “has sought not to abate one jot in morality or spirituality” of what is required at home. In conclusion he singled out several cases where there had been mutual good offices between the U.M.C.A. missionaries and our own.

The Bishop of Bath and Wells came next with an able paper on *Church Missions in the Southern Seas*, a subject with which, as a former Bishop of Adelaide, he might well be supposed to be familiar. He spoke appreciatively at the outset of Dr. Paton and the L.M.S., but very properly, since they were outside his subject, did not dwell on their work in detail. He sketched the early Church history of Australia, then, leaving New Zealand because the Church Missions there were C.M.S., he came to Melanesia. Here he had much to say about Bishop Patteson, Bishop John Selwyn, and Bishop Wilson. He praised the principle laid down by the Selwyns and adopted by their successors, never to interfere with the really good work of other



denominations, such as the L.M.S. and the Scottish Free Church. "Denominational differences," said Bishop Kennion, "are lost sight of when we are really face to face with the enemy." He then went on to describe the work of the Australian Board of Missions amongst the aborigines, alluding particularly to the Mission station of Poomindie in South Australia. The work among the Kanakas and that in New Guinea also came in for a share of his description.

The Bishop of Minnesota came last, with a sketch of the work of *American Church Missions*. "We recognize," he said at the outset, "that a power above our will is drawing together our two nations. I believe that hand in hand and heart to heart we may carry the Gospel of Jesus Christ and Christian civilization to all the ends of the earth." In 1832 the first missionary society of the American Church was organized, in 1835 the first missionary bishop was sent out. In 1898 the receipts of their Missionary Society [i.e. "Domestic and Foreign," according to American nomenclature] were \$600,000. They had 1126 "Domestic" and 518 foreign missionaries under the care of eighty-five bishops. He spoke of the problem presented by the different nations who immigrated into America. He told how he had ordained Swedish clergy to work amongst a large Scandinavian population in his diocese, and allowed them to use the services of the Swedish Church. He told of the position of the laity in Church government, and the conservative spirit they always showed. He referred to Bishop Rowe of Alaska, "whose territory borders upon that of your great-hearted Bishop Bompas." "Thank God!" he cried, "the apostles are living still!" There was a loud and significant cheer at that word. Bishop Whipple then described the curious mixture of religion, half fetish, half Christian, known as "plantation religion," which was found among the ignorant freed negroes of the south; and, lastly, gave some interesting facts about the Indian work. The spirit of unity within and without the Church was most marked in the Bishop's utterance.

Bishop Whipple was the last speaker. When he had finished his speech, the Bishop of Exeter pronounced the Benediction.

It is fairly certain that no more instructive meeting than this took place in all the week. We obtained a luminous view of the whole of Anglican Church work in all the world with only one conspicuous omission—that of South America—which somehow failed to come within the purview of any of the speakers.

## 2. SCOTTISH AND FOREIGN PROTESTANT MISSIONS.

The afternoon meeting was quite as full as that of the morning. It could not vie with it in the almost completeness with which the proposed ground was covered; the simple reason being that the area was so much larger. Scottish Missions, indeed, and the Missions of the French Protestants were fairly represented, but the rest of the Continent was only represented by Herr Würz of Basel. It was a cause of regret that owing to Count Bernstorff not being able to attend our Commemorations the work of the other German Societies was not brought under our notice.

The chair was taken by the Bishop of Manchester. The opening passage of Scripture, John xvii. 14-26, was read and prayer offered by the Rev. D. H. D. Wilkinson.

The Chairman, who was manifestly unwell, though he spoke out cheerily, then addressed the meeting as follows:—

### *The Bishop of Manchester's Address.*

Ladies and Gentlemen,—In this Centenary Conference, I think the Church Missionary Society desires, in the first place, to commemorate God's goodness in

giving it His blessing for a hundred years, and in so many non-Christian lands. At such a time as this, it would not only have been an oversight, but it seems to me it would have been an act of ingratitude to forget what God has wrought during the same period by the hands of our Protestant brethren. Eminent men from various religious denominations have come here to-day to relate to us the proof of God's goodness and triumphs of His grace presented by the experience of their brethren.

I, in common with you, have come here to listen, to rejoice, and to give thanks, for in the foreign missionary field, if anywhere, our brethren's triumphs are our own. Confronted there with the giant forms of superstition and crime and misery of paganism, we forget all the little things in which we differ, and we think only of the common hope, of the common message, of the common Saviour. And if anyone should ask us why we entertain the audacious hope that one day men of every family will be brought into the Church of Christ, I suppose, first of all, we should refer them to what the Duke of Wellington has called "Our marching orders." But if men further pressed us why we believe that we should be able to succeed in carrying out these orders, I think we should all agree at least in these two things. First, because the life and the character of the Lord Jesus have revealed to us unsuspected possibilities in human nature; and secondly, because we have felt the power of His Divine grace in our own hearts.

Who can venture to limit the possibilities in human nature, especially after seeing what it became under the inspiration of the Spirit of Christ and the agency of His will? It is a great and an inspiring thought, that it was through a human brain that the Lord's mind wrought, and that it was a human heart that beat in His bosom, and that He has shown what is possible to humanity, not merely in barren words, but in the efforts and the sufferings of a real life. And so now we have the feeling that every man is sacred to us, because the Lord Jesus wore our nature, and that we see suggested in every man possibilities which arise from the fact that they share the nature which Jesus hallowed and sanctified.

According to an eminent authority, there are no fewer, we are told, than 80,000,000 of Hindus living outside, or at any rate on the borders of Hinduism, belonging neither to the Hindu nor the Mohammedan faith. I suppose they are waiting there until some great belief lifts them out of the depths of their devil-worship and their fetishism. Now, what are we to say of these 80,000,000 human

beings, twice the number, remember, of the population of the British Isles. Shall we say of them that they are despicable, as the Hindu says; or that they are accursed, as the Mussulman says? How could a man who is a Christian, a brother of the Lord Jesus, entertain such thoughts? Degraded they may be, but they share the nature which the Lord Jesus took. He loves them, He died for them, He has bidden us go and claim them in His Name. And that mission is a prophecy of success.

Ladies and gentlemen, of course we know, and we acknowledge that these possibilities in human nature will never be realized, and these potencies will never come to fruition, except in spiritual union with the Lord Jesus Christ: for the power of the Divine life resides in Him. It must be sought in Him, it can only be found—and only be kept—in Him. For the influence of the Lord Jesus on our race seems to me not to be like the impulse which sent the planets on their way, but like the constant attraction of the sun, which keeps them in their orbits. So, then, it is by the union of faith with the Lord Jesus that we come to share the sacred contagion, that we come to appropriate the impulse of blessing, that the Divine force in the Heavenly Vine can give fruitfulness to the branches. Therefore, when we talk about the regeneration of the world, we mean—not a humanity which shall be merely like that of the Lord Jesus Christ, but a humanity which resides in the Lord Jesus, and is just as much a part of Him as the branch is a part of the tree.

But, you know, if we believe these things, then surely that faith will set our love for Christ and for souls on fire. And I think that a love set on fire by faith is the real motive and impulse of Christian Missions. So it has been well said, I think, that not any doctrine of the faith is the "artculus stantis vel cadentis ecclesie," but a determination to seek the lost, and to seek them most where the darkness is greatest and the hope is least. For if the Church of Christ has not love enough for her Master, nor love enough for souls, to seek them on the dark hills of Heathenism; she has not love enough to find the lost at home. Remember this: if the Church ever loses her missionary enthusiasm, she is no longer the true Church of Christ.

I think I may repeat, in conclusion, that, first of all, these Centenary gatherings are intended to commemorate God's goodness for making His Church a living force in the world; and not less, surely, an earnest prayer that He will not suffer this Divine fire of enthusiasm to die down; but that believing her

Master's promise, "Lo, I am with you upon earth, His saving health among all the days, even to the end of the nations! age,"—she may make His way known

At this point Mr. Fox read a telegram of congratulation from the Church of Scotland Foreign Missions Committee.

The Very Rev. J. Marshall Lang, brother of the Lay Secretary of the C.M.S., and ex-Moderator of the General Assembly, was chosen to speak on *Church of Scotland Missions*, and did so with an eloquence and humour which delighted every one. These Missions, he told us, dated from 1824, and the sending forth of Alexander Duff in 1829. He claimed that they were developed from the corporate action of the Church, although there were missionary societies before that date which were merged into it. He told us of the arousing of the Church of Scotland three years ago (when, he reminded us, Mr. Eugene Stock went by invitation and addressed the General Assembly), which had resulted in the addition to their income of 5000*l.*, a tenth of the whole. He went on to allude to the great educational institutions now merged in Cornwallis Square, Calcutta, and to the medical and industrial work of the Scottish Church. After touching upon the work at Chamba and that on the Sikkim border of Tibet, he passed on to the Shire Highlands, and described the work at Blantyre, and concluded with warm words of fellowship with the C.M.S.

Dr. George Smith, C.I.E., the distinguished missionary biographer, followed with a sketch of *Free Church of Scotland Missions*. He began by enumerating the bonds of gratitude which exist between the C.M.S. and the Free Church, instancing the aid rendered to Principal Miller's Christian College in Madras, and speaking in the highest terms of the Rev. E. Sell; and on the other hand the fact that so many of our medical missionaries have been trained at the Edinburgh Medical School. He told us that all over the world the Presbyterian Church has 5,000,000 communicants, who raised, five years ago, 7,000,000*l.* for the work of God at home and abroad, of which about 500,000*l.* was devoted to Foreign Missions. Since that time the 500,000*l.* had been very considerably increased. The Free Church of Scotland itself raised 110,000*l.* for Foreign Missions, not counting the Mission to the Jews, and certain Missions on the Continent of Europe and in the Colonies; and they had 230 missionaries. He sketched the origin of the Aden Mission through the death of the Hon. Ion Keith Falconer, and the Zulu Mission started by means of help rendered by the Gordon family, and the Livingstonia Mission. Dr. Smith then alluded slightly to the United Presbyterians, a Church which, he said, "stands at the head of all Christian bodies in the amount it gives per communicant to Foreign Missions"; to the Presbyterian Church of England; and to the Welsh Church.

Pastor Théodore Monod then spoke on *French Protestant Missions*. To show the terrible degradation of African heathendom, he read a letter from M. Allégret, their missionary in French Congo, describing the murder of a woman as a witch, and the cannibal feast which ensued. He then entered into a description of the work on the Zambesi, begun by M. Coillard. He expressed himself hopeful about the future of Madagascar. He told us that the French Lutherans assisted the Norwegian Lutherans in Madagascar, and the French Wesleyans have a Mission in Kabylia. The income of his Society in March last had grown to 29,480*l.* from French churches, and 15,760*l.* from foreign sources. In conclusion, he commented quaintly upon the C.M.S. telegraphic address—"Testimony, London," and gave us a short motto—"Live mightily."

Herr Würz, of the Basel Mission, spoke of the former relations between

that Mission and the C.M.S. "We gave you the men you wanted, and you gave us the work we wanted." The Basel Mission House, he informed us, now contains 100 students, and is growing too small for the needs of the Mission. More than sixty years have elapsed since their Mission on the Malabar Coast was started, and to-day they have twenty-four stations in South India. In 1847 the first two Basel missionaries arrived in Southern China, and one of them last month completed his fifty-second year of active service. The Gold Coast of West Africa, their oldest Mission, and their newest, the Cameroons, were "just marked with graves." He mentioned that in 1869 a Basel missionary and his wife were kept captive in Kumasi, "the bloody capital of the Ashanti kings." The man who now holds it is the captive of 1869!

Mr. Henry Morris, transferred from the evening meeting, put in a word on behalf of the British and Foreign Bible Society, and with that the interesting afternoon session came to an end.

### 3. OTHER MISSIONS, ENGLISH AND AMERICAN.

The meeting on Thursday evening took us into quite other fields of interest than those which had occupied us hitherto.

The original plan of the meeting had been to get leading authorities not officially connected with the great Nonconformist Missionary Societies, but fully acquainted with their work, to describe it to us. The term "other" Missions was adopted as more comprehensive and accurate than any other title, though to be sure it lacked definiteness. However, circumstances interfered to prevent this plan being carried out in its entirety. Sir Henry Fowler, for instance, who had intended to come, was prevented by its being Budget night in the House of Commons. In the end we got the two best known Secretaries of the Wesleyan and London Missionary Societies, the Rev. F. B. Meyer as a representative of the Baptists, and the Rev. Dr. Barrett, a former President of the Congregational Union. English Nonconformist Missions were, perhaps, adequately represented, but the speakers had no brief for anything but the work they knew best. Thus the world-wide work of the Moravians, the China Inland Mission, the American Board of Commissioners of Foreign Missions, the American Methodist Episcopal Missions, the American Presbyterians and Baptists, were passed by almost without allusion. It was, perhaps, better to leave them out altogether than to give an inadequate account of them, and at the same time to curtail the already brief space allotted to the great English Societies. Still, let it stand on record here that the work of these other sister agencies was not forgotten, if unmentioned.

The Rev. G. B. Durrant, at the opening of the meeting, read Is. lii. 7-15, and offered prayer. The Bishop of Sodor and Man, who was in the chair, spoke as follows:—

#### *The Bishop of Sodor and Man's Address.*

My Lords, Ladies, and Gentlemen,—I find that the Chairman on this occasion, contrary to what I believe was originally intended, is expected to address a few remarks to the meeting. I gladly avail myself of the privilege which is thus accorded me, for there are certainly a few topics on which I should like to speak to you briefly to-night. As I look back over the past hundred years, and note the development of the Church Missionary Society, there are two chief things which strike me. The first of the things con-

cerns the great lessons which we have learned, or ought to have learned, as regards God's dealings with His servants who engage in missionary work for Him, and seek to fulfil His will in extending His kingdom. Just as of old, workers must not expect exemption from difficulties, from trials, and from storms. If the disciples, as they crossed the Lake of Galilee at our Lord's command in days gone by, were at once confronted with a terrific storm, so also has it been with the promoters of the Church Missionary

Society from the very outset. Let me remind this meeting that for the first five years during the history of this Society not a single Englishman could be found to carry the Gospel, which has made England so great, to heathen lands. For the first forty-two years the official countenance of those who might have been expected to foster such a movement in its infancy was withheld from this Society. Then the doors of many a land were fast closed. India was closed by England herself. As regards some regions in which the Society proposed to operate, history repeated itself, and it was with this Society, as with St. Paul and with his companions at the outset of their second great missionary journey, the Spirit suffered them not to enter those lands. Many a Mission, now the most prosperous in connexion with this Society, as, for example, Uganda, was baptized with the blood of its first missionaries and its early converts. The difficulties of communication with some of the Missions is almost unintelligible to us who live at the close of the nineteenth century; while, in the last place, the income entrusted to it was extremely meagre. Are you aware, my friends, that when the great William Wilberforce, in the early years of this century, drew attention to the Church Missionary Society in the House of Commons, and threw out the suggestion that the day might come when this Society should receive an income of 10,000*l.* a year, he was met with shouts of derision?

These are facts which we have to take into consideration, on the one hand; but, on the other, let us look on the opposite side of the picture, at the present state of things. The Lord has again and again revealed Himself to this Society in the darkness of the night and the fury of the storm. Out of weakness the Society has grown strong, and the storms which she has encountered have only rocked her into more rugged power. The place occupied by the solitary English missionary, Henry Martyn, in 1804, is now filled, as we were reminded in the columns of the *Times* yesterday, by 1100 European missionaries, chiefly Englishmen. On Monday night last we who attended that magnificent service in St. Paul's Cathedral heard the Primate of All England appealing to the laity of this country to throw themselves more eagerly into missionary work. It is no longer, as it was a hundred years ago, that a little band of clergymen and a few godly laymen were appealing to the Episcopate to give countenance to this great work, but the English Episcopate is to-day appealing to the laity to support it. Doors have been opened everywhere. India, according to the testimony of many a Governor-General, and some of her Commanders-in-Chief, welcomes the mis-

sionaries of our different Societies. The discoveries of science have made communication with our different Missions comparatively easy. The income of 911*l.* a hundred years ago was turned into 331,000*l.* last year, and we have learned, or, I repeat it, we ought to have learned, when we take all these considerations into account, that what seemed to us at first the frowns of Providence have only been designed, as in the case of the Syro-Phœnician woman, to test our earnestness and the reality of our faith. May I not well say, then, that when we look back over the history of the past hundred years we have learned great lessons as to how God is pleased to deal with those who seek to extend His kingdom?

Well, then, the second thing that strikes me as I look back over that period, is the reflex blessing which the spread of missionary enterprise abroad has brought to the Church at home. How often, my friends, have we heard it said, chiefly, I admit, in years gone by, for I do not think we hear it so often now, "Before we go abroad, what we want is that more should be done at home. We want more clergy, more churches, more mission rooms, more schools, more workers, more parochial machinery." God forbid that I should deny this. When I look at the immense growth of our population at home, I quite admit that these things are needed, but do not let us forget that even though our clergy, and our workers, and our parochial machinery were increased tenfold, yea, a hundredfold, if you will, that would fail to change a single heart, and to make it bow in willing self-surrender at the feet of Christ, save through the blessing of God's Spirit, Who has said, "Go ye into all the world and preach the Gospel to every creature." No man can call Jesus Lord, in the sense in which I have interpreted that expression to you, but by the Holy Ghost, and how can we expect God's blessing on our work at home if we neglect what is His obvious and His plain command abroad?

But will any man rise up in this assembly—if there be such a one here, which I gravely doubt—and tell me that the millions which we have spent on missionary enterprise during the last century have in any degree crippled the work of the Church at home, or diminished aught from its spirituality? I lived the chief part of my life in Yorkshire, and I think I may say, like a typical Yorkshireman, "I hope I am open to conviction, but I should like to find the man who can convince me" on this particular point. I ask him for a moment just to contrast in these respects the time in which we live with the close of the last century. Will you look for one moment on that wonderful sentence penned by the great Bishop

Butler about the middle of last century, respecting the state of things which existed in England then? Our attention has been drawn to it by my friend Mr. Eugene Stock, in that very admirable book which I hope you have all studied, "One Hundred Years." Bishop Butler wrote in the preface to his "Analogy," in the year 1736, "It has come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject for inquiry, but that it has now at length been discovered to be fictitious." Was that century in which Bishop Butler wrote those words a century marked by missionary enterprise? It is not too much to say that the spirit of missionary enterprise was dead, dead, dead. When Dr. Johnson spoke to Boswell about that time with respect to the state of the English clergy, he said, "I never saw a religious clergyman." That was the state of things in the century that was dead to missionary enterprise, and I ask you to contrast with it the state of things to-day, at the close of a century which has been marked by a growing spirit of that enterprise.

Reflect, too, on what has been done, if you merely think of things external. Can you look back in English history to a single century before when anything like the sum of 50,000,000*l.* was spent on the restoration of our churches? Yet this expenditure has taken place since Queen Victoria mounted the throne? Look, too, how the English Episcopate has been increased at home and abroad. But what strikes me most, and what I should like you to think about most, is the growth of spirituality. Now there are some persons who are always putting before us a pessimistic view of things, and I do not mean to say that in some respects things do not look dark, but at the same time, when you come to the question of spirituality, has it grown or not? I should like just to refer you to one meeting, to the meeting which we held in the Albert Hall last night. A hundred years ago, my friends, it was an illegal thing to offer prayer in anything but a consecrated building. Now I ask you just to look at that magnificent service of praise, of worship, and thanksgiving which we held in the Albert Hall. Would such a thing have been possible 100 years ago, at the close of the eighteenth century? When you put all these things together, and you mark the growth of spirituality and the growth of our Church at home, I say, am I not correct when I state that the spread of missionary enterprise abroad has brought to us a great reflex blessing at home?

Now, ladies and gentlemen, I am the Chairman this evening, and I am going to keep time; and therefore, as I began

at exactly 7.15 and a quarter of an hour has passed, and I have only five minutes more, I will turn at once to my last thought. I want to address you to a point which ought to be mentioned, and mentioned gratefully on the present occasion. I want just to say this, that the Spirit of God, Who poured out the spirit of missionary enterprise on the Church of England 100 years ago, likewise poured it out on other Churches and other religious bodies in this land; and what is more, He has worked with them since. I must refer, just for one moment more, to that magnificent meeting, that mighty gathering, at the Albert Hall last night. As I looked round it I noted, and I rejoiced to note, the faces of many leading Nonconformists in this country. I noticed Members of Parliament, and I noticed other men who do not belong to the Church of England, but who had come there, I doubt not, to rejoice with us and to thank God for what He has wrought through the instrumentality of the Church Missionary Society. Right glad I am, my dear friend Mr. Fox, that you and the Committee of the Church Missionary Society have invited these gentlemen here to-night, not only to rejoice together with us, but also that we may hear of each other's work. I do not know how it may strike you, but it always strikes me that the great object of a husbandman in the world of nature is to produce fruit; and to my mind he is a poor kind of husbandman who cannot recognize any grapes save those which are grown in his own particular vineyard. Well, it is just as true in the spiritual world. I can make all kinds of allowance, if you like, for godly emulation in love and in good works, in fact, I shall take the opportunity to remind you that we are told to provoke one another to good works, but I pity, and I deeply pity, the narrowness that fails to see that the Spirit of God, on Whose blessing the Church Missionary Society and our other Church Societies alone depend, has worked through other agencies through the past century besides our own, and produced rich, ripe, beautiful fruit unto life eternal. Can this great meeting forget that Carey, the first English missionary to India, was a Baptist? Can you forget that the London Missionary Society was founded in the same room as the Church Missionary Society, and four years before it? Can you forget the labours of the Moravians, and the missionary enterprise of the Church of Scotland? Oh, the harvest truly is great, and when you put them all together, the missionaries of the Church Missionary Society and the other missionary societies, the labourers are few.

Just let me tell you a little story, if you

will indulge me a moment more. I recollect once talking on this subject to one whose name I never can mention without reverence, and whose name I am sure will elicit a feeling of reverence in this assembly to-night. I mean the late Archbishop Thomson of York. He was connected through family ties with Fiji, and he told me that the people of Fiji had been cannibals of the very worst type; in fact, the people of Fiji were very much like the people of Corinth, of whom you will recollect the Apostle said, after enumerating a terrible catalogue of various kinds of vice, "And such were some of you; but ye are washed; but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Well, through the preaching of the missionaries of the Wesleyan Missionary Society a great change was wrought, and the Gospel was brought home to their hearts, and they turned to the Lord; but the demon of cannibalism came into the people's hearts again, and on one memorable occasion the demon so stirred them to revert to their hellish work that they turned against the missionaries and threatened to slay them. The wife of one of these missionaries was living in an island close by, and hearing the shouts of these people and of their fiendish purpose, she took a little boat, in a furious sea, and she rowed herself across the waves, landed upon the

shore, and called upon them, for Christ's sake, to desist from their purpose, and they desisted. Said the Archbishop, "Was not that the Spirit of God?" Are we going to deny that the Spirit of God has worked through our brethren as well as through ourselves? Let us lay these things to heart, and with these thoughts in mind let us welcome the testimony that is to be borne to us this evening by our brethren from different Churches who are assembled here. We want to hear what the Spirit of God has done through them. We want to recollect that the same Spirit has worked through them as has worked through us. Let us welcome them and their testimony this evening. They believe in the unity of the Spirit, they believe in the same Lord Jesus Christ, they turn to the same great standard of appeal, the Holy Scriptures, they love those great Reformation principles which are so dear to the heart of the Church Missionary Society. As we hear them, brethren, let us long for the day, and look forward to it, when all the barriers which divide and separate the different folds shall be broken down, and all the hedges shall be done away, and in accordance with what our Lord Himself was pleased to teach us—not in the Authorized Version, you must go to the Revised Version for this—all these folds shall be done away, and there shall be one flock, one Shepherd.

The Rev. F. W. Macdonald, Secretary of the Wesleyan Methodist Missionary Society, was the first speaker. He had prepared a little dramatic surprise for us. He produced, read, and presented an address of congratulation from the Committee of the Society he represented. This was received with loud cheers. But this was not all. "I am also charged," he said, "with another commission. The Treasurer of our Missionary Society, Mr. Williamson Lamplough, who is at present out of this country, begged me to hand over from him a personal contribution of 50*l.* to your Centenary Fund." These pleasant preliminaries over, Mr. Macdonald told us that the W.M.S. was only organized in 1817, but that the missionary work of the Wesleyans had been going on for thirty or forty years before that time, in the West Indies, in Nova Scotia, in Newfoundland and Lower Canada, and, a few years later, on the West Coast of Africa. For many years one man, Dr. Thomas Coke, had done all the organization that was necessary. He was a Society in himself. But when he died in 1813, the formation of a Society soon became urgent. Thus it happened that in the very first year of its existence the W.M.S. was able to report 103 missionaries, 23,500 Church members, and an income of 20,000*l.* Since that day the area of the operations of the Society had been alternately expanded and contracted. On four separate occasions its area had contracted by the development of mission Churches in South Africa, Australia, British North America, and the West Indies, into independent Christian communities. We did not gather from Mr. Macdonald that any of these had been originally Heathen. He proceeded to tell us how, freed from these responsibilities, the Society had expanded into new districts. He welcomed the Chairman's allusion to Fiji. That group of islands was in 1837 covered by dense, unbroken

paganism,—“No fouler type of paganism,” he said, “has been known.” To-day, there was not a single representative living of that paganism. “The gods of Fiji,” he said, “have migrated from the temple to the museum.” In the Transvaal, too, he was able to tell us of 46,000, out of an African immigrant population of 100,000, who are under religious instruction.

The Rev. R. Wardlaw Thompson, the Foreign Secretary of the London Missionary Society, began by speaking warmly of the brotherly sympathy and courtesy which they had experienced at the hands both of the Home Committee of the C.M.S. and of our missionaries abroad. “Face to face with Heathenism,” he said, using almost the same expression as the Bishop of Bath and Wells in the morning, “we learn in the service of our Master, far more rapidly and far more simply and gladly than at home, that One is our Master, even Christ, and all we are brethren.” The L.M.S., like the W.M.S., had passed a resolution of congratulation, and it was “just as hearty, though it went by post.” One advantage the L.M.S. had in being founded four years before the C.M.S. was that it became the pioneer in a number of interesting fields of labour. They were in India sixteen years before the C.M.S. They were the first in the Southern Seas. Vanderkemp, the first missionary in South Africa, was theirs; so was Robert Morrison, the first in China. David Jones and Thomas Bevan, of the L.M.S., were the first to carry the Gospel to Madagascar. David Livingstone was, of course, not forgotten in their muster-roll of heroes,—though strangely enough we heard nothing of James Gilmour or of James Chalmers, of New Guinea. As for results, Mr. Wardlaw Thompson had much to tell of the success in the Samoan Islands. The Mission Churches established in Cape Colony, in British Guiana, and in Jamaica, had long been independent. The story of their work in Madagascar was well known. The work was now again going forward, full of hope and promise. The work in the Telugu country, in Travancore, and in Amoy was full of blessing. Mr. Wardlaw Thompson spoke thoughtfully in conclusion on the educational work of Missions, and on the prospects of the Native Churches.

The next address was delivered by the Rev. F. B. Meyer, who has been on an extended tour in India, where, amongst others, our missionaries have received and welcomed him in Bombay, in Lahore, in Agra, in Calcutta, in Palamcotta, and in Cotta, Ceylon. In his tour he had been struck by the masses of the people; then, by the influence of the Anglo-Saxon race. “One comes back,” he said, “in spite of oneself, an Imperialist.” Next, the religiousness of the people struck him, and their unrest. But his strongest impression was that India would never be won for Christ except by its own sons and daughters.

The last speech was by the Rev. Dr. Barrett, of Norwich, who told us that he was the son of a missionary. As showing his feeling towards the C.M.S., he mentioned that before being asked to speak at Exeter Hall, he had asked Canon Pelham, of Norwich, to allow him to say a few words at the C.M.S. Centenary meeting in that city. Dr. Barrett devoted his time chiefly to praise of the C.M.S.—its witness to evangelical truth and to the power of prayer, and its catholic spirit. “While we have been talking about union at home,” he said, “the missionaries have been living it abroad.”

#### V. DAY FOR LOOKING FORWARD,

*Friday, April 14th.*

Like Thursday, Friday was very cold and rainy, but so far from diminishing the attendance, the weather hardly affected it in any degree. It was the last day of the Centenary proper, and as such many were anxious to



seize the opportunity of attending some of the meetings; but it was also the day for Bible readings and solemn searchings of heart, and it is a characteristic of many of our most earnest supporters, for which we thank God, that they love the most spiritual type of meeting best.

To prepare for the solemn meetings of the day, a prayer meeting, attended by about two hundred people, was held in the Lower Exeter Hall at ten o'clock.

The Rev. H. E. Fox took the chair, and opened the meeting with a few words, based on the two "therefores" in Luke x. 1, 2. The first thought was that the Lord sent out His disciples because He Himself intended to go into the same cities; the second, that He sent them out because the harvest was so great. "What a heart-ache," he said, "the Church of Christ ought to have over the wasted harvests of the world!" It was the Lord's harvest, not ours, and therefore He was far more interested in it than we can be. It was He who sent the men forth; and we wanted no man who was self-chosen to work in the Lord's harvest. The week had been much blessed. The Lord had added enormously to our responsibility. Our consciousness of His Will and Power had been intensely deepened, and now the time had come for prayer. "Don't pray if you do not mean to give whatever the Lord asks of you. Pray honestly."

#### 1. BIBLE READINGS.

At a quarter past eleven the large hall was nearly full, when the meeting for Bible study commenced. For the first time this week we noticed that the sexes were more equally represented, though even at these meetings there were far more men than are often seen at such gatherings. Applause was very properly checked at the morning meeting.

The Rev. B. Baring-Gould offered the opening prayer, and then the Chairman, the Rev. Prebendary Barlow, addressed the meeting as follows:—

#### *Prebendary Barlow's Address.*

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; And put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they." (Acts xv. 7 to 11.)

This is the last recorded utterance of St. Peter in the Acts of the Apostles, and, indeed, his last appearance in the actual history of the New Testament. He is mentioned, it is true, by St. Paul in Galatians ii., as having afterwards visited Antioch. In his own 2nd Epistle he speaks of his residence in Babylon; and tradition speaks (rightly or wrongly) of his going to Rome. But the Scripture

allusions are incidental; and with tradition we have not to do. He who had been so prominent a figure in the earlier part of the Acts of the Apostles, now gives way to another, whose work has to be specially recorded. The Apostle to the Jews makes way, so to speak, for the Apostle to the Gentiles.

And yet, much as we may regret the disappearance of Peter from the stage of history, his action in this closing scene is remarkable and interesting. He takes part in an all-important controversy with wisdom, firmness, and grace; and we thank God for what he said and did.

The subjects for the Bible readings of this morning are:—"The evangelization of the world," and "The second coming of our Lord."

My desire is not to interfere in the least with the treatment of these two topics—treatment which rests with Mr. Hubert Brooke and Mr. Evan Hopkins; but rather to ask: What are the conditions on which the Gospel of Christ is to be preached? Are all men equally invited to partake of its blessings? Are there any special advantages on

one side, or restrictions on the other? Or is the Gospel message to be proclaimed fully and freely to all alike; on the same terms; without fear, and without favour?

The answer to these questions admits of no sort of doubt. All stand on the same level before God. Jew and Gentile are alike sinners. For Jew and Gentile Christ died. To both, the great and precious promises of the Gospel are offered. Both are accepted on the same terms, viz. "repentance toward God, and faith toward our Lord Jesus Christ." Both need the same regenerating and sanctifying power of the one Divine Spirit. Both are beset by the same temptations. Both overcome by the same grace. Both are cleansed by the one Blood. Both are covered by the one perfect righteousness. "In Christ Jesus there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian, Scythian, bond nor free; but Christ is all, and in all." "Very true," you will say, "but very elementary." "Why put it before us at all?" Because it was not always thus held. Because there were many, in the early stages of the Church of the Apostles' days, who wished it otherwise. Because, until the case was once and for all settled, and settled (as, thank God, it was settled) in the way that this chapter of the Acts describes, there was very real peril—peril, the gravity of which we can hardly overestimate.

But let us look a little into the facts of the case. Peter was commissioned by God to open the door of the Church on earth to Cornelius, the Roman centurion. The Holy Ghost confirmed that act of the Apostle, by descending on those Gentiles (Cornelius and others) who heard the Word of God at his mouth. Those of the circumcision who had accompanied Peter were astonished at what they saw. For these Gentiles spake with tongues, and magnified God.

Peter, returning to Jerusalem, had to defend himself for his action. But as he expounded the whole matter to them in order, they who had objected to his proceedings were compelled to hold their peace. Nay, they glorified God and said, "Then hath God also to the Gentiles granted repentance unto life." Not that they doubted that there was mercy for repenting sinners through Christ; but they held that, to this end, the Gentiles who desired salvation should partake for themselves of the rite of circumcision and thus identify themselves with God's ancient people, and then seek for the spiritual blessings which are offered in Christ.

So for a time the discontent was quieted.

But when the apostolic labours of St. Paul began to be more and more abundantly blessed, when that first great apostolic journey (Acts xiii. and xiv.) had been performed, and Paul and Barnabas had returned to Antioch, whence they had first gone forth, matters began to assume a more serious aspect. A "door of faith" had manifestly been offered to the Gentiles. He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in St. Paul towards the Gentiles (Gal. ii. 8). And Antioch was the centre of all this new effort and of this increasing departure (as the Judaizers thought) from the right paths.

The final crisis came about in this way. Certain of the "false brethren" (so St. Paul styles them) came down from Jerusalem to Antioch. They came as spies. They crept in unawares. Their desire was to rob these Gentile Christians of the liberty which they enjoyed in Christ. They boldly stated their own conviction that unless these converts were circumcized after the manner of Moses they could not be saved.

Much discussion and disputation followed. The minds of the Gentile converts were troubled (Acts xv. 19). The Gospel of Christ was being perverted, said St. Paul (Gal. i. 7). Souls were being subverted (Acts xv. 24). What was to be done? The Church in Antioch determined that Paul and Barnabas, with certain others (Titus being one), should go up to Jerusalem to consult the Apostles about this question. The Church in Antioch helped the deputation on their way. Their very route is described. In Phœnice and Samaria they told what God had wrought, and they carried great joy to the hearts of all the brethren in those places.

You will remember that Paul says (Gal. ii. 2) that he went up by revelation. In Acts xv. 2 it is simply said that the brethren in Antioch determined that these men should undertake the journey. Both are true. The Lord secretly made known His will. The brethren, conscious or not of the prompting of the Divine counsel, ordered and saw executed that which God Himself designed.

It is impossible not to admire the wisdom and tact of St. Paul. He knew how much he was suspected and disliked by the Judaizers. Could he win them, without sacrificing great principles, he would rejoice. Therefore he held private conferences, in the first instance, with Peter, James, and John; that he might tell them precisely what his preaching had been in his great apostolic journey. And thus these three prominent men were in no doubt as to the line of teaching adopted by St. Paul.

At length the great discussion took place. It took a threefold form: (i.) the address of St. Peter, which was entirely favourable to St. Paul; (ii.) the narrative of facts which Barnabas and Paul were able to give. They do not seem to have argued; but events, such as those which had occurred at Paphos, Iconium, and Lystra, could not be ignored. They were a proof that God was with these men, and had confirmed their word with signs following. And then (iii.) James "the Just," as men loved to call him, winds up the debate with a judgment, weighty, solemn, scriptural, and convincing.

The main points of his verdict are three, (a) Amos had in effect foretold that the Gentiles should share in the covenant of grace—that covenant which should be made sure through Christ. (b) This fulfilment of prophecy was but the carrying out of the divine purpose of Him who knows His own works from the beginning of the ages. And so (c), hard as it might be for certain minds to receive the fact, yet the fact remained that the Christian dispensation was to be wide and all-embracing, not narrow and exclusive as the Jewish system had been. It was for this wide and all-embracing dispensation that the previous one had prepared the way. The residue of men, even all the Gentiles, may now seek the Lord, yea, seek Him at once and directly, without any yoke imposed upon them from the older system. The Gospel is free. The Gospel is God's great design. "He doeth all these things."

So the great victory was won. It is true that the trouble was not yet entirely over. At a visit to Antioch by Peter, paid subsequently to this conference and judgment, the Apostle of the circum-

cision fell for a time from his steadfastness and acted contrary to that spirit which marks his address, the basis of my words to you this morning. It is true that Barnabas was carried away by Peter's action. It is true that Paul withstood Peter to the face, for he was self-condemned by his own inconsistency of action. It is true that, for the rest of his life, Paul had much to bear from the unceasing opposition of those who differed from him on this vital question of liberty. The Epistle to the Galatians is a witness to the persistency of the false teachers, to the trials through which Paul had in consequence to pass, and to his devotion to the great principles for which he contended. But for all this the battle was won. The grand temple of the Gospel of God's grace stands wide open. No narrow porch of Judaism must be passed through ere you can enter, and by God's grace in Christ, be at rest.

Brethren, the grand note of the Gospel of peace is liberty. We have freedom of access to the Divine Father, unfettered by ceremony or rite of any kind. No man may impose any yoke upon the soul, which shall hinder direct communication with our Lord in heaven. We have liberty to serve. We have liberty to love. Let our freedom in the Gospel be on Gospel lines. Liberty is not licence. We want no relaxation of the holy law of a holy God. We want no trifling, not by a hair's breadth, with the purity and spirituality of the moral law. But we want an enlarged sympathy, a wider range of vision, a nobler conception of our position as heirs of God and joint heirs with Christ. "Stand fast in the liberty wherewith Christ hath made us free."

Dr. Barlow's address was followed by two Bible studies, by the Rev. Hubert Brooke, after which Pastor Théodore Monod offered prayer, and by the Rev. Evan Hopkins, after which a concluding prayer was offered by the Rev. F. S. Webster. The Bible-readings are given in full in this number. (See pages 337 and 342.)

## 2. THE REGIONS BEYOND.

The afternoon meeting was fuller even than the morning: in fact there was not a spare seat, so far as we could see. The interest of the programme was strong and varied, not the least being the prospect of hearing our native brethren.

The Rev. T. W. Drury read the opening passage of Scripture, from Acts xi. 19 sqq., and offered prayer. The Bishop of Carlisle, who was in the chair, then addressed the meeting.

### *The Bishop of Carlisle's Address.*

My dear Christian friends, day by day we have been passing, I suppose, the most remarkable week, in some respects, that the Church of England has ever known, and those who have been present at the meetings of this Centenary week can

never forget the impression which has been produced. During the past days we have, so to speak, on bended knee, returned thanks to Almighty God for the past, but we are asked to-day to raise our eyes to the most distant horizon and to

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determine, by God's grace, that we will extend our missionary operations, in the words of the hymn we have just sung,—

"Till, o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

The motto on the gallery opposite reminds us of what we owe to the past, "Other men laboured, and ye are entered into their labours." They laboured not in order that we, entering in, might settle down, but that we might, as it were, raise another pledge and go forward, that we might all take on our lips the one cry of "advance," until that great work which Christ has committed to His Church has seen the completion which our Lord Himself imposed.

I would just like for a few minutes to point out not only our duty, but also some encouragements. As regards encouragement, consider that the Centenary which we keep is the first hundredth birthday, and when we think of what has been accomplished, we may indeed say, "What hath God wrought!" and we may with confidence anticipate that our Lord will do greater things than these. I may remind you that the past is covered by the lives of two friends of the Mission. In 1799, John Fawcett, who came from Carlisle, was elected one of the members of the original Committee. He was spared, and I believe, he was the only one of that original Committee so spared, to take part in your first Jubilee. He was a remarkable man, but when he came to your Jubilee he was getting very old. He gave his Jubilee address at the missionary breakfast at the Castle and Falcon Hotel, and then next day he spoke on your platform. He excused the brevity of his speech by saying, "I am now a very old man, and cannot speak much, but what I say to you is this, that God has given a niche to every man; let every man try and find out that niche and fill it as best he can." That was a great truth, although simply expressed, but what John Fawcett said, John Fawcett did, for in the early years of this century, when the Committee were looking about in vain for men to send out, when even Charles Simeon, amongst his serious friends at Cambridge, could find no man who would venture, it was John Fawcett who sent to the Committee the names of two young men suitable in all respects, but he added, "I fear it will break their mothers' hearts." That John Fawcett, who lived through the first fifty years of the Society, heard sung at your first Jubilee a hymn by young Bickersteth, and the hymn which has been sung this week so repeatedly is a hymn written by that same "young Mr. Bickersteth," who is now the Bishop of

Exeter. I have mentioned these two persons because it is interesting to see how two active lives have spanned this century, and then to compare then and now and see what God has been pleased to accomplish.

The second encouragement which I would point out to you is that in God's good providence a spirit has been engendered among our race for the extension and expansion of the Empire. I will not enter into the question, except to say, in the words of Professor Seeley, that "it has apparently been the fact that during recent years England has absorbed half the world in a fit of abstraction." That abstraction has passed away, and now, whether rightly or wrongly in the pride of empire, every man and every woman also has become, as it were, anxious that the reign of our Queen should extend over those peoples and those lands upon whom we can confer the benefits of civilization and Christianity. But whilst that has been so, has there not also recently been engendered a spirit of enthusiasm for the evangelization of the world? The Church of England for many, many years, through its missionaries, has been, as it were, conquering the distant lands for the Kingdom of Christ, but the great Church of England, as a Church, has looked upon this question, as it were, as a mere theoretical question, and has considered it in a fit of abstraction. Thank God, I believe now that there is a spirit poured out upon our people which will enable us not merely, if we be keen partisans, to plead for the cause of Imperialism, but that infinitely greater cause which recognizes that Christ alone is to be the King of the kings of this world. If that be so, then I am very sure that we shall find, in the immediate future, that just as in the past the construction of Roman roads and the prevalence of the Greek language were made subsidiary to and instrumental for the spread of Christ's Gospel, so in our days we shall find that this new spirit will indirectly promote that which is the dearest cause for which you and I can pray and plead and work.

It was, I believe, on this platform that last night a distinguished Nonconformist minister, who has just returned from India, declared, "I have become an Imperialist in spite of myself," and I am very sure if we could only visit those lands where our missionaries are at work—we cannot all do so, but if we could only circulate among our friends the literature of this Church Missionary Society, if we would only pass on these handbooks of which the Secretary has spoken, and if, better still, every man and woman who has read Eugene Stock's marvellous little compendium of the past century would give a copy to each of their friends, with an inscription on the title page begging

that they would read it,—I believe much would be done to increase this missionary enthusiasm, and that we should all, in spite of ourselves, if we be Christians to begin with, be earnest for the evangelization of the world.

May I, before I sit down, allude to another subject which it seems to me ought to encourage us in the work which we have taken in hand? We look at the motto opposite, and we see that other men have laboured, and we are now entering into their labours. We ought not to forget the labours of the past, but we ought to remember that the best way in which we can express our gratitude is by treading in their steps. Oh, how much there was to discourage the men of a century ago, how much there is to encourage us, who are putting our hands to the missionary plough. A century ago, as you know, the men were very few who were really in earnest. Even of the men who met at the Eclectic Society's meetings, it was only a small proportion who really believed in the necessity of working for others, but now in this country, thanks to the press, we have, to some extent, the leading newspapers on our side. Nothing can be more remarkable than the leading articles which have been written in the last few days. And we have those distinguished Indian officers and civilians of whom Lord Northbrook gave us so graphic an account, many of them being more earnest than even the clergy themselves. There are many things to encourage us. A hundred years ago those who founded this Society looked forward to the future. They knew that they were about to cross the threshold of a new century, but that threshold was lost to them in clouds and darkness. We, too, in God's good providence, shall soon cross the threshold, we shall soon be in a new century; but clouds and darkness are not about our future. You and I know that in the early part of this century there was on the battle-field of darkness only a camp fire here and there, and that those who looked on the horizon could only see just a scintillation of light here and a scintillation of light there, but now as we look at half the world, we see that it gives promise of the coming day. But then, what of the other half? More than half the population of the world has not yet known the name of Christ. If there be another Jubilee in fifty years, if there be a second Centenary a hundred years hence, and Exeter Hall stands, as I hope it will stand, for all that it has represented in the past, I say, if Exeter Hall stands then, and the men on this platform look on that gallery and see the motto, how other men have laboured, it may be that they will remember the names of just two or three amongst us;

but best of all, all those who have laboured and prayed for this cause will not be forgotten by Christ Himself, and if only, therefore, we go forth in the right spirit, for Christ's sake, and for the Gospel's sake, we can believe that by our labours also the Kingdom of Christ will be advanced. But we do want the right spirit. The rules which John Venn laid down still remain to be carried out. We must look to God's guiding providence, we must expect success only because of the operations of the Holy Spirit, and we must count money itself only a secondary thing, whilst as regards the agents we must seek to find those men and women who will own Jesus Christ and none other. Such missionaries you have had in the past. Who can think of China and the ladies now labouring there in one certain spot without thinking of the massacre which took place there not four years ago? One of the ladies then left for dead, as soon as she was restored to health and strength, returned there to the same definite work in the same definite spot. The widowed mother of the two young ladies who lost their lives did not bemoan her hard fate, but has gone to the very spot where her daughters fell, to carry out the work which they so well designed. God must bless the Church which has such agents as these. I would like to say that there are amongst the missionary Bishops those whose names ought never to be forgotten, and whose example we ought continually to set before ourselves. I mention the name of Bishop French, the name of the Bishop of Waiapu, and the name of Bishop Burdon, as those of men who remained as simple missionaries and laboured in those spheres when their strength became insufficient for the duties of the Episcopate. They did not rest in England in order to end their days; they joined the ranks of the missionaries. You remember how the Bishop of Lahore, Valpy French, died as a simple missionary in Arabia. Bishop Stuart is working in Persia, and Bishop Burdon also, instead of returning home, after a twenty-three years' Episcopate and forty years' labour in China, is still working as a simple missionary. These are examples which it humbles one to speak of, when we think of our apathy and our coldness, our want of self-denial and our want of zeal at home. When we think of such agents as these, we do indeed thank God that they have laboured in the past, and there can be no higher ambition for any one of us than that whilst we enter into their labours we shall also go to "The Regions Beyond" and carry on that work for which they have laid down their strength and their lives. God grant that this meeting may indeed be a meeting which may be fruitful

of good results! Let us not go home saying, "How interesting they have been! how striking the attendance!" but let us seek to do what we can, and God grant

that every one of us, whatever we have done in the past, in a new spirit and with new efforts, may seek to carry Christ's Gospel to "The Regions Beyond."

The Rev. H. B. Macartney, who next addressed the meeting, had for his subject, *Where are the Regions Beyond?* He asked, "What is a 'Region Beyond'?" "Which of the Regions Beyond shall the C.M.S. take up?" and, "Who will go for us?" A "Region Beyond" in his mind was a region where Christ had not been preached in the power of the Holy Ghost. He named Central America, South America, North Africa, the West African Hinterland, large districts in India and China.

The Bishop of Coventry then delivered an address in answer to the question, *What are their needs?* The first need of the human heart was the need of the knowledge of God; the second was the need of deliverance, and freedom; the third great need was the need of a personal God; and lastly, the need of access to God.—Light, Hope, Life, Love, such were the four names by which he designated the great needs. Dr. Knox's address was a profound exposition of the needs of the non-Christian world from the philosophical side.

Mr. A. B. Lloyd, who came next, told us of the Pygmies of the primeval forest, who use charms and have little temples to a dimly-known Supreme Being.

The Rev. W. D. Clarke, of Madras, told us briefly of the progress of the Madras Native Church and its all but independent condition.

The Rev. Ihsan Ullah spoke of his own history, and pleaded for more missionaries to go to the nominal Christians of the Punjab, and stir them up to a sense of the privileges and opportunities of the Christian life. What India wanted, he said, was an Oriental Christ for Oriental people, a Church of India in communion with the Church of England. "I thank you," he said, "and I say we cannot show our gratitude unless by spending our lives for the cause of Christ."

The Rev. S. Nihal Singh, of Allahabad, put his thoughts into the form of an acrostic on the word "Needs." They wanted Natives, Earnest, Eager, Devoted, and Sincere. "I will raise again the cry, 'Indians for Indians,'" he said. "I would never give up the society of my leaders and companions in Christ with whom I have been working, but I want them to give us a sphere where we can as an independent Native Church carry on our work for the glory of God."

The closing address was given by the Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford. *How shall we meet these needs?* He rightly surmised that we should expect from him principles rather than methods. The secret was, he thought, in belief in the living Christ, and in union with Him, union in work, in methods, in life. First there must be a partnership in work—"As the Father hath sent Me, so send I you." We are His hands to carry the Gospel to those weeping nations. The Living Vine has chosen to bear His fruit through the branches. Secondly, in His methods—the self-emptying of Bethlehem, the patience of Nazareth, the absolute devotion and prayerfulness of His ministry, the self-surrender of Gethsemane, the self-sacrifice of Calvary. Thirdly, in His life. We could not be satisfied with a historic Christ, but must have the risen Christ in our hearts. Quoting an unmentioned author, Mr. Chavasse closed his most deeply spiritual address—"Union with Christ is the ultimate crown of all missionary duty, union with Christ is the ultimate secret of all missionary success."

### 3. THE CLAIMS OF CHRIST UPON HIS PEOPLE.

Full as the hall had been in the afternoon, it was still fuller at night to hear the closing messages of the Centenary week. Scores of people had to stand

the whole evening through. There was a deep solemnity about the meeting from beginning to end, which was intensified by the hymns chosen, which Mr. Fox warned us to sing with sincerity, "Revive Thy work, O Lord," "A cry as of Pain," and "O Master, when Thou callest."

The Rev. H. Percy Grubb, after the opening hymn, read a portion of Is. lxiv., and offered prayer.

Mr. Fox then called attention to the Centenary Resolve Card, after which the Chairman, the Bishop of Peterborough, addressed the meeting in the following terms:—

*The Bishop of Peterborough's Address.*

My Christian friends, it is no mere commonplace to be given utterance to at the beginning of the Chairman's speech when I say that we all feel the responsibility of this meeting. Very many of you have been to more than one of these wonderful gatherings that have been commemorating the Centenary of the Church Missionary Society. Men have spoken from this platform fired by the Spirit of the living God, and hearts have been inflamed with fresh desire for the spread and advance of His kingdom upon earth. We have now come to the last of these gatherings, and, if it is a responsibility that we should try to-night to maintain the high level on which these meetings have been conducted, it is none the less a magnificent responsibility, for it is a privilege which we can hardly estimate to be able to take part in such a gathering as this, and, however humbly, by our presence or by our words, to wish God-speed to this magnificent Missionary Society.

But, if we are to maintain to-night the spirit of this Centenary, we must remember that we are not gathered here for any self-congratulation, but rather for thankfulness to God; that we are here, not to speak of man, but of Christ; that we are here to dilate upon no human achievements or success, but simply and faithfully to say, "What hath God wrought?" In the diocese over which I preside there is a village called Paulers Pury, in Northamptonshire, and this, as many of you are aware, was the home of the Carey family. I am proud to feel that I am the Bishop of the diocese that produced William Carey, that great missionary pioneer into whose labours we are fully entering now. But it is told of him in his life that when, at Serampore, he was lying on his dying bed, amongst many who came to see him and to speak with him was the well-known Scotch missionary, Alexander Duff, and whilst they were engaged in conversation, Mr. Duff was speaking of the wonderful work that God had enabled Carey to perform. He went out of the room, and he was called back by the feeble voice of the dying man, and Carey said, "Mr. Duff, you have been speaking of 'Dr. Carey' and 'Dr.

Carey.' When I am gone, say nothing of Carey, but speak of Carey's Saviour." And so, my friends, in this Centenary spirit we are not thinking of what we, as men, have done, but of what Christ has done, and of how much more He would have done if we had been found readier.

But we have to-night in this gathering two aids that will help us to maintain the level of this Centenary spirit, and one surely is that the addresses which will be made to you will be all teeming with that highest side of missionary work, the spiritual side. We have to-night to speak of spiritual shortcomings, of spiritual possibilities, and of spiritual determinations; and I myself, in common with everyone who knows and loves the work of the Church Missionary Society, honestly feel that whatever else we as a Society do or say, whatever human imperfections we may have to lament or to deplore, our Society, at least, may claim to be an organization that sets before itself the purpose of doing the most spiritual work by the most spiritual methods, and with the most spiritually-minded men; for the formation of the Society was based on spirituality. The men who gathered together one hundred years ago to found this Society, if they were not, according to the reckoning in this world, famous in renown, were all of them men of deep spiritual experience; and that great principle of John Venn in his celebrated address to the Eclectic Society, given a month before the formation of the Church Missionary Society, was this: "Whatever success is expected must be expected entirely through the influence of the Holy Spirit. His agency must enlarge the heart. His providential guidance must lead the way." And, if it was on this foundation that the Society was built, it is also on this foundation that she is administered still. Possibly, as an outsider, I may remind you how the work in Salisbury Square is conducted and carried on. These are days, my friends, of self-advertisement, and men seem to imagine sometimes that they have done the best for themselves when they find themselves chronicled in the press. But the work of the Church Missionary Society is not carried on on lines like these. For them

it is not self-advertisement; for them the question is not "What will pay?" But they are in the vanguard of those men of God who set before themselves this purpose and this aim in all they do—God's glory and God's will.

And the second point which will help us this evening to maintain this Centenary spirit is that leading thought which has been given us for our consideration to-night—the claims of Christ upon His people. My friends, I will ask each one of you as you are sitting there, and as you are listening to whatever may be said to you from this platform, to keep ever in your hearts and in your thoughts this one great leading purpose of our gathering here to-night, which is the knowledge of Christ's claim upon us all. Ask yourselves, each one of you as you sit there, "What are these claims?" Ask yourselves, "Why does He make these claims?" And ask yourselves finally, "What is the claim He makes on me?"

There is no time to set before you what are those claims of Christ upon His people. I will but mention one. Our Master says, "All souls are mine." Look at the legend round the clock,—“Every moment a soul passes from this world without hearing of Christ.” Ask yourselves, "Why does He make these claims?" And, as it seems to me, the answer will be quick to rise within your heart as you feel there that wondrous love that bought you from your sins, and has enabled you to live your Christian life until this present day. Why does He make this claim? Because each one of you is not your own, but is bought with the price of His most precious blood.

And, last of all, may every one of you

ask of himself this question and get the answer: "What is the claim He makes on me?" My friends, I cannot answer it. It may be that there are some amongst you here who, by the meeting of to-night, or by some previous meeting, will be led to give yourselves to this grand work of serving Him abroad. Mackay, Hannington, Pilkington—are they not names to fire the zeal and ardour of some young man in this great audience? But whatever the claim He puts before each one of you may be, we must each answer as in His sight. There is one way in which He claims your service, a way which is distinctly practical and close at hand. Remember, I pray you, that these great gatherings in our metropolis are but the precursors of other work elsewhere. Remember that you are being fired with this enthusiasm that you may go forth as missionaries in this work at home, at least, next week and everywhere through all the provinces. You may tell this story, and you may animate fresh souls and fire them with the same enthusiasm that inspires you now. "Freely you have received, freely give." Remember that the purpose and object of these great gatherings is practical and is direct; that we are not here only to praise Him with our lips, "but in our lives, by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days."

I pray God that this great gathering may find, from what the speakers will address to it to-night, fresh zeal in this great work that beckons to us all, and that for every one of us there may be some fresh discovery made of what the claim of Jesus Christ is upon each and all.

The Rev. W. G. Peel, Bishop-Designate of Mombasa, was now called upon to speak on *Spiritual Shortcomings*, choosing Jeremiah xxiii. 24—"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord," as his text. Could anyone hide himself, he asked, with any mantle of enthusiasm, with any robe of contrition? The shortcoming he dwelt upon was in failure to send forth labourers, a shortcoming which was a sin, for Christ's command was not less binding than those of the Old Testament. What caused the hardening process which led to this disobedience? He put it down to lack of brotherly love, lack of obedience to the known will of God, lack of fulfilment of our promises to God, lack of knowledge of the risen and coming Saviour.

The Rev. S. A. Selwyn spoke next on *Spiritual Possibilities*, from Ezek. xxxvi. 11, "I will do better unto them than at their beginnings." Mr. Selwyn showed us in brief God's dealings with Israel of old, the deliverance, the guidance, the law, the opportunities and places of communion with Himself that He gave them. He applied these to our own case, and asked how far they represented the truth with us. Had any of us lost the knowledge of salvation, rest and peace and joy in the Lord, and



sweet communion with Him, and fresh zeal in His service. There was only one way of recovering them, one remedy for backsliding lives, and that was by the possession of a life filled with the Holy Spirit. Then would come fuller communion with God, and power in intercessory prayer. He warned us against unworthy motives, he pleaded that our hearts should be wholly given to the Lord. So he gave us a C.M.S. acrostic. Not only "Christ My Saviour," but "Claims My Surrender."

The hymn "O Master when Thou callest" came at this point. "Call to your command," said Mr. Fox, "all your honesty, as you sing this hymn."

Then the Rev. Prebendary Webb-Peploe spoke on *Spiritual Determinations*. "Yield yourselves," as in Rom. vi. 16, was his exhortation. The appeal was for us to be like those of whom St. Peter spoke, "looking for and hastening on the coming of the day of God." What reward wilt thou render unto the Lord for all the benefits that He has done unto thee? Take the cup of salvation! Call upon the name of the Lord! He asked us to go further, to pay our vows now in the presence of all His people, to take up the high calling of God and go forth in the name of the Master to be the messengers of Christ. He asked us to make a determination—not a surrender, but rather a consecration—to yield ourselves to Him, reminding us how Christ was forsaken for us, how His heart was broken for us. "The act of consecration to-night," he said, "becomes a perpetual enjoyment in the future." Again, taking the words of St. Paul, "This one thing I do," he urged us to make them our own. In conclusion, he pointed out the rewards of the Christian, the crown of life, the crown of righteousness, the crown of rejoicing, and the crown of glory. Again, he illustrated his appeal for consecration from the stages in the consecration of the life of Abraham.

When he had finished, he offered prayer, and the Benediction brought the meeting to a close. Many were visibly moved, and all hearts were solemnized. Only the day of the Lord itself will reveal the full results.

#### VI. DAY FOR THE CHILDREN,

*Saturday, April 15th.*

The dripping skies of Thursday and Friday had reminded us rather of November than April; but on Saturday, the Children's Day, we were given an afternoon of bright sunshine, exactly what one would have wished for them.

One daily paper, in an amusing account of the meeting, said they were "good little children," and gave the impression that they were of the class that possesses nurseries and governesses. But children of that type do not drive up to a meeting packed tight in great vans and brakes; and outside the hall, any time between two and three in the afternoon, there were scores of such vehicles disgoring their contents. No, Sunday scholars and members of Sowers' Bands formed the majority of the audience. They were picked children, certainly, for no applicant for tickets seems to have got more than a fraction of the number he asked for, and the hall could easily have been filled twice over had it been possible. No doubt there were children of wealthier parents in the crowd, but they were the small minority. Gentle or simple, they were all expectantly happy.

Inside the building all was ready to receive them. The Lay Workers' Union and their friends supplied stewards in abundance. Each child's place was known, and there was no difficulty in finding it. Each, as he or she got into the hall, received a copy of the pretty illustrated programme, and soon afterwards a medal. There was plenty to occupy the time of

waiting. All round the gallery on either side of the organ were ten large diagrams of globes, each marked "30 millions," while suspended in the air in front was a smaller one marked "3 millions." Below these was an erection which looked like a large picture frame, of reddish cloth, thirteen feet by twenty-four, inside measurement, showing a map of the world according to religions. After the meeting began, this map was to disappear, and other diagrams rolled into view from the right, as they were needed to illustrate the addresses. The whole series was fastened together, making one long strip, and mounted on an apparatus which was concealed by the frame, so that the particular picture required could be wound on as needed.

In the centre of the platform were two boys from Dr. Barnardo's band, in uniform, with bugles. When a hymn was to be given out, the buglers sounded a single call, so as to get silence. There was, however, not the slightest necessity for using them when once the meeting had begun, for anything more orderly could not be imagined.

At half-past three the bugles rang out the "salute" call, and then a high G. The Bishop of Exeter's Centenary hymn was now sung. Time was very well kept, no doubt because a great many eyes were fixed on Mr. Livesey Carrott, who conducted energetically. As on the previous Wednesday, there were pauses between the verses which would help to prevent dragging.

The Rev. B. Baring-Gould read the prayers which followed, and then came a pretty children's hymn, written for the occasion by Miss Alice Janvrin, beginning "Lord of all the ages of Eternity."

Then came the Rev. E. A. Stuart with a ten minutes' address on the Red Indian and the Chinaman, whose figures were on the medal, and some interesting anecdotes. He told over again the story of little Mildred Stewart, who, on that fatal first of August, 1895, saved her smaller sister's life at the risk of her own. He told also of a little African slave boy whom General Gordon had entrusted to his care.

"From Greenland's icy mountains" was followed by another short address by the Rev. E. N. Thwaites on India. Then it turned out that the ten globes were to represent the 300,000,000 of India and the 3,000,000 were the nominal Christian population. But it may be doubted whether any very distinct impression of the vastness was created. As Mr. Thwaites very truly said, "There's not one in a million that understands what a million is." But every child will remember Hanuman, and the sad story of the Indian school-girl who was bitten by a cobra.

Another hymn and the collection succeeded to Mr. Thwaites' address. Then by a change in the programme, the Revs. W. Seetal, S. Nihal Singh, and W. D. Clarke, came forward at once, instead of later on, and repeated texts. Mr. Clarke gave his text over again in Tamil, which brought the other two back to do the same thing. So Mr. Seetal gave his text in Hindustani, and Mr. Nihal Singh his in both Urdu and Hindi. It was to be regretted that Africa was not represented by one of its own sons, but Canon Moore, who was to have given one of the addresses, was ill, and the Rev. F. Baylis had to take his place and convey his messages about Africa.

After another hymn, the Bishop of Sierra Leone gave the last address. Before doing so, he read to us an extract from a letter from the Princess Henry of Battenberg, who wrote, "Most certainly will my thoughts and prayers follow you at that great meeting on Saturday, and I shall eagerly look for the accounts of it in the papers." The address was founded on a sort of rebus on the number 100, which was printed in the programme. For the 1, he would have us put "Not I, but Christ." The two 0's repre-

sented the world and self. Without Christ, self was nothing; without Christ, the world was lost. With Christ, self became blessed tenfold; but when to them was added the world, when we for Christ's sake laboured for the spread of the Gospel over the world, there was 100-fold blessing.

With another short hymn, a Final Message and the Blessing, the meeting came punctually to a close. We may trust that in thousands of those young hearts the sights and sounds of that memorable afternoon will bring forth abundant fruit in God's own time.

J. D. M.

### THE CENTENARY DAY.



THE earliest of all the gatherings on this memorable day, Wednesday, April 12th, was held on historic ground. Fifty years ago it was possible to identify the actual room in which our forefathers held the first meeting of the Society, and accordingly they celebrated the Jubilee by a breakfast in that very room. But since those days the old Castle and Falcon has been reconstructed, as anyone who looks at the outside can see; and it is now a moot point whether the original room can be identified. The London Missionary Society, which held its Centenary in 1895, was content to give a breakfast in the coffee-room of the hotel, and when the Secretaries of the C.M.S. decided to invite a few senior members of the Committee and old friends of the Society to meet with them on so interesting an occasion, they felt that no closer approximation to the venerated site was open to them.

#### *THE BREAKFAST AT THE CASTLE AND FALCON.*

The little company of about a hundred which met at the Castle and Falcon at 8.30 on the Centenary morning included Mr. Leslie Melville, who was a godson of William Wilberforce, and so supplied a direct link with the originators of the Society. Bishop Whipple of Minnesota, and the Bishop of Derry, on either side of the Honorary Clerical Secretary (who presided as representing the Secretaries, the hosts on the occasion), represented the Churches of America and Ireland. Our Indian and African delegates were there, and representatives of many departments of C.M.S. work. The President, the Treasurer, the Hon. Secretary, and the Central Secretary had all brought their sons with them, to carry on the tradition to the next generation.

After breakfast, Mr. Fox said a few words, expressing the emotion he felt at being present and in his position that morning. "May it please God," he said, "to give us the grace, the wisdom, the loyalty, and the love which He gave to our fathers." He went on to speak of the Evangelical and Protestant character of the Society, and its loyalty to the Bible and Prayer Book. He counted it a crowning honour to find a place between the representatives of two great sister Churches, whom he cordially welcomed.

The Bishop of Minnesota said he felt that a great honour had been placed upon him, in the fortieth year of his Episcopate, to be commissioned to bring to the Church Missionary Society the greetings of the sister Church of America. They knew in America of the triumphs of the Church of God which had been wrought through the Society. It was not possible that those who had not been face to face with dark Heathendom could know the blessedness of such work. He then told of his own indebtedness to the Society, especially through the visit of Archbishop Machray to cheer him in

the dark hour of the Indian massacres. He told of his meeting with Macdonald, now Archdeacon Macdonald, and of his desire to keep him in his diocese. The news he got of the young missionary's faithful work in loneliness and hardship cheered him in his own distress. "I bring you," said the Bishop, "the love, the heart love, of the American Church for your Mission work."

The Bishop of Derry recalled the occasion when as a lad he first stood beside the tomb of Napoleon, and felt as if the voice of the dead Emperor were challenging him from the tomb. "I feel," he said, "as if this room were haunted, as if we were come into the presence of just men made perfect." The ancient legend of the source of the Nile and its disappearing underground for a long distance until it emerged as a great river, now occurred to him. We were here, he said, beside a fountain of the pure river of the water of life. From this concealed spring it had flowed on, broadening out at last until its waters fertilized every part of the earth. In this place where our fathers had planned—but did they plan?—the work which had been so blessed, let us renew our vows. "God make us worthy of them!" He did not come to the C.M.S. as the representative of another body. "We claim it as you claim it," he cried. "We have given you of our best men, some of them martyrs in fact and others martyrs in heart." The Primate of Ireland had said to him the last time Robert Stewart was in Derry, "Mark my words. That man will die a martyr's death. That was the speech of a martyr." The call of this day and this week to us was that we should remember those who had gone before us, to emulate them.

Mr. Fox now reminded us that we had another *clarum et venerabile nomen* among us in the person of the Rev. Henry Venn. Mr. Venn said a few words of hearty fellowship. He recalled the fact that as a boy his father had brought him to the breakfast in that place fifty years ago. We noticed that on the wall near him as he spoke was an engraving of his father's portrait.

Sir John Kennaway was the last speaker. Like the other speakers, he felt the solemnizing influences of the memories which centred round the spot. "Because Thou hast been my Help," he quoted, "therefore in the shadow of Thy wings will I rejoice." He alluded to the presence of Mr. Leslie Melville, and to that of the foreign brethren and their work in building up the Native Churches.

A prayer by the Bishop of Sierra Leone and the Benediction by the Bishop of Minnesota brought this unique gathering to a close.

#### THE CLERGY AND LAY DELEGATES MEETING.

A most impressive assemblage was gathered in Exeter Hall at eleven o'clock. The Hall was not more than four-fifths full, but the audience, with one exception (Mrs. Whipple, wife of the venerable and venerated Bishop from the sister Church beyond the Atlantic), was composed of men. It is a moderate estimate to say that two thousand five hundred men were present. At least a thousand of these were clergy, and the rest largely consisted of lay delegates from the provinces and elsewhere and of leading lay friends of the Society in London whose occupations allowed of their attending a morning meeting. We may note here that the size and character of this assemblage seems to have been an unexpected revelation to the public press.

It is not our habit in the accounts of our meetings to give long lists of the names of those present, and it would be obviously impossible to do so on this occasion.

The meeting began by singing the appropriate hymn, "O God our help

in ages past," after which the Rev. W. E. Burroughs read Is. lxi., and offered prayer.

The Rev. H. E. Fox now read a number of telegrams and messages of congratulation. He then gave the Motto Text of the New Century, from 1 Kings viii. 56, 57, 60.

The President was in the chair. He now read or mentioned a series of letters from Prince Oscar of Sweden, the Lord Chancellor, Lord Harrowby, Lord Wolseley, Lord Roberts, Sir Edmund Fremantle, Bishop Welldon, and lastly, the Prime Minister.

Prince Oscar wrote:—

"I am very thankful for the kind invitation to the Centenary Celebrations of the Church Missionary Society which you have sent me in the name of your Committee. It would have been a great privilege for me to join with God's people in thanksgiving for what the Lord has done throughout the world by your Mission. As my ways are not going to England this spring, I must, however, give it up. Would you kindly forward my Christian greetings and best wishes for the prosperity for the already so blessed work of the Church Missionary Society?—Yours faithfully in the Lord,

"OSCAR BERNADOTTE."

Lord Roberts wrote:—

"Please accept my best thanks for your letter, and for kindly asking me to speak in behalf of the army at the Centenary of the Church Missionary Society. . . . It would have given me sincere pleasure to have acceded to your request, but I regret to say I must refuse, as my time will be fully occupied during the early part of the spring with my official duties.

"ROBERTS."

The Bishop of Calcutta wrote:—

"MY DEAR SIR JOHN,—I hope I may be allowed to send the respectful good wishes of the diocese of Calcutta and of the Province of India to my great benefactor, the C.M.S., at its Centenary Festival. It has been necessary in Calcutta to anticipate by a few weeks the proper date of the Festival, but as we are first in point of time, so let us be foremost in the earnestness of our gratitude to God for all the work of the Society, and in our prayers for its continued and augmented testimony for Him.—Sincerely yours,

"J. E. C. CALCUTTA."

The Prime Minister's letter was as follows:—

"DEAR SIR JOHN,—I am very much obliged to you for your letter and for its interesting enclosure. The Centenary of the C.M.S. is undoubtedly an occasion to excite the enthusiasm of those who know the value of the great work which it has effected and is pushing forward still. I earnestly hope that the results of the efforts which are now being made will be to furnish it with fresh resources for its beneficent action. I fear that I shall not be in England at the time of the Meeting, and therefore cannot accept your kind invitation.—Believe me, yours very truly,

"SALISBURY."

Sir John then began his own speech, which we give below:—

#### *Sir J. H. Kennaway's Address.*

Friends and fellow-workers, it is my happy duty to wish you, and we should all wish one another, many happy returns of the day. Birthdays are great events in our lives. Of our first we cannot say much. We are then rather an object of interest and affection to others than to ourselves. When we stand on the threshold of manhood at our twenty-first birthday, we gather our friends together and ask them to rejoice with us, and as years roll by we come to the sixties and the seventies. Our beloved Queen comes next month to her eightieth birthday, and we rejoice and are glad. When it comes to the hundreds, which we have not, happily, experienced,

we shall be, perhaps, an object rather of pity. That is not so with the Society which gathers us here to-day. In all humility I would say that it is not easy to exaggerate the importance of the day which saw the birth of our beloved Society, round which has centred so much of effort, of sacrifice, of prayer, and of blessing. It has done great things. It has tended to remove our reproach. It has purified the life of the nation and the Church, and set before the world high ideals and lofty aims and great examples. It has added largely to the roll of the noble army of martyrs, and also, most of all, to the great multitude which no man can number of all kindreds and

nations and people and tongues gathered around the throne and before the Lamb.

There is another side to the picture. Such a record as our Society has is not reached by smooth ways. We have had to lament disappointments, delays, desertions, deaths, and times of slow progress. That was the experience of even our Lord Himself. It was the experience over and over again of the apostles whom He sent forth in their great work. The world sneeringly says, "To what purpose is this waste?" but they do not tell us how we could spend our money better. They ask, "Where is the promise of His coming?" Because nations are not converted in a day, they pronounce our system very often as an imposture, and our whole scheme a failure. We are contented to wait, to suffer, if need be, reproach. God works slowly and through feeble instruments, but He works surely too. We can show marvellous results in those nations which have been gathered in.

Lord Salisbury, a few years back, addressing the members of the British Association at Oxford, spoke of the advance of science in terms which seem to me applicable to the advance of Christianity. He said: "We are surrounded on all sides by a vast reign of impenetrable mystery. From age to age the strenuous labour of successive generations wins a small strip from the desert and pushes forward the boundary of knowledge." Of such triumphs," he continued, "we are justly proud." In like manner it seems to me it has been the happy lot of those who have gone before us, as it falls to our task to-day, by strenuous labour to gain a foothold here and there in the lands of heathenism, a vantage ground in the strongholds of Satan—to win a small strip for Christ's dominion and to push forward the boundaries of His land. So in the long Crimean winter our gallant soldiers manned the trenches, advanced the parallels inch by inch and foot by foot, till at last the day came for the assault to be made and the flag to wave on the Mamelon, the Malakoff, and the Redan, and the great fortress of Sebastopol capitulated before the allied advance. So shall it be in the future, when feeble committees and weak men and councils are things of the past, and our great Commander Himself leads us to the assault and calls us to a sure and certain victory.

On an occasion like this it is not for me to dwell on the details of the last hundred years. One's heart is too full even to say much but to thank God, who has enabled us, for the great things He has done; to confess our own unworthiness and shortcomings; and to ask Him to show us the way and give us courage to follow in His steps. How the advance

was made, Mr. Stock has told us in his admirable book, for which we owe him a debt that cannot be measured, and he has told us of the difficulties that have been encountered, the obstacles that have been removed, the men that have been reared up, different in their capacities, yet each filling his right place, and filling it marvellously and well. Vast revenues have been economically administered. Great questions of home administration and foreign policy have been dealt with, and dealt with successfully; and above all, that which cometh upon the Committee daily, the care of all the churches. All has been done in prayer and in the spirit of prayer, and therein has lain our success. We have claimed our rightful heritage in the National Church, a right handed down to us from our founders when they placed "Church" in the forefront of the title of this Society. With all we claim to have been enabled to hold to their simple faith with clear convictions, as *The Times* says to-day, maintained through thick and thin. We have upheld the Reformation settlement as defined in our Prayer-book and our Articles, and we mean, God helping us, to be true to it to the end. In Lord Salisbury's address to which I have referred, he said that it was well not so much to think of our science, but to think of our ignorance, and so it is well for us not to think much of the small achievements that we have won, the small strip of land that we have gained, but to look to the regions beyond and the land yet to be possessed, to think of the great and startling fact that one half of the world has not yet heard the name of Christ. We will go forward as we can. We have accumulated stores of knowledge and reference. They are embodied in the Review Committees' reports, which have been prepared with so much thought and labour. I earnestly trust that they will not share the fate of so much knowledge that is stored in Parliamentary Blue Books, and which lies there buried and very often practically useless. It is the duty of the Committee not to allow the results of those inquiries to be forgotten, but to utilize them for great purposes in the near future; for the two great questions, the building up of Native Churches and the devolution of authority from the Central Committee, are those which we must attend to. Onward, then, must be our motto. The call was never so clear, and the opportunity is at hand. The cry of the perishing multitudes was never so urgent and the time never so short. Let us do our work to-day. The Master comes. If engaged in carrying out His last command, we shall be making the best preparation to meet Him.

The President then called upon the Archbishop of Canterbury to move the first resolution, and took the opportunity of thanking him for all that he had done for the missionary cause and for our Centenary. The resolution ran as follows:—

"On the one hundredth anniversary of the foundation of the Church Missionary Society, this meeting of clerical and lay representatives of members of the Society here assembled would first record their humble and hearty thanks to Almighty God for His abundant goodness manifested to the Society during the successive generations of those to whom has been given the honour of serving Him in its ranks at home and abroad. They remember with adoring gratitude His grace bestowed upon the founders of the Society and His faithfulness to them and to their successors, especially in enabling them to maintain the spiritual and evangelical principles which have been and are the life of the Society. They praise Him for the vastly multiplied opportunities of proclaiming the Gospel which He has set before His Church during the past century, for the devoted men and women whom He has sent into the mission-field, for the great company of converts whom He has gathered out of all nations, and for the increased zeal which He has given to the Church at home. In all these mercies His servants cannot but see proofs of His good pleasure in the past and pledges of larger blessing in the days to come."

On rising to speak, the Archbishop was accorded a magnificent reception. The whole audience rose to its feet and cheered enthusiastically. When quiet was restored, the Archbishop began one of his vehemently earnest speeches. It was most affecting to hear the aged Chief Pastor of our Church labouring to find words strong enough to express his conviction of the imperative duty of evangelizing the world. The following is the text of his speech:—

*Speech of the Archbishop of Canterbury.*

Sir John Kennaway, brethren in the Lord, it is with very deep emotion that I rise in accordance with the programme of to-day to move the first resolution which we desire this meeting to agree to, a resolution of thankfulness to Almighty God for all the blessing that He has bestowed upon this Society since its first beginning, and upon all the prospects which He has opened before us for the future work, and for still increasing work, in order to fulfil His last and great command. [His Grace then read the resolution.]

It is fitting that we should in this way put on record that we feel, and very deeply feel, how God's blessing has been with the Society from the beginning until now, and how through difficulties and troubles and obstacles and perplexities the Society has been so guided that it has sprung from comparatively small beginnings in the West of Africa to cover almost the face of the whole world. It is fitting that we should put on record our acknowledgment that here we see His own hand; that here we confess that though our part has been but very poor when we consider what position the command that He gave us holds in the New Testament, that it is inspired by His own Spirit; and when we see how little we have done in comparison with that which remains to be done—how little we have done in comparison with the importance of our task, how little we have done in

comparison with the opportunities that have been put before us—it is impossible for us at such a meeting not to acknowledge that it is to Him and His guidance alone that we can trust in all our future actions. For, indeed, the history is a marvellous history, marvellous especially in the faith which He gave to those who began that they would assuredly win, though there seemed at first to be so much against their winning. Think of the time when they could not find men to go. Think of the time when they had to go to some other source than this country of ours to find any missionaries at all. Think of the time when to go was a very serious undertaking, when men's lives in the mission-field were far shorter than they are now, when men were falling victims to disease and to incessant labour and to all that was so depressing in the work that they were doing. Think of the time when the Society had still to struggle on, and in spite of disappointment still to persevere. And compare that time with what the Lord has given us now. Compare it with our present equipment. Compare it with the increase in our workers. Compare it with the increase in our results. We have persevered, but it is indeed God's gift that we are able to persevere. Many attempts of various kinds have been made, not, indeed, to do this particular work, but to do other kinds of work in various ways, and I do not think that you can find any instance

of a Society which persisted through so many disappointments and seemed to gather more confidence as it went on from, as it were, the disappointments themselves. They persisted, and they did so at a time when the work was far harder, when the obstacles were far greater, when the dangers were far more serious, when especially the dangers from unhealthy climates were exceedingly difficult to face. They persevered still, and they have left on the records of the day the names of men who shall not soon be forgotten. They have left the names of those who persisted in spite of every kind of obstacle, men who, as has been said, might almost fill up another eleventh chapter of the Epistle to the Hebrews with the records of the witness that they bore to the Lord Himself. This great cloud of witnesses who witness to their conviction of the truth of Christ, who, following in the steps of ancient worthies, showed their faith by their zeal, and still more by their perseverance, have left this for us to contemplate, and for us to thank God for on their behalf.

All this is the greatest conceivable encouragement to us to go on. If we were to slacken now, it would be, as it were, to refuse to acknowledge what God hath already done for us. If we cannot move forward now, if, with all this to encourage us, we are ready to stand still and let the work be done by such other agencies as the Lord shall call, if we are content to take no part and to have a sort of feeling that we have done enough, then indeed I think we shall deserve the severest condemnation. We have a great work to do, not only in the mission-field itself, but in the Church of England here. We have to rouse the Church everywhere now that the way has been pointed out. We have to rouse the Church everywhere to some real sense of what the Lord has intended for us. We have to convince men that it is an essential part of an ordinary Christian's life to take his share,

however humble, in carrying forward the message of the Gospel. We have to make men see that a man who cares nothing for the spread of the Gospel over the world is but a half Christian after all. Such a man has not yet realized how the Lord is perpetually calling every member of His body to take a part in the work that He Himself began; how He has given us the high honour and privilege of being workers with God; and in answer to the call that He has made upon us, we expect from every Christian that lives that he shall not put it aside as if that were a business to be done by somebody else, and not by him. If we can make the Church of England feel the need that this command has laid upon us, then indeed shall we be able to go forward with the strength not of a selected Society only—though that, I have no doubt, will keep its place and do its work to the end—but with the whole Church backing up the work with all its force, with the whole Church inspired by the spirit of devotion to the cause of God, with the whole Church recognizing its duty to the full, and doing that duty with the completeness which ought to belong to a duty which the Lord has laid upon it.

My brethren, I always feel when I am speaking on such a cause as this as if all words that can be used are but weak and commonplace in comparison with the cause that is calling us. I feel as if it was impossible really to press the matter home to the consciences of Christians generally in the way in which the minister of the Gospel is bound to press it. But I trust that as the Lord has led us forward in this work hitherto, so, too, He will give us the power to do our share in rousing the whole Church at home to that which is the most important duty that any Christian can take a share in—the duty of spreading everywhere the knowledge of the love of the Lord Jesus Christ—the knowledge of the love of our Heavenly Father.

The Archbishop's thrilling address was listened to with riveted attention, and the deep emotion which it awakened betrayed itself again and again in irrepressible applause, and he sat down amidst renewed cheering. The resolution was seconded by Lord Northbrook, G.C.S.I., who is not only a former Viceroy of India, but a nephew of the late Bishop Baring of Durham, and therefore a cousin of our missionary, the Rev. F. H. Baring, the founder of the High School for boys at Batala, in the Punjab. Lord Northbrook's address, which we append, showed how deeply he had already studied Mr. Stock's *History*.

#### *Speech of the Earl of Northbrook, G.C.S.I.*

My Lord Archbishop, Sir John Kennaway, and my friends, although I am deeply conscious how ill able I am to deal with such an occasion as this and with the

theme upon which I am asked to speak, I could not hesitate to comply with the request of our President that I should say a few words to-day on the duty and the



importance of Missions to India. When we ponder over the often-told tale that nearly three hundred millions of people, differing in race, in language, and in religion, are directly or indirectly under the Queen of England, the question arises to every thoughtful mind, For what purpose has this marvellous fabric of the Indian Empire been allowed by God to be built up? We have established the Pax Britannica over the length and breadth of the country, where within the hundred years of the existence of the Church Missionary Society vast tracts of country were subject to rapine and ruin, where, in the words which we have heard read, wasted cities, the desolations of many generations, still remain to show what the state of the country was before British rule was established. We have introduced Western civilization into India; our railroads and our telegraphs have gone over the country. We have been able to establish impartial administration of justice, to promote education, and, by the magnificent organization of the Indian services, to meet a few months ago the worst famine that ever prevailed in India with hardly the loss of a single life. Those who have been connected with Indian administration may at any rate believe that we have tried to do our duty. Some of these achievements are certainly worthy of empire. But there is something beyond, and I will express it in the words put by Milton into the mouth of our Saviour:

"To guide nations in the way of truth  
By saving doctrine, and from error lead  
To know and worship God aright  
Is yet more kingly."

That is the work of Missions.

Now as to how the work is to be performed. And upon that I can do nothing better than read to you the words of a gallant and eloquent man, Sir Herbert Edwardes. He said: "It is not the duty of a Government as a Government to proselytize India. Let us rejoice that it is not. Let us rejoice that pure and impure motives, religious zeal and worldly ambition are not so lamentably mixed up. The duty of evangelizing India lies at the door of private Christians. The appeal is to private consciences, private effort, private zeal, and private example." This, then, is the duty of the Church Missionary Society. It is your duty as it is mine. We humbly trust that this Indian Empire will be the means of extending the blessings of Christianity throughout the whole of India.

What has been the outcome of this hundred years? And here I must not confine my observations to this Society alone. I must embrace in the view all Protestant Missions in India. I well

remember the broadness of view with which Bishop Milman, who so worthily occupied the See of Calcutta in my time, gave his advice and assistance to missionaries of all Protestant denominations, to our great friend, and I was going to say rival, our great friend and colleague, the Society for the Propagation of the Gospel, to those Presbyterian Missions which have taken the lead in spreading Christian education in India, and to the German Missions, whose work is to be in every way praised in that country. The Bishop of Newcastle, whom I see here, and who was his chaplain, will confirm me in saying that that was the line taken by Bishop Milman, and I am proud to say that that has been the line which has always been taken by the Church Missionary Society.

I have read with the deepest interest the fifteen chapters that Mr. Eugene Stock has written in his two volumes touching the progress of the Missions of India; and I join my humble voice in praise of that admirable work. Nothing can be more fair than the way in which he has stated the history of Indian Missions; and the breadth of view which he has shown, coupled with the eloquence of his language, has made this work, as respects India at any rate, a standard work upon the subject of Missions for the spread of Christianity. What then was my impression upon reading that work? My impression was very much that of one of these April days of ours—clouds drifting across the sky, but the darkest of them with a silver lining, and the sun coming out at last, bringing warmth and life to the bursting buds and to the opening flowers.

Our President to-day has shown you that the Church Missionary Society does not approach this Centenary in any spirit of boasting. Let us take the dark side of the cloud. In the paper circulating facts connected with the Society, you see that in 1891 the Christian adherents of all Protestant Societies in India numbered only 670,000, whereas the non-Christians in India were 285,000,000. That, as the statement adds, is "a fact for humiliation and for advance." But still there is something to be said on the brighter side. Great progress has been made during the last forty years. In 1851 there were only twenty Native Indian clergymen; in 1890, 800. In 1851 there were 600 Native lay agents; in 1890, 3500. In 1851 there were 250 congregations; and in 1890, 5000 congregations. In 1851 there were 90,000 Christians; and in 1891, 560,000.

But that is not all. The main difficulties which stood in the way of the spread of Christianity in India have been removed. The controversies detailed by Mr. Stock have ceased to exist. In the Queen's proclamation when the Govern-

ment of India was transferred from the East India Company to the Crown, Her Majesty told the princes and the people of India that the Government of India was a Christian Government, while at the same time carefully continuing to guard the essential part of the existing rule, namely, that no favour or affection should be shown to one or another religion in the administration of the country, in the selection of officers for places of importance, or in any other matter touching the administration of the law. Any difficulty as respects the position of Government servants in regard to Christianity has ceased to exist. It is well known now that while the power of the Government is not to be used for the promotion of any religion, at the same time the officers of Government are free in their private capacity to give the utmost support in their power to Christian Missions. And I do not believe that there is the slightest doubt or misapprehension in the minds of the Natives of India as to the position of Government servants in that respect. Moreover, although the progress of actual conversion may be slow, yet, as is well remarked in the recent report by the Board of Missions of the provinces of Canterbury and York, Christian feeling is pervading the Hindu population. Christian books of devotion are habitually used. One of the most distinguished Hindus in a very high position in India told me that his favourite book on religion was Thomas à Kempis. We hope then and believe that we may see a great advance in the progress of Christianity in India.

What then is the agency through which this has been done. I will not dwell upon the work of missionaries. You will hear them themselves. All that I will say upon that point is that I have had reason to know, from my own experience, the admirable spirit which pervades the missionaries in India. I know that they are looked upon by the people as their friends, and so much so that on one or two occasions when it became my duty to ascertain as far as I could the feelings of the people of India upon certain subjects, it was to missionaries that I applied for information.

But I will say something of other agencies. I have seen it written that one of the obstacles to the progress of Christianity in India is the conduct of the Anglo-Indians in that country. I must protest against such an accusation being made. Doubtless in India, as in England, there are frivolous men and women, and worse than frivolous men and women. It is so in all societies. But if you look to the long roll of distinguished civil and military administrators and soldiers in India, what do you find? No one, I

think, will contest this: that in the roll of men who have been active supporters of Christianity, of Missions, and especially of this Society, will be found the most distinguished administrators and the best soldiers that have been in India. Administrators and soldiers who are the pride of this country. Let us look for a moment at the names of these men. We have in the first place, and the oldest of all, Sir John Shore, afterwards Lord Teignmouth, one of the most able civil servants of his time. We have Robert Bird, a name probably known to very few here now, but known in India as that of one of the ablest administrators of the country. We have James Thomason, the son of a chaplain, Lieutenant-Governor of the North-Western Provinces, under whom those distinguished men who were the safeguard of India in the time of the mutiny received their training. We have John Lawrence, Henry Lawrence, Robert Montgomery, Donald McLeod, who Mr. Stock tells you was called one of the angels of India. I can confirm this by the fact that a small deputation of Natives from the Punjab once came to see me, who worshipped the photograph of Donald McLeod. We have Reynell Taylor, who started the Church Missionary Mission on the other side of the Indus. We have Robert Cust, who is still among us; and Herbert Edwardes. But I must add those with whom I myself have worked in India. We have William Muir, Henry Norman, who, when a very young man, was one of the men who started the first Mission at Peshawur. We have Richard Temple, whom I see here to-day, and I am glad to congratulate him on being able to take the first opportunity after rising from a bed of sickness to attend this meeting. We have Charles Aitchison, Rivers Thompson, and we have Henry Ramsay, so long the Commissioner in Kumaon, who himself was said to be equal to a battalion of English troops in consequence of his popularity. And besides these—for the list is too long to detain you any more with it—you have those men who have distinguished themselves as being part of the home organization of our great Society. Well, I say that these men show that the Anglo-Indians have been the great support of the Indian Missions; and I believe that, as regards mere money, we have had the greatest support to Indian Missions from the civil servants and the military men, and all these men were men who had, more than any others, the confidence of the Natives of India.

I think, then, that I have shown you enough that with respect to India we may heartily join in the resolution which has

been moved by His Grace the Archbishop of Canterbury, praising God for the great company of converts whom He has gathered out of all nations, and for the increased zeal which He has given to the Church at home.

This is not the time to say even a word upon those great questions connected with Indian Missions which will be dealt with elsewhere. The importance of the Zenana Mission to the women of India, the question of education, the Medical Missions, are all to be treated of on other occasions, but I should like to say a few words—and they shall be very few—about the future of Indian Christianity. The problem is different from that which presents itself in the Colonies. There is hardly any part of Mr. Eugene Stock's book which is more suggestive or more interesting than that which is devoted to the question of the future of Native and Colonial Churches. In India, as you all know, there is no Established Church. In India there is no resident European population. The Indian Church, then, must be a Native Church. It was with regret that I saw that the Bishop of Durham was unable to attend the meeting of yesterday in consequence of illness, but I will read you his words upon this subject, because coming from a most distinguished prelate of the Church of England they are most valuable. He says, "If we could establish the loftiest type of Western Christianity in India as the paramount religion—and it is, I believe, wholly impossible to do so—our triumph would be in the end a loss to Christendom. We should lose the very lessons which, in the providence of God, India has to teach us."

Mr. Stock sums up his anticipations of the future of the Indian Church in these

words:—"There may be differences of opinion as to the methods of building Native Churches. There is now practical unanimity as to the end. We are not to seek to reproduce among Asiatic peoples the exact image of the Church of England, with all the peculiar features, controversial and otherwise, that have come down from the sixth or the sixteenth century. Let India stamp her own national characteristics upon her future Church." I was glad to observe that at the recent conference at Allahabad the Church Missionary Society's missionaries in India arrived at precisely the same conclusion. It is difficult—it is impossible—to foresee the future. It is in God's hands. We may see some great native leader of Christianity arise who will give a spirit and a tone to the Christianity of India. We leave that in the hands of Divine Providence.

To conclude the observations that I have to make. I heartily support the resolution, which expresses the gratitude that we feel to Almighty God for enabling this Society to maintain "its spiritual and evangelical principles." Henry Venn, who, I am proud to say, was a lifelong friend of my father, and I may also say of my own, for I knew him from my childhood, used words far more eloquent and better than any that I can use in support of this. He said, at a great crisis in the life of the Church Missionary Society, that "it is the faithful, plain, and full maintenance of those great principles without compromise and without reserve; it is the sustentation of that Scriptural, Protestant, and Evangelical tone throughout all their ministrations; it is the upholding of the Bible, and the Bible alone, as the foundation of real faith, upon which the blessing of God has rested, does rest, and ever will rest."

It was now twenty minutes past twelve, but nevertheless, on the suggestion of the President, Mr. Fox led us in the noon-tide prayers which have been used in the Committee ever since they were introduced from the American Church in 1894. The Bishop of Exeter's Centenary Hymn was then sung, after which the Bishop of Minnesota moved the second resolution, which we here reproduce:—

"To their grateful record of the exceeding goodness of their Lord the Committee and supporters of the Church Missionary Society are compelled to add the acknowledgment of very much on their part which may well cause sorrow and humiliation. They confess with shame the grievous disproportion between that which the Church of Christ has done during the past century and that which it ought to have done. They mourn over the indifference shown by many to the "command of commands." They think with pain of the vast unevangelized areas inhabited by multitudes still without the opportunity of hearing of Christ, and of the many openings for which the supply of missionaries is wholly inadequate.

"Both for the Church's sake and the sake of a sin-stricken world, but chiefly for the honour of Him Who gave His life a ransom for all, this meeting calls upon all Christian people to join in earnest prayer that it may please God to heal their unhappy divisions, and by the outpouring of the Holy Spirit unite them with one heart to fulfil His gracious purposes in the evangelization of the world."

The venerated Bishop, who is held in as much honour on this side of the

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Atlantic as in the United States, was received in the same manner as the Archbishop of Canterbury had been. He gave us an eloquent address, worthy alike of the occasion and of his reputation.

*Speech of the Bishop of Minnesota.*

Sir John, Right Reverend fathers and brethren in Christ, with a full heart I bring to this venerable Society the loving greetings of a sister church. We count as our own kin all those who through your efforts have been led out of darkness into the light and the liberty of the children of God. The names of your heroes and martyrs are household words with us. We believe that "God has made of one blood all nations of men to dwell upon the face of the whole earth;" that Jesus Christ died for all men; that there is "no other name given under heaven among men" whereby anyone can be saved. And we believe that in the love of Jesus Christ we must love all whom He loves. The history of your venerable Society has been a history of heroic patience. Often you have had long-deferred hopes. Missions have been destroyed; martyrs have died; but a great company have washed their robes white in the blood of the Lamb. I owe a deep debt of gratitude to the Church Missionary Society. When it pleased God forty years ago to send me as the first bishop of that new state of Minnesota, I found there 20,000 poor wandering heathen folk; and thirty-nine years ago God put it into the heart of Bishop Anderson, of blessed memory, to come and cheer his younger brother in the episcopate. Our Indians were turbulent, mad, exasperated. There were already the beginnings of the muttering of that storm-cloud of an Indian massacre that laid waste 300 miles of our western border and left 800 of our citizens sleeping in nameless graves. And in that dark hour, when my Missions were destroyed, and I was walking on my heart, the words of that saintly bishop and the story of what God had done in Rupert's Land came back to cheer my heart, and I learned on my bended knees that greatest lesson for a missionary of Christ, that it is ours to do the work and it is God's to give the harvest. Seven years later, when all of the Indians in the west, from our northern border to the Gulf of Mexico, seemed banded together in hate of the white man, Bishop Machray made that long journey before the days of railways. It is not invidious to anyone else when I tell you that he is one of the greatest and the grandest missionaries of the cross of Christ. I believe God sent him, and he told me the story of Bishop Horden, and how, amid the solitudes of Hudson's Bay, he had won whole tribes to Christ. Do you wonder that for long years I have

read every message published by your Missionary Society to tell of the coming of our King and His Kingdom?

I make no argument for Missions. The great missionary of the ages is Jesus Christ, Who laid aside His glory that He might redeem our lost world; and all that the infinite love of God could do He did when He gave Himself for His sinful children. All that we can know about God is to look into the face of Jesus Christ. The sympathy, the pity, the hopefulness, the helpfulness of Jesus Christ was the earthly revelation that God is love. And if that love fills our hearts we must love all whom Christ loves, and the nearer we get to the heart of Christ the deeper will be our love for Missions. And, if Christ is the Head of the Church, then the life of the Church must be a missionary life. Our orders may be perfect; our ritual may be beautiful; but unless the love of Christ thrills our hearts it may be said of us as it was said of a church of old, the church of Sardis, "Thou hast a name that thou livest, but thou art dead."

There were two words in the resolution that thrilled my heart, and they always make me long to go and kneel at my Master's feet: "unhappy divisions." It might have been written "unchristian divisions." For can there be anything more sad than that men who look alone for salvation through Christ, men who have been baptized in the name of the ever blessed Trinity, men who have received the renewing and sanctifying influences of the Holy Ghost, men who desire to love and serve one God and Father, yet cannot dwell in one household of faith? And it is more sad that there is not a single hedge in the garden of the Lord that is not made up of human opinions which are not necessary for any man to believe in order to be saved. The truths in which we agree are all parts of that faith once delivered to the saints. I believe that God is stirring the hearts of His people the world over, and that men are longing to grasp their brothers' hands and feel the beating of their brothers' hearts, and to do the work that has to be done in the eventide of the world. There have been days when some of us have thought that the new Jerusalem that should come down from heaven as a bride adorned for her husband would represent our doctrinal definitions. I trust that by the love of Christ we have been cured of that and some other fearful delusions.

The reunited church will be an historical church. It will hold the faith once delivered to the saints. But above all, because its heart is the heart of Christ, full of love, it will be a catholic church; catholic inasmuch as narrowness and bitterness and strife are a treason to Christ and a treason to His Church.

I said that God was stirring the hearts of His people for work in the eventide of the world. We are learning to rejoice whenever or wherever a poor sinful man has been led to Jesus Christ the Saviour. All men are our kinsfolk, and over yonder there will be no walls of separation between those that sing the song which no man can learn but they who are redeemed from among men. Pardon me for saying it—for God knows I love the dear Church as a child loves its mother—I believe that I may say of your sister church in America that we are learning in the spirit of Christ to recognize all as our brothers who are doing the work of Christ in winning souls to Him. And what shall I say of division and strife between kinsmen of one household of faith? O brothers mine, never have there been such problems placed before the Church of Christ as are before them to-day. In Christian lands, with the envy and the jealousy between class and class, and the multitude that are crowding each other in the way of death, with them it is not a question whether they hold your faith or mine, but whether they shall have any faith. There are thousands—yes, here in London—that are asking in doubt, and some of them in despair, "Is there any guide? Is there any revelation? Is there a God?" These questions touch every want of sinning and suffering humanity, and the only remedy is in the love of Jesus Christ

to bring them to the Saviour. And when 800,000,000 of men for whom Christ died have never heard that there is a Saviour, it is a sight to make angels weep that we should be wrangling over rites and ceremonies, and building new hedges to separate the kinsmen of Christ. Far better to say with St. Paul, "Many preach Christ of envy and strife, but I rejoice, yea, and will rejoice, that Christ is preached in any wise." I have tried for forty years to find the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousandfold. Shall I tell you that when my Missions were destroyed and, as I said, I was walking on my heart, it was a member of the Free Church of Scotland, now in Paradise, Edward Caird, that sent me the means to rebuild my Mission. And when my Christian Indians and others were starving and I cried to God, it was the Society of Friends in Philadelphia that sent me \$2000 to relieve the distress.

Only one word more. The best cure for schisms is in work for Jesus Christ. In grappling for our brother's life there will be no room to quarrel about shiboleths that many a man cannot speak; and in finding our brother we shall find Christ. I believe that God is stirring the hearts of Christian people the world over, and your Society has been a pioneer in this work. It is fitting and preparing us to hear the words of the angel, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Mr. C. E. Tritton, M.P., the well-known banker, as the representative of the lay supporters of the C.M.S. who are engaged in commerce, seconded the resolution. He had a hard task in following the Bishop of Minnesota, but his excellent and spiritual address was listened to with deep interest.

#### *Speech of Mr. C. E. Tritton, M.P.*

My lords and gentlemen, I rise to second the resolution that has been so ably proposed, and which has been read out to you by Mr. Fox. I read and re-read that resolution, somewhat lengthy, as I think you will allow it to be, but it seemed to me that eventually it divided itself into two separate heads; first a call for confession, and secondly a call for intercession.

We are invited in this resolution to confess with sorrow how little has been done compared with what might have been done. We are invited, further, to confess how we mourn over the indifference of so many to the command of

commands. We are invited to confess how pained we are, as we think of the huge territories and areas where no one is present to tell the countless multitudes who live there of the love of Christ which passeth knowledge. And we are asked to confess how, with pain and with sorrow, we see what a paucity of men are coming forward to fill the ever opening doors all round. I take it that all of us gathered in this hall this morning will join humbly in that confession; and as we make our confession humbly before our God here this morning—as we make our confession with saddened hearts and a feeling of humiliation—as we think of how little

has been done compared with what might have been done—may we have grace given unto us to believe that the world's fullest faith in Christ is yet to come; that the love and the desire for Mission work is to be on the increase and not on the decrease; that we are coming to a simpler and a deeper Christianity which will not bear to hear of huge areas in this world which the Gospel has never reached—a Christianity which will come with a still greater force than it ever has come during these 100 years of our Society's existence, in telling men to realize that those treasures that they hold so dear, those spiritual treasures that have brought joy and praise into their hearts, are only held by them in trust for others, and that in their stewardship there is just that which the great world is lacking, the secret of salvation through the one great atoning sacrifice, the secret of redemption through the precious blood that was shed on Calvary, the secret of pardon and of peace to be found at the foot of our Redeemer's cross, and the secret of a new power and a new love for service to be found at the empty grave of our risen, triumphant, and victorious Saviour.

And, if the thought of our need of confession which we all realize and acknowledge to-day shall be the means of stirring up our hearts, and leading us into a more earnest desire and resolve to spend and to be spent for Him who did so much for us, we shall not regret that the second resolution submitted to this great Centenary Meeting to-day was one which, in the first place, called for earnest confession at the shortcomings and failures of the days that are past.

And then I said that the second division into which the resolution naturally divides itself was a call to intercession. We are told in it to pray for the Church's sake, for the sake of a sin-stricken world, for the honour of Him who gave His life a ransom for all. We are asked to intercede. What for? For unity, for the outpouring of His Spirit, that with one heart we may fulfil His gracious purpose in the evangelization of the world. I want to recall for a moment or two those wondrous interviews that took place between the first glorious Easter morning and that day when our triumphant Lord, His work on earth being done, redemption secured, and salvation made a certainty, ascended again to His Father and to our Father on high. Those interviews have not been touched upon here this morning. Am I out of place in this great Centenary missionary gathering in recalling for one moment, with a desire

to promote unity, first, our Lord's parting assurance, "All power is given unto Me in heaven and in earth," and further, "Ye shall receive power after that the Holy Ghost is come upon you"? Am I out of place in recalling His parting command, "Go ye into all the world and preach the Gospel unto every creature"? Am I out of place in recalling His parting promise, "Lo, I am with you always, even unto the end of the world"? With His loving heart He looked down the ages and saw working days, and watching days, and weary days, as His followers toiled on carrying the cross where they went. "Lo, I am with you always" is His blessed promise, "even all the days," "even unto the end of the world." Now, I ask this great meeting here with the thought of a much desired unity amongst all Christians in their hearts, were those words spoken to any particular section of the Church of Christ? Are those sacred words which are given us as our royal charter for Christian Missions the peculiar property of any sect or denomination? The Master's heart and the Master's love sent them out as common watchwords for us all. We can emblazon them upon our standard as we go to fight the battle of the Lord, and, and, shoulder to shoulder with all those who love the Lord Jesus Christ in sincerity, forgetting the differences that have separated us too long, we may work together in one grand common cause with a burning desire in the Master's name and for the Master's sake to carry into the dark places of the earth, full of the habitations of cruelty, full of Heathenism, and full of superstition, the wondrous truths of redeeming love, and the glorious sacrifice of Him who laid down His life for all.

So, men and brethren, I urge upon you with all my heart and soul that, laying aside all our differences, and striving in every way to heal up those unhappy divisions of which the resolution speaks, we may rally round this old Church Missionary Society with all the vigour that God Himself may give us; rally round it as a Society that carries the simple Gospel of our Lord and Saviour Jesus Christ wherever its agents go; rally round it with all our might as a Society worthy of our manhood's most earnest support, a Society that has been conspicuous in the past for its untiring energy, conspicuous for its wondrous vitality, and conspicuous above all for its unswerving allegiance to those grand Protestant truths which have been, and, please God, shall ever be, England's greatest blessing and England's greatest glory.

Up to the hour at which the meeting commenced, Sir Richard Webster, the Attorney-General, had been expected, but a telegram arrived in the

course of the morning announcing that he was detained by important Government appeal business. In his place, at an early period of the meeting, arrived Viscount Cranborne, eldest son of Lord Salisbury. He had been listening to two or three of the preceding speakers, and was now called upon to move a third resolution, which was to the following effect:—

"Conscious of the unprecedented opportunities and the solemn responsibilities of the present time, the friends of Missions here assembled look forward with ardent expectation to the future. They believe that in the Scriptural doctrines and primitive order of the Church of England, in the history and character of the English people, and in their commercial and political power, there are peculiar privileges which constitute a Divine call to the Christians of the Empire to missionary enterprise in a far larger and bolder spirit than has ever yet been manifested. They earnestly long that the English-speaking race may have the honour of leading the way in a policy of Christian imperialism which shall have no other object than to bring nearer the fulfilment of the Divine promise that the kingdoms of this world is to become the kingdom of our Lord and of His Christ."

Lord Cranborne had evidently caught something of the fire of the speeches before him, and added something of his own. One sentence of his is probably destined to become historic—"Gentlemen, I ask you to pledge this meeting to the Christianity of the British Empire."

*Speech of Viscount Cranborne.*

Sir John Kennaway, my Lords, and Gentlemen, I can assure you that I shall not trouble you at this hour in the afternoon with any very lengthy remarks, and, if for no other reason, because I stand in the place of the Attorney-General, who is far better known to you and far better able to deal with such a subject as is entrusted to me, and I stand in his place, as you, Sir John, have said, at very short notice. But I think that there is no one who would not be proud to take part in such a gathering as I see before me upon the greatest and the noblest of all work to which human beings can be devoted. We have listened with profound respect and admiration to the speech which that eminent prelate who has visited us from across the Atlantic has just delivered to this meeting, and we all must have been struck with that earnest appeal which he made in favour of Christian charity and unity. Yes, sir, undoubtedly there are too many divisions amongst us. Even in our own Church there are divisions which we infinitely regret; and all I can say as a set-off to the profound feeling of regret is this—that the interest which is now taken in Church subjects is not a sign of weakness, but is a sign of strength. God grant that the time may never come when in England we take no interest in matters of religion. God grant that, whether it be with regard to our own arrangements at home, or in that greater field of missionary enterprise, never shall it be said that the earnestness, the vigour, of which this meeting is an example, has died out from amongst us. Here we are gathered together, determined, so far as we can, to promote the spread of our religion and the comfort

which it affords all mankind to the furthest limits to which we have influence.

Gentlemen, we are proud of our Empire—we here in Great Britain. We see it extending its boundaries in every hemisphere in all parts of the habitable globe. Decade after decade, nay, year after year, we see thousands of square miles acknowledging the sceptre of Her Majesty and the supremacy of the British people. Indeed, sometimes we almost tremble at the weight of responsibility which is upon us, and sometimes we view with a certain shrinking the necessary bloodshed which the expansion of that Empire involves. Can it be justified? Can this burden of responsibility be defended? Only upon one consideration: only because we believe that by the genius of our people, and by the purity of our religion, we are able to confer benefits upon those subject populations greater than it has been given by God to any other nation to be able to afford; and it is only because we know that in the train of the British Government comes the preaching of the Church of Christ that we are able to defend the Empire of which we are so proud. Therefore, gentlemen, I ask you to pledge this meeting to the Christianity of the British Empire. I do not care in what quarter of the globe it may be, I do not care what may be the political exigencies of the moment, I do not care what colleges of secular instruction you may establish, but unless, sooner or later, in due and proper time, you carry with those institutions the definite teaching of Christianity you have done nothing at all.

I must not detain you longer, I see the time is growing late. I have only to say,

in conclusion, that I do earnestly believe that such meetings as these, conducted as they have been by a depth of earnestness which must have impressed all beholders, are very valuable for the end to which I have ventured to call your attention; and I am confident that an expression of opinion such as I have

asked you to make will not be in vain, and that it will go forth that, after all is said and done, as is shown by this great Centenary celebration, in their hearts and in their consciences the British people put the religion of Christ before everything else.

The last speech of the morning, by the Rev. H. E. Fox, was worthy of all that had gone before. The audience had by this time very considerably thinned, for the hour was very late; but we could not have spared Mr. Fox's fervent words.

*Speech of the Rev. H. E. Fox.*

Sir John Kennaway, my Lords, my brethren in Christ, the note which has been struck to-day, and not to-day only but at the meetings and services which have already been held in connexion with the Centenary, and the note which I trust will continue to be struck during the remainder of the week, rises far higher—as I believe you will agree with me—than the interests of the particular organization whose hundred years we are met to celebrate. It carries us far beyond the past history of the Church Missionary Society, and, I will venture to say, far beyond its future. Those of you who were present last evening were reminded by the Bishop of Winchester of the yearnings which the great Archbishop Tait would often have in the midst of the vexed questions which troubled his life, for “a little fresh air.” I think that that is what we are longing for in the Church. We want to look beyond, and to think of the larger hopes and the larger enterprise which God has set before us. There is a sense in which many of us want to get away from the “*fumum et opes strepitumque Romæ*.” I may venture, I suppose, to translate the “*strepitum Romæ*” in an ecclesiastical as well as in a geographical sense. I suppose that in the history of the world there has never been such a political situation or one so appalling in its possibilities as at the present moment. It is not merely that one nation is contending with another nation, for that has often happened. The international struggle for existence has lasted through all history. But here you have the civilized nations of the world struggling with one another to swallow up the uncivilized. Half the world is throttling the other half. The passion for expansion has laid hold upon the one at the cost of the other. There are two ways of civilizing the world, one is a popular one, a somewhat expensive one. Judge for yourselves whether it is the most successful. You organize an expedition, you equip it with the most modern and approved arms of precision. That is a euphemism for destruction. You launch it against a barbarous race, and

when you have slaughtered a sufficient number and brought them at last to subjection, then you bring in with the most beneficent motives your just and wise and good Government. A juster and wiser Government the world has never seen since the Roman Empire. Thank God for it. But we have been told by a Viceroy of India, and quite sincerely, that this Government cannot interfere with the religions of the countries to which we go. They cannot help doing it. It is said that they may not teach Christianity. But if they teach the Western civilization they must destroy the religions of the country where they teach it. You cannot help it. In India, and presently in Africa, you are making it impossible for the young men whom you educate in your colleges, whether it be Gordon College or any other, to believe any longer in their old religions. Granted that your Government cannot teach them Christianity; but somebody else must. I claim it—and I thank God for the words which have just fallen from Lord Cranborne. I think it is the best thing that we have heard yet, and very likely the best thing that we shall hear this week. The Government must not stop Christianity. You can inflict no greater wrong upon another nation than to take away their religion and not supply them with a better. You have no right to do it. If it be the truth, the deepest truth in our hearts, that has made England what she is, that there came One of old to this world, a Divine man, the Son of God, who died that all men might hear of Him, then all men have a right to hear of Him; and those who know of Him are bound to tell of Him. And I say to you, churchmen especially—to you of the Church of England, and to you, my Lord, who represent the Church of America, and to our sister Church, the Church of Ireland—that God has given you as to no other Churches in the world the unique privilege of being the ambassadors of Christ to the world.

One moment more. Far away in the oldest city of the ancient world, hard by “the street that is called Straight,” there



still stands a building, once a Christian church, now desecrated by the followers of Mahomet, and by some strange oversight—may, let me say by the sheltering hand of Almighty God—there still runs along the frieze of that building the ever-living words: “Thy Kingdom, O Christ, is an everlasting Kingdom, and Thy dominion is for ever and ever.” My brothers, that is what we are working for. That is the object and the ambition of this Society. I have heard it said that the highest statesmanship is that of the man who can

see farthest into the future. We can. That is our policy. And it is the statesmanship of the Church of Christ which will be the conquering statesmanship of the future. “He must reign till He has put all enemies under His feet”; and you young men, brothers younger than I—for I cannot go now—you young men whose hearts God is moving this week, will you not come and join in that army which is to go forth “conquering and to conquer”?

When Mr. Fox sat down, the Bishop of Newcastle, a most attentive listener as well as later on a most effective speaker at these meetings, offered prayer, and Bishop Whipple, as the senior Bishop present, pronounced the Benediction in a most solemn and touching form.

#### THE QUEEN'S HALL MEETING.

If there had been any impression that the Queen's Hall meeting was exclusively for the sex debarred from Exeter Hall on that morning, it would have been dispelled by the sight of so many men in the audience. In some cases they wished to be with the other members of their families; in others, the attraction of one or two speakers' names prevailed over their sense of historic importance. As an evidence of the crowded state of the hall it may be mentioned that after the meeting had begun it was desired to send an urgent message to the platform, but no one could be allowed to pass the doors, and recourse had to be made to a telegram in order to reach the interior of the hall.

As at Exeter Hall, so here, the same series of resolutions were passed; they need not, therefore, be quoted over again. Except for the change of speakers, the two meetings ran on precisely similar lines.

The past at home was represented by the venerable Bishop of Liverpool with all his old vigour and directness. The references to Protestantism made by the Bishop were received with the expected enthusiasm, and his presence evoked much expression of his popularity.

The latest news from the mission-field was brought by Colonel Williams. The speeches of the Bishop of Derry and the Dean of Norwich were alike in their power and eloquence, but the resolution proposed by the former dealt with the subject of Thanksgiving, whilst his fellow-countryman sounded the call of Advance. Sir T. Powell Buxton as warmly conveyed the assurances of the sympathy of the friends of the C.M.S. in South Australia, as the Bishop of Derry gave the congratulations of the Synod of Irish Bishops, then assembled.

The text of the speeches delivered is given below:—

#### *The Bishop of Liverpool's Address.*

My dear friends, I feel it a very high honour to be allowed to occupy the chair upon this interesting occasion, and to take any part at all in the great Centenary meetings which are being held at this season. Many of you, perhaps, are aware that I am an old man, and you will not expect me to speak at any very great length. When I tell you that for sixty years I have been fairly intimately connected with this Society, and when I tell you also that I am the oldest Bishop upon

the English bench, and when I tell you besides that it is now thirty-seven years since I was one of the preachers of the annual sermon at St. Bride's, you will believe that when I say I am an old man. There are, however, a few things I should like to say, God helping me, and I hope and trust the things I may say will sink into your hearts and bear fruit in many of your lives.

The one great point that comes before my mind at this meeting is the fact that

we have so many things to be thankful for. Great thankfulness rose up in my heart when I came to speak to you this day. No doubt, in looking back over the past history of our excellent Missionary Society, there are some few things we may regret, some few things for which we may be humbled; but when I look over the whole time in which the Church Missionary Society has existed, I feel very deeply indeed that the things for which we ought to be thankful exceed very much the things for which we ought to be humbled.

First and foremost, let me ask you all to remember what causes for thankfulness we have that God has been pleased to bring forward interest in the Church Missionary Society and in missionary work generally, in a way that He did not in the days gone by. Our fathers among the Puritans, and among your evangelical forefathers in the last century, had not time and had not opportunity to do the things which we do in the present day. When God put it in the heart of Cyrus to come forward to help the Jews, as we read in Ezra—when He takes a thing in hand, and puts it in the hearts of men to come forward, then we know the work is sure to go forward. And so it has done in the last hundred years. When I remember how few there were that first came forward to represent the Church Missionary cause, I see what deep cause we have to praise God. When I remember how few there were among the bishops, and how few among the clergy, and how few there were among the Members of Parliament, and how few there were among the general laity in the country who came forward to assist in the great missionary cause, I feel we have great reason to thank God and to take courage in looking forward to the future. For all that God has done for us in the last hundred years, the stirring up of the missionary spirit, calling forth friends to come forward—for all this we ought to bless and praise God's Holy name.

Then I go on to another point. We ought to thank God this day for the exceeding willingness to give money which has distinguished the latter part of the last hundred years. When I remember, in my early days, there were only 19,000*l.* given to the coffers of the Church Missionary Society, and when I look around now and hear that 330,000*l.* has been given in one year, I say that we have great cause to bless God and to thank Him for what He has done.

When I go beyond that, and think of all the openings that have been made in every part of the world, which so

many years ago did not exist, and which we could not possibly have made ourselves, I call upon you all this day to add your praises to your prayers, and to thank God for what He has done. In Africa, in India, in China, in Japan, in North America—aye, and in other parts of the world I have not time to mention, just think what God has done, what openings He has made, and what a wide door He has put before us for carrying the Gospel of our Lord and Saviour Jesus Christ to the nations that before never knew it. For all the openings made in the last hundred years I ask you now to praise and bless God, and to tell Him how thankful we are for all He has done for us.

Then remember that we have cause to thank God for the agents He has raised up, for the men into whose hearts He has put the Holy Ghost with power and effectiveness, for putting their hand to the plough, and going forward to preach the Gospel from one end of the world to the other, as opportunity has afforded. I look back to the name of good old Thomas Scott, and to others beside him; and I think of Simeon, of Cambridge; I think of the men and women whom God has stirred up to come forward and give themselves to the work; and I feel once more that we have great cause to bless and praise God's holy name.

When I pass on and look to the blessing God has given to the dark nations that have been enlightened, and the sleeping souls that have been awakened, to the vile souls that have been made acquainted with the Truth as it is in Jesus; when I think of that, once more I say we have great cause to bless God and take courage.

When I go beyond that, and think of the grand help God has given to the Society by the excellent Secretaries, by the admirable men whose names I have not time to mention to-day; when I think of Henry Venn, when I think of Wright, when I think of our good friend Wigram, when I think, not least, of our excellent Secretary, who is not here to-day—we will bless and praise once more God's holy name. Good men are God's gifts to the Church. And when the Church is only supplied with leaders who are inefficient and half-hearted, when the Church has cold and dead men to take the helm, it is a bad sign for the Church. Of such bad signs, thank God, we have had no symptoms at all. We have had men we ought to praise God for sending; and the longer we live, the more reason we have to thank God for the men I have just named.

Then, besides that, not the least

thing to me is to remember the faithfulness with which the Church Missionary Society has adhered to the grand principles of the everlasting Gospel. When I think that the flag has been kept nailed to the mast to the present day, and never lowered or given up to please anyone; when I think of pure Evangelical and Reformation principles, of these being maintained in the Church of England by our Society up to the present day; once more I call upon you all to join with me and to do all that you can to show your thankfulness for what has been done by God.

Difficulties we have had, trials, without doubt, we have had, things that have made us anxious for a time we have had. But when I think that with all the waves of discouragement we have had to meet—and your Committees and Secretaries know well what they are,—I do feel,

#### *Speech of the Bishop of Derry.*

Mr. Chairman, Ladies and Gentlemen, and Christian brethren,—May I introduce myself to this meeting as being deputed to represent here the Hibernian Church Missionary Society? They in Ireland asked me to convey to you their heartiest fraternal—I think I ought rather to say their heartiest filial—greetings. And then I have the further honour of representing here the Bishops of the Church of Ireland. This is the week of our General Synod, the Parliament of the Irish Church, and it is impossible that they should be largely represented here. But they have done me the signal honour—I assure you I feel it to be very great—of speaking on behalf of them. They formally deputed me to convey to you their greetings, their congratulations, their hearty gladness in all we have been able to do together, and their best wishes for your future.

Now, my Lord, while I have been thus appointed to congratulate you, you have asked me to do a better thing; to assist in thanking God for all He has done for us in the time that is past. May I say that we in Ireland have had our own share of encouragement in the last twenty-nine years; that is to say, since we became an independent Church and had our struggles and responsibilities and our new burdens to bear. In that time you have almost exactly doubled your resources, but we have very nearly quadrupled ours. Twenty-nine years ago we sent you 5000*l.* and a little over, and last year, if I may do a little juggling with you and add the 3000*l.* which we sent you for the Indian famine, counting that, we sent you 22,000*l.* Then, in every pound that you dedicated to missionary purposes

as we see the spreading of the Gospel of Jesus Christ throughout the world, and how it has grown and increased to the present day, I feel that we ought all to join in earnest thanksgiving to God for what He has done.

After all, whatever men may say, our position is somewhat that of the old Italian astronomer who, when the Jesuits tried to make him agree with things which he knew to be not true, he said, "Say what they will, the earth moves, and the earth will move." So I say that the Gospel of Jesus Christ, as long as it is preached and taught in the way your missionaries preach it, it will go forward; it will grow more and more strong, and will fill the earth sooner or later—perhaps after you and I are dead—with the knowledge of the Lord as the waters cover the sea.

there was 8*d.* of our money; but last year, though you have largely increased your resources, in every pound of it there was 1*s.* 2*d.* of ours. I think that is a very practical proof, if you consider the poverty and the small numbers and the heavy burdens of the Church of Ireland, that our heart is right with you in this matter.

We have nothing to boast of, God knows, any of us; we might have done far more. I am one of those who hold that every commandment of God is a promise of God; that He has never laid any burden on His Church that He did not mean to enable His Church to discharge thoroughly and to the full; and that when He said, "Go ye into all the world and preach the Gospel to all nations, baptizing them," He meant that it was possible really to bring the world into the fold of the Church of Jesus Christ. I believe that. And I say it is a terrible thing to open yesterday's paper and to read that there are still in India 330 millions of false gods—which does not mean, as seems at first sight, 330 millions of images, but that there really are, in India alone, 1000 false deities for every 20*s.* which this Society is handling wherewith to convert the world. Those are the odds that we have to bear up against. This is the call. Nay, this is one fraction and fragment of the call which Heathenism is making to the Church of Jesus Christ. We ought to humble ourselves. But if I dwell on this, I shall infringe upon the second Resolution, which has its own distinguished speakers. My business is rather to say to you that whilst we ought to humble ourselves for much shortcoming, we ought

also to be grateful for all that God has done by our unworthy hands. My Lord, we are bidden to be grateful for the heroic figures who have been the leaders of this Society in time past—good men and strong men, full of the Holy Ghost and of power. Such were our leaders in time past; and I will take on me to say God has given us such leaders still. I see wisdom and grace and love in the operations of this Society. I remember one of our missionaries who was sent out. Our friend and brother Mr. Wigram said to her, "My function, as Honorary Secretary, is to represent to you the heart in our machinery." And he told me how well pleased he was when she replied to him, "As yet I have found nothing except the heart in it." Well, now, that is true. I myself hear the friends and upholders of other Societies speaking of the wonderful warmth and geniality which there is in the arrangements, especially at headquarters, of the Church Missionary Society. When we look back, we think of those great men who have been named already, and of others, their upholders, supporters, and friends, and we say one to another,—do we not, brothers, this day?—"We are treading where the saints have trod."

Then we are bidden in this Resolution to be grateful for the fidelity of this Society to spiritual and evangelical principles. I do not take this to mean the fidelity merely to party catchwords and watchwords. Such words have changed in the past, and will change in the future. We mean something deeper, more real, with more fire and energy and power over souls than in any that belongs to what is morey partisan. We mean the great, the eternal rock truths of the religion of Jesus Christ. And while we speak we do so not only of spiritual, but also of evangelical truth. Let me say this. Nothing would be more according to our desire than that other men should test their theories as we are testing ours, by their practical effect on Heathenism. I say to them, "Go and tell the Heathen, if you will—'I have got no very particular atonement to offer for your sins. You do not need that. There is no God really angry with you anywhere. Never mind the past; it is past. Anything like an expiation is utterly unnecessary to talk about. I have a fine example to put before you. If you will only allow me to talk to you long enough about the kindness and beauty of One who lived and died to exhibit such things to you, you will probably then cease to murder each other in the dark.'" Go and try it, as we have tried our Gospel. We have gone to men and women burdened with the burden

of their sins, and we have shown them how, into the cavern under the Cross, as Bunyan saw it long ago, the burden that they carried may be rolled away for ever. That has been the power of the Church Missionary Society in the past. Talleyrand said in the French Senate long ago, "We have changed many things. We have changed the government, we have changed the religion. One thing you cannot change, you cannot change human nature; you cannot make a new human nature." But I say that this Message is a fundamental truth which human nature all the world over has responded to, as this great Society has gone and proclaimed it to the world. Try it you. But we, for our part, are admirably well satisfied with the working of our old spiritual and evangelical principles. We thank God for the fidelity of this Society to them.

Ah, what else do we want? Did you read—it was only yesterday that it was published in one of your daily papers—the letter of a brilliant traveller and reporter from India? He says, "They showed me"—in the splendid city that he described—"they showed me their gods, gods compared with whom a penny doll is artistic and spiritual." A spiritual God—that is what the world is looking for, and that is what we have to give the world. And therefore we speak of our spiritual and evangelical principles.

Then we go on to thank God for our increased opportunities of preaching the Gospel. My Lord, there are opportunities enough. The wide world is open to us today. I think that since the arms of England burst open the doors of the Soudan, there is not any very important, very large area of the world's surface into which our Gospel may not go, if only we have the heart to send it there. There was put into my hands since I entered this Hall a touching letter from one of the ladies working in Uganda—from Miss Taylor—saying that little has been done in her district, but that it is open to them to do any amount of work for God, if only the heart of God's people was touched to send the workers. *She* pleads especially for women, to reach the women there. She tells us that there is no reasonable limit to the amount of work that can be done, if only the Church will do it. Ah, what right have we to soothe our sentiments by singing,

"Shall we, whose hearts are lightened,  
With wisdom from on high,  
Shall we, to men benighted,  
The lamp of life deny?"

when they ask for it, and we do not give it them? When chieftains in Uganda write home and say, "Do you think that

it is only at Mengo that people are in the dark? Why do you not send teachers to us as well?" To-day, the isles are waiting for His law; and, you know, the blood of the martyrs in China has been the seed of the Church. And I am sure that at this moment I am, as it were, the voice of many a chieftain, of many a lonely native teacher—oppressed with the burden and load and responsibility that falls upon him, and of many of our own daughters, tenderly taught and brought up and for Christ's sake jeopardizing their lives unto the death in the high places of the field: I say I am sure that I speak their mind, as well as my own, when I ask this meeting, "Is it enough to give God thanks because there is the great door and effectual open to us, and not so many obstacles either as of old times—while the Church, half asleep, is just turning in her dreams, and giving a little, a superfluity, less than many of us spend on mere luxuries, such as perfumes and tobacco, and such like things, to evangelize the Heathen of the world?"

I have already hinted at this thought, that the wideness of the field for us to occupy is our opportunity of proving before unbelieving men, and to our own unbelieving hearts sometimes, proving the reality and energy and depth and power, the supernatural power, of our Gospel, everywhere, in every corner of the world. You try it, and you find the hearts of men responding as you appeal to them. There is nothing else that our civilization has mastered that you can possibly offer to all the inhabitants of the world. Whether you go to the Eskimo, the African, the cultured and cultivated Indian, the South Sea Islander, or to any of our own islands, they will tell you that our Gospel is what they crave, and what they were made for. And surely there is no other truth known to men which has been able thus to touch the squalid, the degraded, and the lost. But we have transformed men, we have shown wondering nations—yes, we have shown them African youths singing hymns to Jesus while they were being burned alive.

Again I am bidden to ask you to give thanks to God for the devout men and women that He has sent into the mission-field. You know—there is no need to tell you—well you know such names as that of Robert Stewart and his wife, martyrs as true and as glorious as any martyrs of the first Christian era. My predecessor in Derry told me that after Robert Stewart spoke in Derry last, his Dean turned to him and said, "Mark my words! that was the speech of a martyr. That man will die a martyr's death." And it was so. Of course it need not

have been. Accident, disease, either might have anticipated the blow of the foeman. But this, at all events, is certain: one good man discovered in the tones of another good man devotion even unto death. And do you not think that those who filled his place, those who went straight away to face the same dangers, and to relate the lovely story of our Lord and Saviour where he had fallen—that they, just as really, laid down their lives, as if the lives they laid down had been similarly taken?

With all the convenience and ease and comforts and so many of the luxuries of modern life, surely something is imposed upon you and me by our privileges; surely our soul bows down before those brave and true Christian souls that are in hunger and thirst, in perils often, in deaths oft. Surely, too, we are unworthy to call them our brothers in the sacred cause, unless for their sakes we are denying ourselves something, and making our religion a little more than a mere passport into the respectable Christian society of our own time.

I am bidden by the Society also to propose that we give thanks to God for the money and the labour that are being given—in England, in Ireland and elsewhere—to the cause of Jesus Christ. I have not concealed my belief that the Church ought to do far more; where there is a streamlet, there ought to be a torrent. But do not let us forget that there are, here at home, those who are giving nobly, who are thinking, who are labouring, who are making not their means only an offering, but, as St. Paul saw with joy in the first age, are giving themselves first of all to the Lord.

And last, I am bidden to say to you, that all this encouragement is God's assurance to us—and we take it so—of greater things yet to come. Yes, that is true. If we all are really accumulating, as the days go past, heroic traditions, heroic sympathies, saintly memories, if these are with us—and they are; if we have come to the spirits of just men made perfect, then all this accumulating spiritual capital, spiritual experience, spiritual incitement, it ought to be as a tempest-blast to us to speak unto the people that they go forward.

I cannot but wonder how far could the men of a hundred years ago have anticipated the enthusiasm of this day. Did they hope for it? Discarded by the State, unrecognized by the Church, regarded as fanatics, they said, "Here is a duty; let us do it." But we of to-day, raised by their labours—they who broke down opposition, who disarmed distrust, who showed the possibility, the certainty that

our religion is master over all the powers of evil that are against us—we live, haunted by the thoughts of these great and good spirits, incited by all that they have done and thought, encouraged by their very sufferings, animated by the thought of how much easier it is for us to go further on than it was for them to climb the first and steepest heights. Surely, we will not be false to God, and to our brethren of the past, and to the glorious flag we carry, and to all the associations of this noble and sacred Society—the largest, the grandest, the

wisest, and the strongest that God has yet raised up for the salvation of the heathen world. We are subjects of no mean Empire, but of one whose flag is on every sea, of one which is joined by such ties as never until now knit any nation with all the ends of the world. Surely it is for us to be true, for us to remember how long ago our heroic fathers laboured, and to remember also our dear Lord, who waits until the Heathen are given to Him for a possession, and the uttermost parts of the earth for His inheritance.

*Speech of Sir T. Fowell Buxton, Bart., G.C.M.G.*

My Lord, Ladies, and Gentlemen,—The Right Rev. Prelate who seconded the last Resolution mentioned, to the interest of us all, that he came as a representative of the Church and the Bishops in Ireland. I cannot claim that I have any formal or written commission from Australia. But I think I may take it upon myself to assure you that this occasion is viewed with much interest throughout the Church and the Churches in Australia—especially in South Australia. They realize the duty towards the outside world resting upon the Churches of Australia and the Churches of Christendom—even though they feel they have a first call and claim arising from the islands of the Pacific and New Guinea, and their own aborigines, who are more immediately brought in contact with them. I am sure that we all feel that we are bound to give thanks for the many privileges and blessings granted to the Society and the Church in the past century. There is everything to justify this spirit of thanksgiving which has characterized the addresses we have already listened to. But I am sure, in all the thoughts that are brought before us by the publications which we have had the privilege of reading, we must also feel that there is much cause for regret and for humiliation when we compare that which has been done with that which might have been done and which ought to have been done. Looking to the past, I feel that we have had much brought before us by the publications that have been issued by the Church Missionary Society, and I think we ought to acknowledge the splendid way in which the work has been carried out by Mr. Eugene Stock and those who have assisted him. I think it is very possible that in the years to come the work of his hand will be regarded as the most striking literary triumph of this decade.

We have much reason to acknowledge how great have been the deficiencies, and I feel that that thought cannot be better expressed than in the words of the

Resolution which I will now move and suggest, and propose to this meeting. [Resolution read.] That is the Resolution which I have the honour to propose to this meeting. I think we are bound, in looking to the past, to acknowledge how great and important has been the century which has gone by. What an historical century it has been. How great and many have been the changes. So that if and when its history comes to be fully written, it will probably occupy a larger space than the history of all the previous centuries of the Christian era. We cannot but feel how rapid and great have been the changes in every department that attracts our attention. But while there have been these changes, we have also to recognize that the same principles are urged, and have to be urged, now, which animated the souls of those sixteen who met together a century ago as on this day. We have to acknowledge the unity of the same aim, the continuity of the same principle and objects which animated them. They are the same that animate us to-day.

We have also to remember how obscure, how humble was the work of those who first gathered themselves together and initiated the birth of this Society. We can remember how, though they were strong in faith, they were weak in everything that would attract the outward eye. If they were noticed at all, they were noticed with more or less of scorn and opposition. We remember how Charles Simeon, when he held services in the Trinity Church at Cambridge, how the pews were locked against him while their owners remained away. Those were the circumstances under which the Society first started on its career. And I think the recollection of those facts is one which may well give encouragement to many who are endeavouring to support the Society and to support the aims which it brings before us. There are many, no doubt, at home in the country districts who may feel unsupported, living a solitary life,

urging on what they believe to be the right course for the Church to pursue, who feel that they are depressed, and that they have not the encouragements they had hoped and expected to receive. Still more are there many in the mission-field who feel the solitariness of their position, how greatly they need support and help and encouragement. I have no doubt that in India there are many Missions where the missionaries feel themselves alone, and not supported by the English around them. And to them it is a great encouragement if the passing traveller comes to see what is going on and to notice the work under their hand.

I think to them the recollection of the past ought to be an encouragement, that they may feel that those who have gone before them have had the same occasion for feeling neglected, and yet their faith and work was such that a great blessing has attended their labour.

We have also to acknowledge how many are the openings and the opportunities and encouragements given us at this day, which have not been given to us in the past. It may be that we have openings before us now that we shall not always

continue to hold and enjoy. We may feel it possible that the areas of the world may be as closed in the future as they were fifty or a hundred years ago. When we know that in the extreme north of China, the English engineers and English workmen are deliberately aimed at and excluded; when in Madagascar, in spite of treaties, English traders are so treated that their work has become almost impossible—when we notice these things we cannot believe the world has so advanced that hindrances may not arise yet to Christian Missions. And at home also have we not anxieties and trials and difficulties to face which may rise up from time to time, such as has not been experienced in the past, but which may seriously hamper the work of the Church, both at home, in the colonies, and in the distant parts of the world? We have before us a state of things in the world which is singularly hopeful and encouraging, and which lays on us a responsibility which we are bound to remember and to act upon.

My time limit is reached. I beg to move the Resolution which I have already read.

#### *Speech of the Dean of Norwich.*

My Lord Bishop, my Lords, Ladies, and Gentlemen,—In moving the resolution which I have taken some care to read, I feel that it presents a mirror, in the depths of which we are asked to see, not the outlines of physical form or the traces which time or toil or travel or climate may have marked upon them; but this mirror has a reflecting surface, in the depths of which we are asked to see something far more important than physical features, and these are the moral outlines or lineaments of Christian character.

The first feature we see in our mirror is hope. This vast assembly is described as "the friends of Missions," and they are said to "earnestly hope." I look again into the mirror, into its clear and reflecting surface, and I see a second feature hardly less important—perhaps something more important even than hope. And as I look and describe the feature I find it in the words which are used by the Committee of the C.M.S. to you; they "believe." I look into our mirror for the third time, and then I see the words—they "earnestly long." That is to say, you are described as possessed of love.

And so, my lords, ladies, and gentlemen, we have in this resolution placed in this mirror-like form before you, we have an image, in which, if translated into the loftiest of all arts—I mean the Divine art of music—we may overhear the Pauline anthem of these three great Christian

virtues, chanted as they were by the greatest of all missionaries. You will find the words in the thirteenth chapter of his first letter to the Corinthian Church, words which fall like heavenly music upon those who are washed, sanctified, justified by the blood of the Lord Jesus Christ. Once they were steeped to the lips in the animalism, orgies, and debaucheries of Corinthian Heathenism; "Now abideth faith, hope, love: these three, and the greatest of these is love."

So we are met in this resolution with this great idea. Will you bear with me while you and I will think together of the significance of all this. Let us first think of the basis—of hope; unprecedented opportunities, manifold blessings. But these are relative terms. They send us back to the state of things that existed a hundred years ago, when the Church was stone dead to the high obligation of circulating the Gospel of Jesus Christ; when the nation regarded any effort in that direction as little else than stupid fanaticism; when a man who sought admission to the S.P.C.K. was refused admission because he was recommended by the illustrious and immortal William Wilberforce; when Charles Simeon was black-balled by the S.P.C.K.; and when men, represented as they are here to-day, and in every station of the Church Missionary Society, men who held what were termed "serious views," and were called the "serious

clergy," were the subjects of ridicule, banter, and disparagement.

Then take another view. Reference has been made already to our open doors. These, again, are relative to closed ones. China was self-contained; Japan, we knew possibly how to spell it; India was possessed by a Company hostile to missionary enterprise; Africa was impenetrable; the Moslem world was enslaved by a blind bigotry to everything except itself, and the islands of the sea were steeped to the lips in vice and cannibalism. Look at the hindrance to approach represented by the facts that I have mentioned.

Now, glance for one moment to the hindrances of intercourse. Language was hardly reduced to its laws, philology was just making itself felt as a great intellectual possibility in the minds of accomplished scholars. An atlas of language had been brought out, which showed us that in Europe there were 53 languages, in Asia 153, in Africa 115, in America 422, in the Islands of the sea 117, and hardly any one of these could speak the language of the others. The blessed Bible Society had not started upon its career. But that magnificent organization has now mastered the intricacies of 351 languages, is mastering many more, and is enabling our brethren of every clime under heaven to speak in their own tongue the wonderful works of God. But, in the days I have referred to, language was a perplexity. Its intricacies were unmastered. Philology was almost an unknown science.

Now, through the work mainly, as I believe, of the Bible Society, we are enabled to hold intercourse in commerce, in science, and in art, with every nation under heaven. And I regard that as one of the most telling illustrations of the profound phrase of the Psalmist, "In Thy light we shall see light." Let the light of God shine, in all its clearness and its splendour over the face of the world; let it be enjoyed, accepted; let it be believed in; and all the other phases of knowledge will follow in its wake—illuminated and glorified by the light of Jesus as the light and life of men.

Once more, think of another hindrance. My lords, I hold it as a creed that, missionary enterprise is never compatible with the degradation of women. And what was woman's position in the Far East a hundred years ago? She was unwelcomed as a babe, she was untaught as a child, she was dishonoured as a wife, she was despised as a widow, she was denied admittance to society, she was denied a soul, she was likened to the beasts of burden—their burdens she often had to share—and she was considered on a par

with the cattle for which she was bartered.

But now the wide world is open to our enterprise. The walls of China have fallen down flat before the march of the host of the faithful souls of the living God. Japan is crying out for the Gospel. The languages of the world are translating the Word of the living God into the tongues spoken by the people. And not only has woman ceased to occupy the position to which she was assigned by Heathenism: but the zenanas are opened, the harems are lessening the number of their unhappy tenantry, and two great zenana societies are working like hand-maids to strengthen the hands of that God-blessed organization whose Centenary birthday we are here, in God's mercy, met to commemorate, and to glorify His holy name for all He has done, believing that it is but the beginning of greater things that He will do. Here, my lords, is the hope that we see in our mirror.

Now we come to our faith. This resolution says, "we believe." A very important thing, but it all depends upon what you believe—does it not? And the statement here is, "we believe in the Scriptural doctrines and the primitive order of the Church of England." And this is an important point in these days of ecclesiastical "comprehension." It declares that we do not think that one thing is as good as another, and a good deal better. It declares that we do not believe that Papalism is equal to Protestantism. It declares that we are not going to think that a comprehension in any system, outside Rome or within it, that means a minimum of truth and a maximum of insinuation, can ever do to give to the souls of men. It does believe in Scriptural promises, Scriptural doctrines, and in apostolic order. And why? Because, ladies and gentlemen, Scriptural doctrines as we have them, accepted from the first by our Society—and it shows as yet no sign of disparaging them,—such Scriptural doctrines contain the revelation that God has been pleased to give us of two great expressions of the mind of our God and Father.

The first is, God's love. An American writer, speaking on this point as to God's revelation, says that God has revealed His will in four ways. And these four revelations are—the old and the oldest, the new and the newest. The old is the Old Testament; the oldest is creation; the new is the New Testament; and the newest the lives of Christian men. And in the Old Testament, and in the New, I can only read it in these—I can read, I say, in these alone the doctrines that God is love.



I cannot see this doctrine flashing amid the stars, I cannot read it shimmering in the light, I cannot see it in the shafts of lightning, I cannot hear it in the boom of the thunder. I can only read of the love of God in the sacrifice of Jesus Christ for the sins of the whole world. And St. John has taught us this, "Herein is love—not that we loved Him, but that He loved us, and gave Himself to be the propitiation for our sins." This is one phase of the Divine revelation.

The other is Divine law—"The soul that sinneth, it shall die." And pardon me if I venture to say as I pass, I think one of the greatest perils of the day is the danger of making light of human sin. God's law and God's love are in these Scriptural doctrines. And why do we hold to them? Not only because God has laid it upon us, but because of the effect of these upon the lives of men. My lord, you have taught for more than half a century that the Word of the living God quickens the conscience; you have taught us that it transforms the character. We know, by blessed experience, that it changes the conduct. We know, that if a man hath received into his soul the glorious doctrine that God is holy, that man is unholy, that Jesus died to save the man; that man becomes transformed, and the transformation of this character is world-wide and varied.

How shall I depict it?—in words with which many of you may be familiar? They describe the actual operation of the Gospel of Christ in heathen lands.

"The wretch that once sang wildly, danced, and laughed,  
And sucked in dizzy madness with his draught,  
Has wept a silent flood, reversed his ways,  
Is sober, meek, benevolent, and prays;  
Feeds sparingly, communicates his store,  
Abhors the craft he boasted of before,  
And he that stole has learnt to steal no more."

These lines are beautiful in their reality. But all is summed up in one sentence—and if I had time, I would ask you to guess who wrote it.

Moreover, this resolution connects Scriptural principles and our acceptance of them, with national character. So do I. Character is the outcome of principle; and whatever the principle be, it will express itself in character. Now on this point I desire to speak with something like caution. There is much in connexion with missionary enterprise, and the influence of religion upon character, to cause us not only anxiety, but sorrow. You cannot forget the part that England took in the Opium wars; we cannot ignore the part that some English merchants are taking in the sale of intoxicating drinks,

and in forcing gin upon the native races. But the condemnation with which this is received, from almost one end of England to the other, is in itself a proof that that state of things is not the normal outcome of the influence of religion upon character. If you want to see how England's character has expressed itself, then look at the part she took at the beginning of the century in shattering the manacles of the slave trade; then look at the time of Wilberforce, of Sir Thomas Fowell Buxton, whose grandson is with us to-day; then look at the steps England has taken, the wide world over, in favour of liberty, in subduing selfishness, in opening the gates of sealed kingdoms to the march of commerce, to missionary enterprise. And, as I see all this, I see in them the noble expression of national religion; and that, while there is much to deplore, in the words of the Bishop of Liverpool,—there is a large amount in all that is transpiring which should cause us to thank God and to take courage.

But more. The resolution connects these principles and this national character prosperity. And oh, is there a nation upon the face of the earth to whom God has committed such marvellous trusts in the way of prosperity? The fifty millions of English-speaking people are amongst the greatest factors for progress upon the face of the planet. Her subjects are 407 millions, nearly one-fourth of the entire population of the human race upon the face of the globe. England's earnings are 1500 millions a year. England's savings are 250 millions a year. And all this I regard as God's blessing upon this great nation; and, in the words of the resolution, "all these blessings constitute a Divine call, that this missionary work should go forward with greater strength, with larger devotion than it has ever done before." God has given us this wealth, God has given us this gigantic, this colossal empire, that we may have our share in working out the Divine consummation, according to the heart of our Lord Jesus Christ.

And this is in the nature of things. We know what the Gospel has done for us. We know the blessedness of pardon. We know the blessedness of peace with God. We know the attractiveness with which the invisible world is enriched because of Jesus Christ. We know this, and in the nature of things the knowledge brings to us the command that we should make it known to others; just as the man that is drowning in the river, sees a strong swimmer going by,—the swimmer need not be introduced to him; just as a man, seeing the house on fire, will do his best to save what is in danger; just as the

man who beholds a liner in a state of wreck, all he can see is men in the rigging: so the Christians in England, seeing darkness deep and deadly overhanging millions of souls that Christ loves dearly, it is their bounden duty, in the nature of the case, to make them acquainted with that saving knowledge which has blessed, enriched, and elevated us.

And, in addition to this, we have the obligation. Christ has made it a solemn obligation upon every one of us. Ladies and gentlemen, no man can contract himself out of missionary responsibility. Every individual is charged by Almighty God to have a share in this great, this glorious, this blessed enterprise. And every Church ought to be the centre of missionary influence and enthusiasm. These are the lines of our faith.

Now it remains for me to briefly refer to the obligations of love, and then we have done with our mirror, and you and I will begin to think of what we have seen in it. Our love commits us to-day to one of the grandest policies that was ever announced by any living being, a policy of Christian imperialism. What is it? One of the most splendid conceptions that God ever gave to man. Christian imperialism—I regard it as the pillar of fire behind which we march, warming us by its ardency, illuminating us by its brilliancy. Christian imperialism! It claims for Jesus the complete sovereignty over human souls—soothing them by His Spirit, sweetening them by His sympathy, strengthening them by His support, quickening them for service by the power He gives them over sin. Christian imperialism! Christ is the Lord of all substance, be it the wealth of this great empire, be it the strong man's servant, the artisan, the peasant, the shopkeeper, or the larger means of the merchant, the peer or the prince. I claim for Christ the complete sovereignty over substance, and the consecration of that substance to that which Jesus regards as the highest heavenly or earthly purpose.

Christian imperialism! I regard it as claiming for Christ the blessedness, the beauty, the unwearied energies, the unwasted strength of the youth of our Universities. I claim the young life of Oxford, of Cambridge, and of Dublin for Him. They are the best and the brightest of men. I claim them for Christ, that they may go forth with the love of God in their hearts, with the love of man beside the love of God. The love of man yearning,

the love of God giving; the love of man receiving, the love of God bestowing. And if our youth go forward, the fields, white already to harvest, will bring in an abundant harvest and crop for the granary of God. And in this we shall see the travail of our souls: though, till the light of a brighter and purer world bursts on us, we should never, never be satisfied.

Ladies and gentlemen, there is one who has just recovered from a sick-bed, who set before England the glories—not of Christian imperialism, but of imperialism as we know it. And his words contain a warning, "Lest we forget," and lest the enthusiasm of the Church of to-day should sink into apathy, and lest there should be a terrible chill as the reaction of our ardour and our strength, we adopt his words:—

"God of our fathers, known of old—  
Lord of our far-flung battle line—  
Beneath Whose awful Hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget.

"The tumult and the shouting dies—  
The Captains and the Kings depart—  
Still stands Thine ancient Sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget.

"Far-called our Navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget.

"If drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use,  
Or lesser breeds without the Law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget.

"For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy Mercy on Thy People, Lord."

And if we desire to avoid the peril of forgetfulness, we will to-day each of us make for our own the Scriptural motto which Mr. Eugene Stock has placed in the incomparable history of the Church Missionary Society, "Thou shalt remember all the way that the Lord thy God has led thee."

#### *Speech of Col. R. Williams, M.P.*

My Lord, Ladies and Gentlemen, I have had the great privilege given to me of saying the last few words at this great

meeting this morning, and I have also had the privilege of being present at the great representative meeting in Exeter-

Hall. I do not purpose to say much about the contrast between the first years of the Society and its hundredth year. But it was very forcibly brought home when of the many letters of congratulation and sympathy that were read, the last was from the Prime Minister of England, and when the first of the speakers was one who gave one of the very best of his many rousing appeals on missionary behalf, the Archbishop of Canterbury. And I think it may interest you to know that it was announced that the Centenary Fund had already amounted to 55,000*l.*, and some 10,000*l.* more is expected: also, that there have been 221 birthday presents to the C.M.S., of collections of a hundred coins each. That brought to my mind the last collection of a hundred coins, in which I was asked to take a part. It was in the Amritsar Alexandra Girls' School, where Miss Wright, the daughter of the honoured and loved former Secretary of this Society, had set her Indian girls to work, very much at their own suggestion, to make a collection of a hundred coins, and was herself taking part by collecting a hundred of the well-known Indian coin—the rupee.

I have just come back from a most wonderful few months' journey, beginning with a visit to the land which was first evangelized by English missionaries of the Church Missionary Society. I mean New Zealand. And there I was privileged to stay in the house of one who is very dear to me, a leader in the Church of New Zealand, who has a daughter of mine who is a worthy helpmeet for him in his work. And there I saw much vigorous and hearty Church work, not only in the diocese of Wellington but all through the many dioceses of New Zealand. And surely there is no other part of the world on which the Society can look back on such a completed work as in New Zealand, because the work there was begun by the C.M.S. The two first English workers who went out were respectively a blacksmith and a shoemaker: and they went out there to live Christian lives, and to teach Christianity by their work as well as by their word. So that not only the colonial life, but the whole Christian life of New Zealand, is founded and built up on the work of the Church Missionary Society.

I passed from there through Australia, meeting a cordial welcome as a member and office-bearer of our Society. And then I passed on to that wonderful land of India. I was enabled, in a very few

weeks, to see something from Ceylon right up to Lahore and down to Bombay: and what did I find there of our Society? We hear much of it at home. We think much of our missionaries when they come to see us. But if you want to see what our missionaries really are, go and see them in their work. And then you will appreciate what a blessing God has given this Society in the men and women He has sent as His workers under Him.

But what did I find? Far more even than the workers, in the result of the work. And that was a very remarkable statement made to me more than once—both in Southern and in Northern India. It was said to me even in the awful city of Benares, where, in its narrow, dirty streets, in its filthy, smelling, crowded temples, we felt the very power of darkness around us, and the power of Satan seemed to be over men's minds. But there, as well as in other parts, I found the conviction among the Heathen themselves, that Christianity is bound to be the religion of India. And even among the Pundits in Benares our able missionary, Mr. Johnson, told me he can sell and give as many Bibles as he had at his disposal, because they were anxious to find something of this religion which they knew was certain in time to be the religion of India.

Surely that feeling throughout India, surely that consciousness which is growing even in the heart of Heathenism itself, is a sign of a moving in the tops of the trees, is a sign of the chariot wheels of our Lord's coming, and that the day is not far distant when all over India there will rise up men and women whom we have helped and prepared for the great call when it does come.

In time they will come out, for many of them are already secret believers, and are only kept back by social customs and because they fear the uprooting of society which they think a general adoption of Christianity will mean. But they will come out then, in their hundreds and thousands, and of the preparation for that God has given us to have a very large share. God is giving us an enormous share still: and I am glad to have had the privilege thus of bringing back to you a little of what I have seen, a little of what God is enabling us to do in that one country. The words with which I would conclude would be the full motto at the head of the hymn we have just sung, "The Lord hath done great things for us *already*, whereof we are glad."

#### THE LAY WORKERS' LUNCHEON.

The London Lay Workers' Union seized the opportunity of the presence of so many provincial friends at the Centenary to give a luncheon in the Lower Exeter Hall on the Centenary Day to a number of delegates who

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were connected with other C.M.S. Lay Workers' Unions and Missionary Bands. The initiation of the step was due to the Chairman of the L.W.U., Mr. H. R. Arbuthnot.

Mr. G. A. King took the chair, and was supported by several of the Secretaries of the Society. After luncheon Mr. King welcomed the guests in the name of the L.W.U., and Mr. A. E. W. Gwyn, Missionary Bands' Secretary, also spoke. A little later Mr. W. L. Shand brought forward a scheme for federating the C.M.S. Lay Workers' Unions throughout the country. Some discussion followed, which exhibited a general drift of opinion favourable to the proposed Federation.

### THE GREAT THANKSGIVING.

One approaches the great meeting at the Albert Hall with diffidence, lest one should fail to convey the right impression of that joyous and yet sacred scene.

The afternoon had been judiciously left without engagements, a welcome relief to the strain of the week.

At the Hall itself the arrangements had been so fully considered that there was not the slightest hitch. The stewards, drawn chiefly from the Lay Workers' Union, were all at their posts. The choir, organized by the Rev. A. Armitage, trained by Mr. C. Strong, and conducted by Mr. Livesey Carrott, sang a number of hymns during the time of waiting.

As the hour for the opening of the meeting drew near, the scene was striking. The long oval arena was reserved for the male delegates, so that only a few seats in it were occupied by the other sex. In the other parts of the hall the sexes were more equally divided. The loggias with their twinkling lights, tier above tier, were all overflowing. In the steep gallery above them there was no vacant seat to be found, while the promenade up near the roof presented an unbroken line of heads. Everywhere one gazed upon a sea of human faces, too numerous and many of them too distant to be distinguished.

No decoration had been attempted here—or indeed was needed—save the single inscription of the Centenary text, on a white ground, eighty feet long by seven broad, stretched across the hall high above the platform. The platform has a rostrum fixed in the centre, in front of the line of chairs. To this each of the speakers stepped in turn. There is no doubt that it gives the best position for the speaker to stand.

The great anxiety about being heard in the hall proved to be quite needless. Each of those who took part spoke distinctly and carefully, and with suitable pauses. The result, together with the really admirable acoustic properties of the hall, was that all were heard with perfect distinctness. It is evident that the hall is no place for slipshod pronunciation or hurried utterance, but, given proper care, it proves easier to speak in than many of smaller area. What was perhaps more striking was the time kept in the responses and hymns; there was scarcely any straggling whatever. In the hymns, indeed, this was not so surprising, since Mr. Carrott's baton energetically kept time for us.

The programme was divided into five sections, of which the first was that of "Thanksgiving for the Foundation of the Society."

The hour of beginning at length arrived, and a hush fell on all the immense throng. Presently a thrill passed through one as the grand Old Hundredth burst in a peal of sound from ten thousand voices. Then came the silence of prayer, during which Mr. Fox led us in Confession, Prayer for Devotion in the Cause of Missions, and Thanksgiving for the Founding and

Progress of the C.M.S. This was followed by the *Cantate Domino*, to a well-known chant.

Then came a ten minutes' address by the President, of which the following is a report:—

*The President's Address.*

Christian friends, I think you will like to know that I was able at the meeting this morning to read very warm letters from the Lord Chancellor, from Prince Oscar of Sweden, from Dr. Welldon, with welcome from Calcutta, from Lord Wolseley, from Lord Roberts, from Sir Edmund Fremantle, and from the Prime Minister of England, whose son, later on in the course of the meeting, raised the note of the expansion of the Empire only being justified by the spreading of Christianity. We are celebrating our 100th birthday. We wish each other and the Society, "Many Happy Returns of the Day." Birthdays are pleasant occasions. They recall the mercies and the blessings of the past, and look forward with bright anticipations to the future; and the 100th birthday of the Church Missionary Society should be a record day in this respect. As the Israelites looked back on their travels in the wilderness, and were able to say that nothing had failed them those forty years, so we, looking back on these 100 years, may say that God's preserving, protecting, guiding care has been over us, that He has accepted our unworthy efforts, that what we have had need of has been given to us day by day. So, as we have been helped in the past, trusting in the same Almighty arm, we are looking to follow the same guiding light and go forward in the future. It has been a long uphill struggle. The times were dark when the founders of the Society met and determined that it was a part of the work of our Christianity to do something to spread the Gospel abroad. It was a dark time at home. There were many clouds on the horizon. England was beset by trouble, with enemies abroad, with scarcity and famine at home. It was truly a time when it might have been said that all her energies and powers were wanted for help at home; and yet our forefathers decided to go forward, with long delays in finding men, with small encouragement and imperceptible results; yet by perseverance and by prayer they attempted great things for God, and great things have been vouchsafed unto them.

Now, looking back on this century, there are two facts that strike us: the growth of our Empire at home and abroad, the contentment and peace that has been earned, the advance in England's pros-

perity, and, alongside with that, the growth and the advance of the Church Missionary Society. The Empire has helped the Society. It has shed its protection over the missionaries, it has afforded opportunities, given safety, given access to us, so that we have been able to go abroad. In like manner the Society has helped the Empire. The progress of the missionary cause has sanctified the advance, has supplemented and strengthened it, and made it possible. So we thank God, and we take courage. We pray Him most earnestly to keep us faithful in the future. We thank Him for all He has done in the past, and we pray that the effect of this great gathering and Centenary, now so rapidly passing by, may not be lost, but that it may bear rich and abundant fruit in the offering and consecration of ourselves, our dear ones, and all that we have to God's service, so that we may be able to send forth men to fill those weakly-manned stations which so urgently call for reinforcement, that we may be able to cheer the hearts of our missionaries abroad by letting them feel that we are thinking of them at home, and will not allow them to perish for want of help in any way, but will encourage them and help them and cheer them by prayer and by effort. Some can go. Let each one ask himself. Some can work at home, by money, by organization, by being ready to give an answer when the missionary cause is spoken lightly of. We want some information at our fingers' ends, to be able, in society and elsewhere, to answer the question, "To what purpose is this waste?" O let us then earnestly pray God that there may be great blessings resulting from this, so that in the coming century we may go forward as we have never yet gone, that all the varied stores of information and experience that we have gained may be utilized and blest of God towards the development of the Native Churches, which must be the object and end of our labours, and so that we may prepare the way for the coming of the King, so that when He comes He may find us doing His work, and there may be given to us even to us who have laboured so inefficiently, the reward of those blessed words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The second part of the programme was devoted to "Thanksgiving for

Extension at Home and Abroad." It began with Mr. Fox's hymn, "O King of Glory, God of Grace," to Sir Arthur Sullivan's tune Bishopgarth. Then Mr. Fox read Deut. viii. 11-18, and the Rev. W. E. Burroughs led us in an adapted form of the missionary Litany compiled by the London C.M.S. Younger Clergy Union, and now coming very much into use.

Like the first, the second part concluded with a ten minutes' address, this time by Mr. Sydney Gedge, M.P., a senior lay member of the Committee.

*Speech of Mr. Sydney Gedge, M.P.*

Having been a subscriber to and a collector for the Society for more than sixty years, having taken a part, a humble part, in the Jubilee, and having been permitted to be a member of the governing body for over forty years, the crowning joy of my life is to be permitted to take part in this Centenary Commemoration. One hundred years ago, when the Society was born, England was fighting for bare life. All the world was against her. She had just lost her largest Colony; invasion was expected; her commerce and her foreign possessions were not large, and were saved only by her fleet, and in that fleet there was a mutiny. The Church of Christ in England was at an equally low ebb. Of nominal Christians there were many, but the claim of Christianity to authority over men's hearts and lives was questioned and ridiculed. Lights did burn here and there at home, but abroad there was no light from her.

"From her no sound to foreign lands had come; Humbly, content to be despised at home."

The nation did not despair. They quelled the mutiny. The Anglo-Saxons in each hemisphere learned to mutually respect and like and regard, and now they love, one another. They both expanded in territory and in numbers. The 15,000,000 of 1799 became the more than 100,000,000 of 1899. Nearly one-third of the Eastern Hemisphere, nearly one-half of the Western Hemisphere, came, by God's providence, under the government of our race. With the extension of the Empire, the number, the wealth, the liberty, the happiness of the population at home increased. Our race, the English-speaking race, the Protestant race, the Bible-reading race, was that to which God had entrusted these large parts of the world. The nation acted wisely. They no longer allowed a Colony to leave them, but they gave the Colonies power of self-government. They began to recognize the fact that to this English-speaking, Protestant, Bible-reading race God had committed the civilization of what 100 years ago was an unknown and a waste world. Was it for civilization alone? No; true civilization involves Christianity, and Christianity means the preaching of the Gospel. This civilization

of the world, committed by our Lord to His followers, then few, is now committed by Him to the hundreds of thousands, to the millions of His followers who are living on this globe, but especially to that English-speaking, Protestant, Bible-reading race on which He has showered such blessings. But has the expansion of the Church of Christ been in proportion to the expansion of the Empire? We rejoice over the latter; may we rejoice equally over the former?

I am not unmindful of the warnings, well-reasoned warnings, which have been given to us not to boast over what has been done through our Society during the last century. I am warned not to call, and I never do call it, "this great Society." Great it may be in our eyes, but in God's how little. There is indeed much to regret. We have many mistakes to mourn; we have much slackness to mourn; we have been but half awake. We would make our dead lives, our mistakes, stepping-stones to higher things.

"He that lacks time to mourn, lacks time to mend";

but, my friends, there is a time to weep, there is also, the wise teacher tells us, a time to laugh. Though there is a time to mourn, there is a time to dance, and my note to-night is of laughter and joy, with the glory which St. Paul alone boasted in, that "round about unto Illyricum" the Gospel of Christ had been preached. We may glory. The Empire of our Queen has increased—how? By the devotion of our best and bravest soldiers, by those who have gone out to fight for her, those who were not traitors to their country, but loyal patriots and lovers of their Queen. We have given them sympathy, we have given them honour, and when they have conquered we have enlisted the conquered in our armies. The conquered, seeing the justice of our laws and the liberty of our subjects, have themselves extended our Empire. They themselves, in India and in Egypt, have done that which has brought thousands and thousands of their fellow-countrymen under the gracious dominion of our Queen. India and Egypt could not be held by English troops alone.

The extension of the other Empire, not

the Empire of our Queen, but the Empire of our King, the King of kings, the Lord Jesus Christ, has been effected in a similar way. We have sent forth men whom we believe to be lovers of Christ, lovers of their Church, true to her reformed Protestant principles, supplied by us with all needful appliances, and supplied by God with the best weapons—the Word of God, the Sword of the Spirit, truth, righteousness, faith, and the Gospel of peace. We have given them sympathy, we have given them honour, and we have helped them by our prayers. They have gone forth to fight, knowing that they must conquer under the Captain of our salvation. They have conquered everywhere—the proudest races, the most degraded races, have equally become the subjects of our King. God has opened the door, and when He has opened it we have, too little indeed, but still, to the best of our ability, we have entered in. We have found an abundant harvest. “The Lord hath done great things for us, whereof we are glad.” He has enlarged our spheres of influence, and the religion we proclaim is influencing the lives of tens of thousands who have been delivered from the slavery of Satan into the glorious liberty of the children of God. That influence has extended over myriads more, who are not yet Christians, but have learned to admire the truth, the uprightness, the justice and the purity of those who are Christians; and like the self-government of the Colonies, we are developing self-government of the Native Churches, which we hope will carry the work on to the regions beyond them. If then there is joy in the presence of the angels of God over one sinner that repenteth, may we not, despite all our

failures and all our want of faith and hope, rejoice in this assembly, and feel joy in the tens of thousands of living Christians turned from idols and from the False Prophet, who are now leading Christian lives in all parts of the world?

May we not also rejoice over the many thousands who have been brought to the true faith, who have been brought with joy and gladness into the Church of Christ on earth, and have now entered into the King's palace? May we not rejoice that at home, very much as a reflex consequence of this work, the few lights that I spoke of that shone through the country 100 years ago are now a general illumination? Yes, the change from the old wax or tallow candles, through gas, to the electric light, is not greater than the change in the state of England in respect of the light of the Gospel 100 years ago, compared with that which there is now. But our joy in what has been done by the blessing of God must not stop our efforts; it must encourage them. We thank God, humbly, but heartily, for the past, and we take courage for the future. We adopt the maxim of the poet,—

“Think nothing done while aught remains to do.”

We must go on fighting and conquering, telling the glad tidings round, till every race and every tribe has heard the Gospel sound; till the earth is as full of the knowledge of the Lord as the waters cover the sea; till the Kingdom of our King, Jesus Christ, is as extensive as, nay, far more extensive than, the kingdom of the Queen; till the kingdoms of this world have become the kingdom of our God and His Christ, and He shall reign for ever and ever.

The third part of the programme was timed to begin at 7.50 p.m., but we were even a little earlier when the subject of “Thanksgiving for Labourers who have entered into Rest, and for those gathered in through their means,” was commenced appropriately by the hymn, “The saints of God, their conflict past.”

Then came the reading aloud of short passages of Scripture by three Indian clergymen—St. John iii. 16, 17, by the Rev. Ihsan Ullah, of Narowal, Punjab; Rom. x. 13-15, by the Rev. Wm. Seetal, of Agra; and Rev. vii. 9, 10, by the Rev. W. D. Clarke, of Madras. Mr. Fox then offered up a thanksgiving.

At this point the following telegram, just received from Ireland, was read by Mr. Fox:—

“Proposed by the Archbishop of Dublin, seconded by the Bishop of Cashel, and unanimously resolved that the General Synod in the name of the Church of Ireland on the occasion of the completion of the first century of the operations of the C.M.S., desires to convey to that Society the expression of their thankfulness to the Divine Head of the Church Catholic for the manifest and abundant blessings which He has bestowed upon the efforts of the Society to carry out His parting injunctions, and also to assure the Society of the earnestness of the prayers which are offered throughout

Ireland for a continuation and increase of zeal, and of success in the labours of the Society in years to come for the salvation of the Heathen, and for the greater glory of God.—The Secretaries, General Synod of the Church of Ireland.”

He announced that the Secretaries would send a return telegram with the grateful thanks of the meeting.

The address in this section was delivered by Archdeacon Eyre, of Sheffield.

### *Speech of Archdeacon Eyre.*

Our assembly to-night may well carry us back in thought to the dedication of Solomon's Temple, to the praises and the prayers which were offered at its consecration, and to the response of acceptance and benediction which was graciously vouchsafed, first to those praises, and then to those prayers. Like Israel, we offer to-day to the Lord a holy Temple, built up of unspeakably precious stones, a temple of souls redeemed and regenerated, the century-long life-work of our honoured Society. One hundred years has this House been in building, and, thank God, it is not yet built, but is growing and growing still. Its Architect and its Master Builder is our Lord Himself. His own two Hands, of mercy and of love—pierced Hands—have quarried, and cut, and carried, and cemented in every one of His living stones. The work from its beginning to its end is His, and His alone. We bless and praise Him this day for His beloved Helpers, each and all. We bless Him for the Davids of the century: would that there had been even more of them with their munificent generosity! We bless Him for the Hiram, with their goodly supply, so gladly and so freely bestowed, of needed materials for the Building. We praise Him for the princes of our Israel; but we praise Him yet more for the great multitudes of the people, with their large and with their loving and their self-sacrificing gifts. Yes, and we thank Him, too, for those who, like Solomon the king, have guided and arranged so wisely and so well this building of our House unto the Lord. We praise Him to-day for each and all of His beloved and honoured Builders, Native no less than British; we bless Him for all the faithful Living; we bless Him for all the sainted Dead. But as we stand and look up with adoring thankfulness on this mighty, mystic Fabric of souls which we have been permitted to rear unto His Name, with one heart and with one voice we sing to-day, “Not unto us, O Lord, not unto us, but unto Thy Name give glory.”

Like Israel again, we dedicate our Temple with our praises and our prayers. Our praises, like theirs, have been well

planned and prepared. “The trumpeters and the singers were as one, to make one sound, to be heard in praising and thanking the Lord.” To-day, time and tone and tune have all been perfect, as they ought to be. Our God has given us of His best, and well may our praises be now and always of our very best. And each and all have been to His glory and His honour only, just like theirs. “They lifted up their voice with the trumpets and the cymbals, and instruments, and praised the Lord, saying, ‘For He is good, for His mercy endureth for ever.’” Then what happened? *The praise brought down the cloud.* “The house was filled with the cloud; the glory of the Lord had filled the house of the Lord.” O that our praise to-day may bring down the consecrating Presence! O that the cloud of the Divine favour and blessing may fill this our holy House which for 100 years we have been building to His name and for His glory!

Next, like Israel again, we dedicate our house of the Lord with prayer. Like theirs, our prayers have been, as indeed they ought to be, persistently humble, “Hear and forgive; hear and forgive.” They are concisely definite, “If, if, if,” and then, “Hear and answer.” Above all, they are full of a faith that firmly grasps covenant promises. “Keep that which Thou hast promised; let Thy Word be verified; Remember.” Then what happened? As praise brought down the cloud, so *prayer brought down the fire.* “When Solomon had made an end of praying, the fire came down from heaven and consumed the sacrifices, and the glory of the Lord filled the house.” We, too, to-day lay before the Lord an accumulated century of sacrifice, a century of devoted lives, a century of lavish gifts, a century of wrestling prayers, a century of self-forgetting labours, a ‘hecatomb’ indeed worthy of our Temple's Dedication. O that the favouring fire of the Divine acceptance and benediction may descend and consume this, our Centenary Offering, and that its fragrant breath may rise on high, “an odour of a sweet smell, acceptable, well-pleasing to God,” through Jesus Christ our Lord!

The fourth division was devoted to “Thanksgiving for the Supply of Men and Means.” The Rev. W. J. L. Sheppard's hymn, “We scan the years



swept from us," was chosen to open it, and was followed at once by a speech from Mr. H. E. Thornton, President of the Notts C.M. Association, and a descendant of one of the early fathers of the Society. Like all the other speakers of the evening he had evidently taken great pains to make his speech worthy of the occasion.

*Speech of Mr. H. E. Thornton.*

There stands in Nottingham to-day an old-fashioned building, unattractive, unadorned, formerly a Baptist chapel, now an emporium of antique furniture, of old curiosities, of bric-à-brac. I lately visited that building, as I have often done before, not to buy old furniture, but to catch an inspiration for the events of to-day from its hallowed walls.

There William Carey, the "consecrated cobbler," preached, in 1792, his memorable missionary sermon—that trumpet-call to arms to Christian Churches—that har-binger of blessings on distant nations—quickly resulting in the formation of the Baptist Society, to be followed, in 1799, by our own. And the heads of Carey's sermon—himself the spiritual child of "our" Thomas Scott—may well be inscribed afresh on our banners—"Expect great things from God—Attempt great things for God." I know no better fighting motto for us as we "mark time" to-day, with the experience of the 100 years behind and the unknown future before, nor a better example of it in the cause to which Carey devoted his life. May the blessing which the dying Baptist pronounced on the head of the then Bishop of Calcutta rest upon the Church's enterprise to-day!

This Hall has few of the historic traditions of Exeter Hall, that old *fulcrum* of Evangelical activities, but you have enlarged your borders, you have lengthened your cords and strengthened your stakes of late years. Still, *here* many an inspiring gathering has been held, many an united resolve for good determined on in this Albert Hall—fit memorial of the good man whose name it bears—but never have these royal walls looked down on an assembly more fraught with "leaves of the tree which is for the healing of the nations," more in accord with the Divine command of Him who is working His purpose out, than that which crowds the Royal Albert Hall to-day.

It was my privilege to hear the distinguished statesman who rules India in the Queen's name say publicly, shortly before leaving England, that the two qualities which seemed to him essential for the adequate discharge of the duties of his high office were *courage* and *sympathy*—qualities not unknown to our race. Courage to enable him to grapple with the complex problems which must daily arise in meting out to all alike the even-

handed justice of England, and sympathy with every class and every tribe in that many-millions Dependency, from the native prince who occupies a throne, to the humblest peasant who drives his furrow through the soil.

I think, sir, that these two qualities are not less essential to, and should be not less characteristic of, the rulers of this Society. *Courage* and *sympathy*. Courage to meet problems scarcely less complex than those of civil or military rule. Courage to enter into every "door open" to us. Courage to respond to every cry, "Come over and help us." Courage at the clear command of God to "go forward." Courage to stand fast, without wavering, by the principles upon which the Society was founded. And sympathy with every race and every people we are seeking to influence. Sympathy with the cultured and intellectual, resting on their ancient faith. Sympathy alike with the ignorant and degraded, bowing down to stocks and stones, seeking to propitiate their senseless deities with cruelties unspeakable. Sympathy with the lonely inhabitant of ice-bound lands. Sympathy with the teeming millions of the torrid zone. And sympathy, unfailing sympathy, with our faithful missionary brothers and sisters; men and women of like passions with ourselves, subjects of the same emotions, open to the same temptations, whose ties of home are as fast as ours, loved children as dear as ours, partings as hard, family hopes and fears as strong as ours. Yes! perfect sympathy with and consideration for our special bearers of the "white man's burden" in far-off lands.

Sir John Kennaway,—You ably fill the presidential chair of your illustrious predecessors. Long may you continue thus honourably to preside over us.

Gentlemen of the Committee,—You are the successors of men whose names shine out on our country's roll of Christian philanthropists—men who "staggered not," but stepped out fearlessly into the unseen and unknown with a conquering faith which it would be impossible to exaggerate—only to mention Charles Grant, Charles Simeon, Zachary Macaulay, John Venn, William Wilberforce, or that family whose name I unworthily bear, and their successors all down the century.

Mr. Fox and Secretaries, all on the Headquarters Staff,—You have entered

into the labours of Scott and Pratt, of Bickersteth (father of that distinguished Edward Bickersteth, still with us militant to-day, but already joined in the Church triumphant by his grandson, of fragrant memory in missionary annals), of Henry Venn, of Henry Wright, of Frederic Wigram—names to conjure with in this connexion. Inheritors of their holy office, fired by their enthusiasm, you emulate their zeal for God.

Association Secretaries,—Your untiring labours through the Dioceses to lift the Clergy and inspire the Christian laity to fuller service fall often, I fear, on stubborn soil. Indeed, I know you are looked upon in some quarters as a species of net spread over the whole land, entangling, all-embracing, whose meshes get smaller each year, never satisfied, ever crying give! give! like the daughters of the horse leech.

President, Committee, Secretaries,—How skilfully you pilot the ship! We recognize, we highly appreciate your work. You lay us daily, hourly under obligation to you. I have never heard you cited as specimens of *modesty*. That is well. Modesty would ill befit the officials of a Society whose whole right to exist is based upon activity and advance. Lean hard, I pray you, upon your supporters in the country. Hesitate not to claim from us whatever of personal service or financial aid you deem to be needful, and I venture to assure you, on behalf of this vast audience—am I rash in doing so?—representatives of a constituency a hundredfold vaster outside, that we will do our utmost to respond to your call. We know your prayerful consideration of every question in yonder Committee-room. Mistakes you may occasionally make—he who makes no

mistakes makes nothing—but we are persuaded that under the oft-invoked aid of the Divine Spirit your mistakes will be few and wisdom will be granted liberally.

And you, brothers, both clerical and lay, and sisters too, often putting us to shame by your full-hearted, open-handed service, fight on! pray on! work on! With the example of old leaders behind us, with the faith of present leaders to inspire us, with the command of our Master to guide us, with twelve legions of angels (if needs be) to uphold us, with the certainty of success to uplift us, with a good hope of reward awaiting us, who can faint, or falter, or fear?

The next item on our programme is, I see, the "collection." Forgive my asking of any whom it may concern, What is going to be "collected" from you, my brother? What your offering to the Treasurer to-night? What your contribution to the "cause"? A coin, a bank-note, a draft on your bankers?—(that is well, especially if it is a big one)—but it is not enough, my brother, not enough to-night. The Treasurer wants your money, but the "cause" requires *yourself*. And when the plate is presented to you for your offering, "*get into it—get into it*"—your personal service, your personal sympathy, *yourself*—and this memorable day in the history of C.M.S. will be a memorable day in your small history too.

This is a day of thanksgiving; see to it that the old familiar words ring continually in your ears: "Not only with our lips, but in our lives." For us this day must be—it *shall* be—a fresh start in *thanks-living*; expecting great things, attempting great things, with the sympathy of our Master, with the courage of our race.

The collection was made during the singing of the two hymns, "God is working His purpose out," and "Ho reapers in the whitened harvest," neither of which, it was noticed, was known so well as the other tunes.

A few words from Col. Williams, who had just come from Exeter Hall, were here interpolated.

Then came "General Thanksgiving," beginning with the *Te Deum*. Nothing so uplifting occurred in the course of the whole week as this.

Then came the Rev. W. E. Burroughs, with the announcement of the motto text for the new century already given, and a few words of thanks from Sir John Kennaway to the large number of voluntary workers who had helped to make everything pass off so well.

The last address was by the Bishop of Sierra Leone, which brought the intensity of earnestness to a climax.

#### *Speech of the Bishop of Sierra Leone.*

"The Lord of Hosts is with us, the God of Jacob is our refuge." Here as we meet together to-night in the Albert Hall for praise and for thanksgiving, it is not diffi-

cult to realize that our God is the Lord of Hosts. There alone in the heathen field, sometimes in fever and great physical weakness, we are glad to feel and know

that He is the God of Jacob. But whether He is the Lord of Hosts with us, or the God of Jacob for us, to-night we cannot but sing. Have we not reason to sing? Have we not reason to sing for what He has done for us individually? for what He has done for this Society? for what He has done through this Society for the Heathen? We have been called to a saving knowledge of Jesus Christ, God's Son, our Saviour. The Society has been used of God for the last hundred years. The Heathen, in some measure, have had the Gospel preached to them, though sad, sad the fact that two-thirds have never heard. It is said that after the choir and the multitude had shouted aloud, "The Lord of Hosts is with us, the God of Jacob is our refuge," one voice responded as from the heavens above, "Be still and know that I am God, and I will be exalted among the Heathen, I will be exalted in the earth." Sweet indeed are the fruits which we have gathered and enjoyed to-day, but there are two which I would ask you to take home to-night. The first you have already tasted; the second I trust you are not strangers to. Do you ask me what are the fruits to which I refer? The first I would call by the name of confidence, and the second of consecration. Confidence? Yes, "The Lord of Hosts." O let these words sink in, "The Lord of Hosts is with us, the God of Jacob"—poor, weak Jacob—"the God of Jacob is our refuge." If, like the leprous men at the gate of Samaria, we have been saved from sin and death, we have been satisfied, we have been clothed, we have been enriched in our souls, then let us follow their example in consecrating ourselves here to-night before God to His most holy service.

O brothers and sisters, I know no greater joy than carrying bread to the hungry and water to the dying; I know no greater joy than going at the Lord's bidding and trying to do the Lord's will. Often we pray, "O Lord, open Thou our lips," but to-night I would ask you to pray, "O Lord, open Thou our lives; receive our lives afresh to-night, that henceforth they may show forth Thy praise." If we rightly interpret the word "Thanksgiving" to-night, the word "Thanksgiving" must be translated "Thanks-living" to-morrow; for to-day, believe me, is the harvest of yesterday and the seedtime of to-morrow. I hold in my hand a certain card which has been given to me by the Secretary of the Church Missionary Society. It is a card which will not be given to you unless you ask for it from the stewards at the doors. The card runs as follows, "Who then offereth willingly to consecrate himself this day unto the Lord?" Then there follows "My Centenary Resolve." First there is the

general, and then the special resolve. The general is as follows: "If God will show me anything that I can do for the evangelization of the world, which I have not yet done, by His grace I will endeavour to do it at once." The special reads thus: "I purpose, by God's help, to endeavour to promote the work of Foreign Missions in the following ways: (1) Prayer; (2) Study; (3) Gifts; (4) Service." Then there are places left for you to sign your name in the stillness of your chamber to-night. "If, after prayer for the Holy Spirit's guidance, the recipient is able to sign one or both of the foregoing resolutions, name and date should be added, and the card kept as a reminder." "Who then offereth willingly to consecrate himself this day unto the Lord?" Shall we, on this hundredth birthday of our Society, pledge ourselves to try for at least one hundred volunteers, as a birthday gift to the Lord our God? A hundred? Let it be 300, like Gideon's few, and let them be strong in the Lord and in the power of His might. Already one has offered. I know of one; I hear of two. I speak of that one but briefly. Three days ago a member of the Lay Workers' Union, a member of the Universities Camp to public school-boys, a whole-hearted, true-hearted follower of the Lord Jesus Christ, who carries a sanctified soul in his face, offered himself to the Lord through the Church Missionary Society. The call was a test, and the response will be a testimony. Who will help then to-night to make it shall I say one hundred?—no, I will believe for the three hundred. If one shall chase a thousand and two put ten thousand to flight, how many shall those ten thousand consecrated to my Lord and Master drive or call or win?

O friends, God measures life by love, and it is not enough that we give our lips; we must give Him our lives. "If ye love Me, if ye love Me, keep My commandments." Therefore give of yourselves, give of your sons, give of your sympathy, give of your substance, give of your prayers. I shall never forget one Saturday afternoon some years ago, when I had to face the question which some of you are facing to-night, and it was settled in the quietude of Westminster Abbey. The words that brought me to decision were the words on the grave of Dr. Livingstone, "Other sheep I have, which are not of this fold; them also I must bring," and I asked the Lord,—as He asked me, "Wilt thou go for Me?"—I asked the Lord, "Who shall bring the sheep if we do not offer our feet to go, our hands to do, our lips to speak, our hearts to love?" and the same Lord in heaven asks for you to-night. Brother, there is no greater honour upon earth, there is no higher service before the glory,

than seeking the lost souls of men for the glory of our King. Those of you who are too old to go, those of you who are not privileged to go, I would remind to pray on, pray on, and keep on praying. Never forget that in the Scripture it is recorded that at least two heathen cities were lost because Abraham ceased to pray; and many a heathen city has been lost in Asia, and many a heathen city has been lost in Africa, because God's people have ceased to pray. So I ask you to go home and pray and ask the Lord, and with the asking ask Him to show you His will. Let there be the obedience to follow

it at all costs. You will certainly get the hundredfold in this world with persecution, but you shall realize the fulfilment as you have never realized it before, of His promise, which is ever that of peace. Shall we unite our praises to-night? We praise the Lord for what He has done, for what He is doing, and for what He shall do through, may I say, us. Shall we unite our praises with those of our brethren throughout the world?

"So be it, Lord, Thy throne shall never,  
Like earth's proud empires, pass away;  
Thy Kingdom stands and grows for ever,  
Till all Thy creatures own Thy away."

A prayer for further effort and progress in missionary work, and a general thanksgiving, joined in by all present, were followed by yet another grand hymn, "All people that on earth do dwell," and the Benediction, pronounced by the Bishop of Sodor and Man.

The meeting was over, but its influence was only started on its mission. Part of that influence was seen in the daily press of the following morning, which realized in an unexpected degree the unique character of the meeting. We do the speakers no wrong when we say that neither did the prospect of hearing them draw that vast concourse together, nor is it likely that the particular words they said, though all of them rose to the occasion, will be longest remembered. When detailed impressions have faded away, there will still be in thousands of minds and hearts the memory of a time when praise and prayer and the re-dedication of ourselves to God seemed the easiest and most natural expression of our desires, and when a ray of even Divine glory shone into many souls.

#### *THE SIMULTANEOUS MEETING IN EXETER HALL.*

As we have said, large numbers of our friends were unable to obtain tickets for the Albert Hall. To compensate some of these for their disappointment,—not more than a fraction of them, indeed—a meeting was arranged to take place in Exeter Hall at the same hour, and exactly on the same lines. The hall was filled; and a discerning friend observed that most of the faces were strange to the Hall. Colonel Williams took the chair in the early part of the meeting, and Mr. Stock during the remainder, when Colonel Williams and the Bishop of Newcastle left to join the great throng in the Albert Hall.

We give the speeches in succession, and our readers will understand that the order of the rest of the programme followed that already described.

The first speech was that of Colonel Williams, Treasurer of the Society.

#### *Colonel Williams' Address.*

My dear friends, we meet together this evening upon a very solemn and interesting occasion. This meeting itself is one of the marvellous proofs of the goodness of God in the changed aspect of part, at least, of His Church towards missionary work; for the founders of the Society in their wildest dreams, I think, could never have thought of such gatherings as we are accustomed to see time after time in this Hall, and here we have a gathering which we should welcome cordially at any time and at which we should rejoice for its size and

enthusiasm, and yet we remember that we are but the overflow of ten thousand of our brothers and sisters who are gathered together in the Albert Hall for a like purpose. But we remember, too, that we are permitted to be another pillar in the great column of praise and thanksgiving, of confession and supplication which, as we believe, has been going up to the Throne of God since April 12th first dawned in the farthest corner of the earth's surface, and which we know will continue to ascend as long as daylight lasts upon the earth.

It comes home to me very much, this

circle of praise and thanksgiving, because it is barely a week since I returned to England from a journey round the world, of which the greater portion was spent in the Australasian colonies, and the latter part of it, as much as I could spare so as to be back in time for to-day, has been spent in India. It was a wonderful journey—going as I did with Church Missionary eyes, trying, therefore, if I could not speak with Church missionaries, at least to look out for their stations from the train as we passed. It was a very wonderful thing to go along that great Canadian Pacific Railway, and directly we came anywhere near the confines, as I may call them, of Heathenism, the residence of the Red Man, to find stations on the railway with names we know in the Report, the names of our missionary stations;—to be able to look across the prairie right and left towards the hills, or the further plains beyond, where our missionaries were labouring;—to spend a Sunday as we did in Winnipeg in the cathedral there; to speak (there were no missionaries there, they were all away at their work), to speak with the descendants of Archdeacon Cowley.

So we went, halfway round the world, till we came to New Zealand, what I may call the first completed work of the Church Missionary Society, a country from which the Society has practically withdrawn because its work is done, and where we are only engaged now so far that we are gradually leaving the missionary work to be taken up, as it ought to be, as it is willingly being taken up, by the New Zealand Church itself, and we are gradually transferring to them the property which we have acquired, which will be useful for them in carrying on the work. Not only is New Zealand indebted to the Church Missionary Society for its Christianity, but it is indebted very largely too for colonization itself, for the very first English missionaries who went out from this country were two working-men, a shoemaker and a blacksmith—I forget their names,—but they were two working-men who went out from this country as Christian colonizers, agents of this Society, who could support themselves, and could teach their trade, and could preach Christianity, as far as they could with their words, and specially with their lives.

Then we passed on to Australasia, of which I am glad to think we shall hear more to-night from a keen, active worker, in the person of Mr. Walsh, the secretary of the New South Wales Church Missionary Association. There I was privileged to take part in both a prayer-meeting and a business meeting, either in one or the

other of the colonies, and so we came to Ceylon and to India.

I have been filled with the thought ever since, that it was not for me to speak of the beginnings of the Society, it was not for me to speak of the earlier struggles of the Society—thanks to our dear friend on my right, you have most of you read them, and if you have not, you will, because you must all read *The History of the Hundred Years*—but I felt, as the last breath, so to speak, from the foreign field, I must bear my testimony to what God has done for this Society, what He has done in the noble band of workers who are there in India. It is one thing to hear a missionary tell his story on a platform surrounded by our atmosphere, but you must go out into his own atmosphere and see him in his own work, if you want to appreciate the real blessing that God has given us in the men and women who He has sent as His agents under us for Him. I always knew, of course, that there was very much work being undertaken, but I had no conception how much until I went to see it; and until I had the difficulty of trying to see as much as I possibly could in a very short time, which magnified, perhaps, the quantity of it in my eyes—but I did not until then realize quite what the quantity of the work was which is being done by our agents. For the work they have been able to do, for the converts God has given them to gather in, for the vast preparation for a still larger ingathering in God's own time and by God's own truth for which we have been very largely able to lay the underground foundation—for all these things we thank God. But what shall I say about the other side? What shall I say about that which impressed me and which I expect impresses most people on their first sight of India—the appalling number of people, the swarming masses of people that you see on every side? Go into a large city like Amritsar, with its tens of thousands of people, with what we call a large staff of workers, with two Christian hospitals, with a girls' school, a boys' school, and a college of our own, and besides the work of the Zenana Society—what seems a large staff of workers—yet go into the heathen temple and see it crowded with worshippers, to see the constant throngs passing in and out—coming with their daily morning offerings to the book, and you feel that all we can do is but to touch a very small fringe of the work. Shall we not thank God for that He has told us of it;—that He has put it into our hearts to do something for Him;—that He has shown us how enormous the work is that is yet to be done; and that where He has sent us most—where He has sent us the

success we recognize as His, He has set us something far larger than that for which we thank Him to-day and take courage? namely an amount of work yet to be done which would be appalling to look upon, appalling to think of, if it were not for the fact that it is God's command, God's strength, and God's purpose, and the good pleasure of His will for us. Truly we may say that God has been mindful of us. Truly also we may say, looking around at what He has done for us, God will bless us, and I cannot but think—in fact, I know—that the purpose for which He has given us this hundred years of reflection, this look-

ing back over a hundred years, has been simply that we may learn the lessons of the hundred years, that we may thank God and go forward,—knowing that in His good providence the work is larger than that committed to our forefathers, because the opportunities and the knowledge committed to us are larger, knowing that He has given us a hundred years' experience of His goodness and that that hundred years has only taught us to trust ourselves still more entirely to Him, to thank God, and to take courage,—to go on conquering, and in His strength to conquer.

*Speech of the Bishop of Newcastle.*

There is no time for preface in a ten minutes' address, and my subject is happily given to me. It is thanksgiving for the extension of Christ's work at home and abroad. I am going to take four points. The first of all shall be thanksgiving for the open door. Now I think we hardly realize what that word means, but we should have realized it had we lived one hundred years ago, for a hundred years ago it was but just one year since the Government of India absolutely refused to allow a single missionary to land on the shores of India to preach the Gospel at all. After giving a public funeral to an eminent missionary, Schwartz, the Government of the day were so frightened that they refused to allow, for a long period, any missionary to land in India at all. The open door, so far as India is concerned, dates from the year 1813, when, by the great efforts of William Wilberforce, a clause was added to a charter of the East India Company, which was the Magna Charta, let me say, of Indian Missions. By this clause missionaries from that time forth were free to do their work without let or hindrance within all the dominions of the Queen in India and throughout all the jurisdiction of the East India Company. By another clause of that charter the Bishopric of Calcutta was founded, and the one had a most intimate connexion with the other, because it would have been impossible for our Church to grow, as, thank God, it has grown, if there had not been the Episcopate given, by which Natives could be confirmed and ordained, and by which the Native Church might naturally grow. Well, this we have to date from 1813—and practically that means so far as the arrival of missionaries is concerned, 1814—we have to date from that particular year the open door in India; but still, although the open door was theoretically opened to us, no one but those who have studied the history know how many difficulties stood in the way of missionaries until what I

may venture to call the greatest epoch of all arrived, which was the Indian Mutiny. By the Queen's proclamation after the Indian Mutiny, the Queen laid down that while professing herself (and I thank God that those words were added) her faith in God through Jesus Christ, she felt it was absolutely right and necessary that there should be the freest toleration for every form of religion in India. That Queen's proclamation was not only a Magna Charta to the Natives, as insuring to them what really had never been doubted, their own liberty in reference to religion, but it gave a greater security for the preaching of the Gospel in India as well; and those who have studied the matter know perfectly well that it is to the period of the Indian Mutiny that we look, as the time of the revivification, so to speak, of Indian Missions. Those who remember the condition of Indian Missions at the time of the Mutiny, and the marvellous progress that there has been since, know perfectly well that while all that earlier time was a wonderful seed time, certainly ever since that time there has been a far, far greater harvest than was ever dreamed of before. So then I say, let us thank God for the open doors which have been prepared for us in India. But have you thought of this—supposing a hundred years ago you tried to go into Japan, or India, or China, you would not have been allowed? As for Japan, you see it was opened to the Church Missionary Society in the year 1869, but the truth was it was almost impossible for missionaries to enter at an earlier date. It was only when that prohibition had been withdrawn which threatened death to the Christian missionary who landed in Japan that it was possible for Japan to receive the Gospel, and yet now at the present moment while I fully admit that there has been not quite as speedy an ingathering of late years as some had anticipated (although perhaps a more wholesome ingathering because not quite so quick), at the same time the ingather-

ing in Japan, and the prospects of Christianity in Japan, are such that I do not know another country in the world which has presented a similar spectacle since our Lord came. If I were to go into China I should have to tell the same story there. I shall not enter into it to-night, but there again we have to thank God for the open door—partially open I know, and I know there are insuperable difficulties with reference to a part of China. Still, for the missionary there is, to a very large extent, the open door in China, and certainly there is the open door for as large a territory as we have men and women at present to take possession of.

But then, my friends, let me go on to say, is it not striking to notice the various ways in which this open door has come to us? In 1816 there was, as the readers of Mr. Stock's most interesting volumes know, an agreement made between the Church Missionary Society and the Government of the day, by which the Church Missionary Society was to take possession of a certain number of liberated slaves at Sierra Leone. That was one way in which the door was opened for that part of the world for which the Church Missionary Society was primarily founded. It was founded for Africa and the East. Public attention had been so largely directed to the slave trade, that naturally Africa was the first field thought of for missionary work. It was only, however, after seventeen years, after seventeen years of toil, seventeen years with a great deal of disappointment, that the agreement was come to between the Government and the Church Missionary Society which enabled missionary work to be carried on with some prospect of success in that part of the world. Although theoretically there was an open door before, practically the difficulties were insuperable. Let me ask you to notice how Missions have been opened in various parts of the world through the instrumentality of good officers of the army and navy. It was Captain Prevost who asked the Church Missionary Society to take that most interesting Mission in Metlakahltla, almost on the borders of Alaska. Although there have been, as those who know the Missions know well, terrible dangers and anxieties in connexion with that Mission, yet God has mercifully overruled all the troubles that there have been, and when I think of Metlakahltla and of other Missions amongst the Red Indians in North America, I cannot but feel how much cause for thankfulness we have for the open door vouchsafed there.

I have taken enough illustrations of that, and I pass on to my second point:

let us thank God for our spiritual agents. When I speak of the spiritual agents I must include the agents at home and the agents abroad. The Church Missionary Society was greatly blessed from its founding by having such a man as Thomas Scott for its first secretary; by having such men as Charles Simeon, and as Pratt, and as many others, whose names I might mention if there were time, who gave the tone to the Society and helped to give the tone to its missionaries. Let me take one great name, Charles Simeon. Have you thought what we owe to the spirituality of that man? Between 1798 and 1813 almost the only work that was done for Missions in India apart from those good Baptists who were working under Danish protection at Serampur was done by five chaplains, one of whom was the friend at Cambridge of Simeon, and the other four were all sent out to India directly by him. But when I think of those men I remember that every one of them was a fire and a centre of influence. When I think, for instance, of Henry Martyn, I want to know, can you measure the influence which that man's life and death has had upon the Church at large? When I speak of Daniel Corrie, I am speaking of a man who was perhaps not so well known in England, indeed, but of a man who became the first Bishop of Madras, and who was a great power for good. When I think of Thomas Thomason I am thinking of a man who was not only a great missionary and a great chaplain, but was father of one of our greatest Lieutenant-Governors in India, who himself was almost the father and instructor of some of our greatest civilians of the present day. The influence of men like this is an influence which we cannot put into words; therefore, when I think of such a man as Charles Simeon, I say we have to thank God for the spiritual agents, not only abroad but at home, provided in connexion with the founding of this great Society—the Church Missionary Society. When I speak of those abroad it is impossible for me to touch upon more than two or three, but let me think of William Johnson, of Sierra Leone; let me think in modern times of Thomas Valpy French, whom I knew so well myself during my four years in India, and whom I have always regarded as the greatest missionary that I have ever known; let me think of that great man, not so well known, but known and loved by those who knew him and who died attending the British soldier on the Afghan battle-field—I mean George Gordon—a man who sacrificed himself and his means, and who declined an Australian Bishopric, and lived, as I saw him with my own eyes, with an asceticism and self-denial which

I almost thought dangerous, but which he thought necessary if he must win those Natives of India. Such men and others I might mention are but samples of that blessed company of spiritual agents at home and abroad whom God has honoured this great Society by allowing them to do its work. It has been a blessed privilege and a watchword of the Society, "Spiritual men for spiritual work." It is a watchword for which I heartily thank God. It is a watchword which I believe almost every Society is now anxious to take, albeit a hundred years ago that was not the common idea at all. But through ill report and good report this Society has clung to that conception, and the Society has been honoured and blessed by Almighty God in giving a supply of spiritual agents at home and abroad for whom to-day surely we should heartily thank God.

I shall dwell but for a moment on my third point, and that is, thanking God for sanctified means. But when I think of the small income of the Society in its earlier years—of its 900*l.* or so in its first two years—and when I think how that has gone up until we are expecting 340,000*l.* or 350,000*l.* a year, I can only say, who can have done this if it is not Almighty God Himself? And when you think how God has put it into the hearts of men sometimes to give large sums for special Missions and special works, do you not see the indications of a Providence in all this? I spoke just now of Missions of the Society having been opened by the agency often of British officers. Do you remember how Col. Martin and his friends were the beginning and the cause of the founding of the Peshawur Mission. Do you remember they put down their large sums of money in order that that Mission might be founded? Do you know in like manner how, when the Punjab was conquered, that it was those godly civilians in charge who invited the Church Missionary Society to come forward, and who largely gave of their means? I shall never forget one—his name is known here, Reynell Taylor—with whom I had the pleasure of staying at Amritsar when I was in India. Few people know what he gave out of his own private pocket towards the Mission Church. When Lucknow was founded it was the same story, it was civilians and one or two military men who clubbed together and put down their money to support that Mission. I want to remind you of what people sometimes in England do not know: that the Church Missionary Society and other Societies in like manner send out enough money just for the payment of the missionaries and a few other necessary

expenses, but they do not send out enough money to carry on that Mission. There is no great Mission like that of Amritsar, Peshawur, and Lucknow, or any other I might mention which has not raised a very large sum independently of the salaries sent out by the Societies. I remember one which always had to raise 2000*l.* a year, another which had to raise 1500*l.* a year. Those funds were given constantly by civilians and military men, Anglo-Indians in India whose hearts had been touched by Almighty God. There is one class of means as to which I must not be silent. It was a long time ago, in one of the earlier meetings of the Society, there was a good woman who tried to come in and was not allowed for the moment because she could not say she had been a subscriber, but a happy thought entered her head, and she came back and said, "Yes, I am a subscriber, I have given an only son." Those who have given their only sons, those who have parted with sons and daughters in order that they might be free to obey a call, have given sanctified means, greater than any who have given of this world's goods, because they have given up immortal souls that they, fired with the fire of God, might be the means of inspiring souls now dead in the fields abroad.

Let me pass on to my fourth point, which is this—let us thank God for a wider conception of missionary work and duty. Let us thank God for that wider conception abroad. It is not now merely that the missionary has to preach the Gospel, as I suppose a hundred years ago was the primary thought, say even of good men, that he must go and preach in the bazaars, and then more or less his work would be done—missionary work is so complex, and we have understood gradually its complexity. It now takes in not only the preaching in the bazaar, it takes in that great educational work of which I have not time to speak. But I should like to say that perhaps the greatest educational work is that of such a character as Thomas Valpy French taught at Lahore. I mean the preparation of the very best Natives, giving them the highest culture and the highest teaching that we Europeans can give them, that they may be fit instruments to do the Master's work. There is the whole cycle, the whole system of Medical Missions, of women's work, of industrial work, and surely we are coming now to understand that we have to found a Society, and that that Society is the Society of the Church of Christ.

At home we are gradually coming to understand, but only gradually, that Mission work is what the Bishops called it in their Encyclical the other day, the



"primary work of the Church." We have come at last, at least many of us have, to understand that it is not merely a work which may be or which may not be taken up at leisure, but the man whose heart is fired with the love of God cannot but give what God gives it in his power to give for the evangelization of the world. Already, my friends, God has given us a rich ingathering, and yet that ingathering, I venture to say, is nothing to that which shall be. Those who may be privileged to stand in our place a hundred years hence and to thank God for what He has done, will, I am convinced, be able to thank Him for far, far greater results than we

can ever dream of. Eighty years ago the preacher of the day, Mr. Gerard Noel, used these words: "The cluster of grapes already brought from Eshcol is a grateful earnest of the vintage of souls which the Lord of the Harvest will in His own way and at His own season gather in for Himself." You will allow his grandson, who stands before you to-day, to say that this cluster of grapes which has been gathered in during these eighty years is an earnest of a far, far greater vintage. May it be for us to cherish, to water this vine, and may it be to our descendants in time to come to gather the grapes for the vintage of the Lord.

*Speech of Mr. C. R. Walsh.*

Mr. Chairman and Christian brethren,—Before I proceed to speak to-night may I just say that it has been my privilege to be for a short time in the Albert Hall and to see that vast assembly and to hear them joining in praise to Almighty God on the auspicious occasion which we celebrate to-day. It was a most inspiring sight, and one cannot but feel that all the gatherings which are held to-day and during this week must stir the members of our Church to take a deeper and heartier interest in missionary work than they have ever done before. Missionary work is of a character which requires men and women who take part in it, either in the home-land or in the far-off fields, to have a strong, firm faith in God; men and women who are able to look out upon difficulties which seem almost insuperable, and yet to face those difficulties in the power and in the strength of God, remembering that they have that glorious promise, "All power is given unto me in heaven and in earth," and "Lo, I am with you alway, even unto the end of the world." And this faith must be prophetic in its vision and in its expression. It was such a faith that led Bishop Daniel Wilson to stretch out his arms to the land that lay beyond the Sutej and to claim it for the Lord Jesus Christ. It was a like faith that enabled John Ludwig Krapf to predict a time when there should be a chain of Mission stations extending from East into Central Africa, and ultimately meeting the stations projected from the West coast. It was a similar faith that led a man who had a great deal to do with the Church Missionary Society in its earlier days—the Rev. John Newton—to write these words as far back as November 29th, 1789. They were addressed to the Rev. Richard Johnson, who at that time was the chaplain in Sydney, in New South Wales. He said: "The seed you sow in the settlement may be

sown for future generations and be transplanted in time far and near. I please myself with the hope that Port Jackson [upon the shores of which Sydney is built] may be the spot from whence the Gospel light may hereafter spread in all directions, and multitudes may rejoice in it who are at present covered with the thick darkness." More than a hundred years ago that letter was written, at a period when things were dark enough in Australia, when the whole time and attention of the few Christian men there seemed to be required to pay attention to the needs of society as it then existed in New South Wales. And yet a very long time did not elapse before light did go forth from the waters of Port Jackson, because the Rev. Samuel Marsden, the second chaplain, was led by what he had seen of some of the Maoris to take an interest in their race, and, as you may remember, he moved the Committee of the Church Missionary Society to send out helpers. In the year 1814 he proceeded to New Zealand, and on Christmas Day of that year preached the Gospel for the first time upon the shores of New Zealand, from that appropriate text, "Behold, I bring you good tidings of great joy."

Now I must hurry on, for I have not time to address myself to a number of topics of interest that intervened between that period and the period about which I wish to speak. For many years in New South Wales we had an Auxiliary of the Church Missionary Society, but all we were enabled to do was to collect funds and send them to the Parent Committee in London. However, about the beginning of the nineties, seeing that several members of our Church, godly men and women, were, because no opening was offering to them through the Missions of their own church, drifting into the Missions of other evangelical Churches, we asked the Parent Committee to grant us a

constitution and to give us power to select, train, send forth, and maintain men and women who, after due examination, were found to be fit to go to the mission-field. Most kindly the Parent Committee responded to our request, and they sent out to us our chairman, Mr. Eugene Stock, and that man of holy memory, Robert Warren Stewart. At that time a constitution was framed of which the Parent Committee heartily approved, and since then we have been enabled to receive offers from our own men and women, and it has been our exceeding joy to send them forth to different parts of the mission-field. We were delighted that the Parent Committee had seen fit, partly following our suggestion, to send these men and women not to one particular station—China is the one that lies nearest to us in Sydney,—but to different parts of the world. We are glad of that, because we have desired that the members of our Church should take no narrow view about missionary work, but that our hearts should take in the whole of the wide world. A good deal has flowed from that visit of Mr. Stock and Mr. Stewart. I may say nothing to-night about all Mr. Stock did to help us, because he is here listening; but I may speak of his colleague, who is now in bliss, Robert Warren Stewart. The influence that he exerted was really marvellous; and now, although several years have passed since we had him with us, as I go from parish to parish and have the pleasure and privilege of addressing the Gleaners and members of our Association I find that his memory is dear now, and that his influence is still as powerful, aye, more powerful, than when he was with us.

We are supposed at this stage of our meeting to be rendering thanksgiving for labourers who have entered into rest and those gathered in through their means. It would be utterly impossible for me to-night, in the space which is allowed me to speak, to enumerate those who have been devoted labourers in the mission-field, but I may take Robert Warren Stewart and his devoted wife as samples of many of those whom the Church Missionary Society has had the honour and joy of sending out to heathen fields, and whose efforts have been owned of God to the ingathering of a large number of the Heathen into the fold of Jesus Christ. Here, just let me mention one point that we ought always to bear in mind. When the critics of Missions talk about the poor results of Missions, and say, "Well, what are your numbers?" they always take the numbers, if they take numbers at all, at the present time, but they forget the vast numbers of men and women who, through the efforts of the

missionaries, have in bygone days been led into the fold of Jesus Christ and are now gathered round the throne of God.

Another result of that visit of Mr. Stock and Mr. Stewart to Sydney was this—a very great and a helpful result—that a Christian lady there, Miss Hassall, a granddaughter of the venerable Samuel Marsden, whom I have already mentioned as the apostle to the Maoris, was led to consecrate her life—her home, her time, her ability—in order that we might have a training home in which the ladies who offered themselves to our Association might receive thoroughly good training before they proceeded to their stations; and the very first member to enter that home was a niece of her's, and a great-granddaughter of Samuel Marsden, and she was the first from Australia to step into that dreadful blank which was created by the massacre of Kucheng.

I must not delay you further now. My time is fast running out, but I should like to say that we in Australia do rejoice with you, and this very day—we are ten hours ahead of you in London—they were having a service in the cathedral in Sydney, at which the Archbishop was to preach in commemoration of the Centenary of the Church Missionary Society. Again, there was to be a meeting in the large hall of the Y.M.C.A., which corresponds with this hall, and an overflow meeting in our Chapter House. We are thankful to have our Church Missionary Association based on the same lines as the Church Missionary Society, our parent Society. By means of this Association we not only enjoy the privilege of sending consecrated men and women out to the mission-field, but the members of our Gleaners' Union are now exerting a very great influence in educating our people to have a right view about Christian Missions. There is need of this, for we have heard it from the Archbishop of Canterbury in his sermon at St. Paul's Cathedral, and we heard it from him again to-day in this hall, how greatly it is to be deplored that the men and women of our Church in such small numbers have anything like an adequate view of the blessing which comes to the Church and the people who take a hearty, prayerful, sympathetic interest in missionary work. My closing word is this—our desire, those of us who are connected with the Colonial Associations, is that the home Society should go forward strenuously, earnestly, faithfully, in this new century to do this blessed work of proclaiming Christ amongst the Heathen, and we in Australia and the other colonies shall take you as our example, and follow as closely as possible.

*Speech of the Rev. James Johnson.*

Mr. Chairman, dear Christian friends, I stand before you this evening as a representative of the Native Church in West Africa, by the kind invitation of the Church Missionary Society, and I bring with me to you the hearty, warm, and respectful greetings of the Native Christians in West Africa—the greetings of children to their parent, whose labours they are conscious have enabled them to come to the knowledge of the Lord Jesus Christ; the hearty congratulations of children who rejoice in the growing prosperity of their parent business, and who wish this Society to continue to prosper, until by its efforts a much larger portion of the world shall have been won for Christ than has yet been won. I am invited to call attention to the special subject of thanksgiving to God for the supply of men and means. When the Society began its work or desired to commence it, the missionary idea was a very weak and feeble one in the Church. It had not possessed the hearts of very many, and for an illustration I may say that when I first visited this country in 1873, that is about twenty-six years ago, I took a gauge of the amount of missionary spirit that seemed to have possessed the mind of the Church at that time. It gratified me considerably. It seemed very large compared with what we had in our own country. But when I visited this country again in 1886 I found that the interest had grown larger than I had noticed it before. And this time that it has pleased God to bring me again amongst you, I see that this interest is ten times more than it was when I came here in 1873. But so it was not in 1804 when the Church Missionary Society began its work. Therefore there was a great difficulty which the Society had to contend with in getting men to carry on the work, particularly in West Africa. West Africa was the field that the Society first adopted, and the reason for this has been set before you already. The field itself was not attractive. The climate of West Africa had earned for itself a very bad name, and Sierra Leone was spoken of generally as “the White Man’s Grave,” whilst the material upon which the work was to be done was not an attractive material. It was composed of ex-slaves, slaves dragged out of the holds of slave ships and set at liberty by the philanthropy of England, slaves in the lowest condition of life, ignorant and debased; slaves brutalized far more than they were in their own native land by the cruel Transatlantic slave trade. This was the material, and I am not surprised that there was so great a reluctance on the part of Christians in

England, and Christians in Europe generally, to embark in work in Africa. Again, Africa was far more distant from this country than it is now.

We are at Lagos about 3500 miles away from you, but we are much nearer England and you are much nearer us now than was the case then, because the communication between England and Africa at that time was very slight; hence, as I have observed already, there was so much reluctance on the part of Christian men and women here to engage in this work when the Society appealed to them to offer themselves for it. But besides that, the work to be done was a peculiar work, different in a great measure from work which has been done elsewhere. The work needed peculiar men. It needed men who were capable of preaching the simple story of the Gospel in a very simple way to ignorant and debased people who had never heard of it before. It needed men who were capable of waking to life the dead intellect of men who all their life long had lived in ignorance—ignorance of almost the commonest things in life. It needed men who would unite a heterogeneous mass of people that had been brought together through the slave trade, and through the philanthropy of England—actuated by a desire to nullify or destroy the evils that trade had brought upon those people—to unite those peoples of different languages who very often hated each other, who very often were jealous of each other. Are you surprised, then, that many were frightened and kept back by the aspect of the work that was before them, and so withheld themselves from it? But at last men were obtained; and blessed be God that He gave us such men as we had, for their work was a work that was extremely difficult. We got men such as the work then needed, men who, by a simple preaching of the Gospel and by the Christian lives that they led, unfolded to us the love of God for all mankind, including Africans. They were men who devoted themselves to the study of our own languages, and who have been able to reduce several of them to writing, and give to us the Word of God, either in whole or in part, in about seven of them at least, besides evolving their grammars and compiling vocabularies of them, and we now who are their spiritual children are basing our own literary work upon the foundation that they themselves have laid for us. Surely, dear Christian friends, you will say that there is abundant cause here for thankfulness to God for the men He gave to us—men of devotion, men who were willing to lay down their lives for Christ, men who faced death in Africa.

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and counted their lives not dear to them for the glory of God and for the salvation of poor humanity. Now, we have to thank God as well not only for the men given to us, but for the means with which they were supplied to carry on their work. We cannot do without means, we cannot do without money to carry on God's work in the present condition of things, and the Society's Annual Report shows how gradually but steadily its income has been increasing from a few hundred pounds till it has reached 320,000*l.* or 340,000*l.* It was God Himself that touched the hearts of the givers. It was He Himself who moved them to desire the salvation of their fellow-men. It was He who made them realize some sense of responsibility to their Saviour and to their brethren who were sitting in darkness and in the shadow of death. When you look at the Native Church which has been established, when you look at the institutions that have been got up also, and when you remember that this Native Church is ministered to now almost throughout the whole length of the coast wherever God's work has been carried on by the Society, not by European missionaries as formerly, but by Native pastors who are supported by their own people, by God's grace alone, you cannot fail to see that this has been achieved. More than that, these Churches are carrying on their own Missions themselves—they have their own Mission stations. The Sierra Leone Church has its own missionary work, which it supports by itself; and so the Church in Lagos, and the Church in the Niger Delta, and in the interior Yoruba; and I can say with regard to the Mission work of the Lagos Church that it is receiving a blessing upon it almost equal if not superior to that which God gave to the work of the missionary William Bernard Johnson when he lived in Sierra Leone in the early days of the Society's Mission. I should like before I take my seat to point out three or four things for which we should specially give thanks to God. The Church Missionary Society has vindicated the position and the claim of the Negro to the brotherhood of humanity. The Church Missionary Society has proved to the hilt that the Negro is capable of being taught the Gospel of Christ, and that he can give his heart to Him who has died for him. The Church Missionary Society has also proved that the Negro is not the ape and the brute that he was thought to have been, but that he is a man, an intellectual being, and that, given the opportunity, given the advantages, he can hold his own with almost any other person in the world. But this work for which we give thanks to God is yet very small compared with what has

yet to be done in West Africa alone. I tell you, dear friends, the Society's work needs to be expanded much in Africa, and this is the opportunity for it. If we neglect this opportunity I am afraid we shall regret it; and why do I say so? It is because of this. Whatever Mohammedanism may be in Europe, whatever may be its standing in India, in West Africa, it is making very rapid progress, and my great fear is before many years are over Africa—unless the Church is earnest, unless the Church is vigorous in its efforts—will become far more Mohammedan than Christian. Will you allow this? Will this great Country allow this? Will this great Church allow this? When you have before you in God's own Word the prophecy and promise that Ethiopia, the land of the black people, the land of the sunburnt people, shall stretch out her hands unto God?

I earnestly desire to ask your kind assistance for the suppression of the liquor traffic. It is injurious to Africa, injurious to the good work which you have done, injurious to my own race, injurious even to your commerce, and unless it is suppressed I do not see how, with Mohammedanism on the one side and this cruel traffic on the other side, you can ever win Africa for Christ.

And again another thought that I desire to present to you is this. We Christian Africans, brought to the knowledge of God through your Christian liberality, rejoice in the existence to-day of a Church in Africa—a Christian Church and Christian congregations—but we do always rejoice with trembling, because we know that the fate of Christianity in Africa has been very much against us. You know what it was before in North Africa. There was a great Christian Church there, but it failed at last. In the fifteenth century there was a large Roman Catholic Church on the Congo. That Church existed for about two centuries. A native bishop of the Congo tribe was consecrated for that Church; but after two centuries of existence that Church completely collapsed. It failed completely. This has very often troubled my own mind regarding the Church which God has enabled you to found amongst us and the native Christians that you have been able to bring together. We do not desire to share the fate which those Churches have experienced. We want to live in health and strength and vigour and energy, and be a working Church until the Master comes. You have had a thousand years of existence, and you have grown stronger and stronger. But Christianity in Africa has existed only for a time now and again, and then it has failed. I desire to beg of you that you will pray for the Native

Church, for the native congregations, that we may be Christians indeed, baptized, every one of us, with the Holy Spirit. And I desire to ask of you, too, that you will give us every Christian sympathy. We are striving to live the Christian life amongst Heathens and amongst Mohammedans, and this is very depressing. As Christians we are working amongst the Mohammedans, but I assure you, Christian friends, and I am sure it will touch your hearts, much as we are doing amongst them, the result has often been the supporting of Mohammedanism. We have been supporting that Mohammedanism which thrust out Christianity from Africa before, and which is threatening even now to override it. We go amongst the Heathen. We preach to them the Gospel. They are touched. They see the evil and folly of Heathenism, but they think that the Christian life is too high for them. They think monogamy is too high for them. They will not break up their families because they wish to be Christians. They say that they know that Christianity is a superior religion to Mohammedanism; they see it, but the

demand made upon them is too high, and for that reason they make this compromise: they go to Mohammedanism. This is my experience in Lagos, and my experience in other parts of the Yoruba country. You see, then, how difficult it is for the Native Church to carry on its work. We therefore desire to be upheld by you. And again we desire that whilst you exercise paternal interest in us, and parental care over us, you will so arrange affairs here for us that we may acquire a stronger sense of responsibility than we have now, that the whole body of Native Christians may realize the Church to be their own, and that they may have that strength which a sense of independence and a sense of ownership gives, so that this new Church springing up in Africa may not die away as other Churches in Africa have died away, much to our pain, much to our regret, and at great grief to us; but that this Church supporting itself, this Church expanding itself, this Church governing itself, this Church looking to you, as to a parent, for counsel and advice, this Church enfolded by you in your bosom, may live and work until the Master comes.

*Speech of Dr. D. N. Pridhu Datta.*

Mr. Chairman, fathers and mothers, brothers and sisters, this is how I beg to address you. I may not have another opportunity of conveying not only my own feelings but the feelings of hundreds and thousands of my own countrymen, who are blessing you to-day for the biggest, the greatest blessing that England could have given, even the love, the knowledge, and the salvation of Jesus Christ which we, through you, are to-day enjoying. We are hoping that not only we but the rest of India may soon have the same share and blessing with us.

One great thought that has been in my mind during the past several days—in order that I may be able to connect my thoughts with that one thought—has been Christ for the Indians. I should have said the first part was India for Christ and Christ for the Indians. I did not mention the first part purposely, for it is an accomplished fact. You have thanked God over and over again that He gave you India for Christ. I have been thankful to hear, not once but over and over again from the mouths of holy men and women all over the length and breadth of the country, that truly India is a trust from God for the Government of this country.

But I have referred now to the second part, Christ for the Indians, and thank God as we have just heard, and not to-day only but over and over again, so much so that I have been carried away in my thoughts, and have not been able to

think of what I should say to you. Thank God for all He has done. Certainly to-day, if ever, I may pronounce along with my fellow-countrymen that there is a large nucleus of men and women who love Jesus Christ, who look upon Him as their ideal God, their ideal Saviour, and it is all through you. There is to-day throughout India, although scattered over its length and breadth, the good nucleus of the native Church of India. Christian friends, it is a great deal to say that there is to-day the Native Church of Christ in India. It is true that I cannot speak in the same pleasant tones of this Church as our honoured brother from Africa has done now, but at the same time, when you have the reality before you, a visible reality, you know that the time is not long when the rest of that expectation will be satisfied also, namely, that independent Church of India, the Church of Christ. Well, if this is not getting what my point has suggested to you, Christ for the Indians, I say this hope has been accomplished, partly but surely, and has been accomplished in anticipation perfectly and completely, for, do whatever you like now with India, leave it to-day if you are so unkind to do it, Christ has laid hold of the nations of India, and He is to-day the Christ of the Indians.

But, as I have wished in my mind, and as has been told us by our Chairman, this is not a day or time for speech-making. It is a time for thanksgiving to God. I

am standing here before you, and you are so good as to applaud and to allow me to stand in the position, so to speak, of a humble representative of that vast multitude in India, and to tell you, to carry away, perhaps, something of what it is to be a Christian, and how Christ brings people to His knowledge through the mighty army of missionaries who have gone forth from you, as we have heard to-day, your dearest and best, the consecrated sons and daughters throughout the length and breadth of the world. I say it is through the Christ-like life and the Christ-like love which fills the souls and breasts of these sons and daughters of yours which win people all over the world. It is for that love that I am thankful to God before you all, as I have mentioned, and I thank Him for the sake of all those who are in the same happy position. I was a young child of seven or eight at school. Very often people talk against the school policy of our missionary societies; but I am pleading for it because it has been the instrument not only of leading me but thousands of others throughout the length and breadth of India to know and love Jesus Christ. It is the school policy of your missionaries which they have initiated and carried out all over the world. At school as a little child, free from all the anxieties and the difficulties which beset grown-up enquirers, I saw none of those difficulties presented to my mind when I was sitting at the feet of my Christian teacher, a Native of my own town. You have heard the

name of that town—Narowal. Yesterday we had our two missionaries. The first one called himself the stone-gatherer (Dr. Bruce), in the morning. He was there founding that Church. And then you saw in the afternoon Mr. Bateman. Those are the two missionaries, one the stone-gatherer, and the other man—there is no pride on either man's part, but all the glory is given to Jesus Christ—the one who came in for gathering in the harvest in the town of Narowal, that far-off village in the Punjab. In the mission-school, the son of the first convert, whom Mr. Stock most lovingly and kindly has included in his wonderful retrospect of this hundred years' work of the Society—his name was Pauloos or Paul, the Paul of Narowal—his son, Nasr, was the Bible teacher in my class, and at his feet I remember learning the Gospel of St. Luke. Throughout that lesson, taking it at that age, the love which was kindled in his eyes threw a spark into my soul, and it was lit and nobody can quench it. I thank God, and I thank you, that that light has been ever since there, and I pray God that with your prayers not only I, but the whole Native Church of India, may carry the flame into all the wilderness of India and all the heathenism of those peculiar, very high-sounding spiritual epithets and sentiments. I say they are like dried-up sticks, and that this fire of Jesus Christ, carried in the souls of these converts of yours, may light up the whole into a flame, to the glory and honour of our Saviour Jesus Christ.

*Speech of the Rev. E. A. Stuart.*

Dear friends, we are coming to the close of this memorable day. Many of us met this morning for breakfast in the very spot where this Society was founded. How has that little grain of mustard seed grown! We can indeed thank God to-day for all the patience and the perseverance which He granted unto our fathers who founded this Society when we think that for some five years they were unable to find any missionary to go forth to the foreign field, and then had to have recourse to another country, and when we think that out of the first twenty missionaries sent forth by this Society only three were Englishmen. It was not, as the Archbishop reminded us upon Monday evening, because Englishmen were deficient in energy, for our soldiers and our sailors were to be found in every clime; our merchants were governing that great empire of India; but there were very few of our young men who were willing to become heralds for the cross of Christ. And even if the men had been found, as the Bishop of Newcastle has reminded us to-day, it would have been

very difficult to select the spots to which to send them. China was closed, Japan hermetically sealed. Of Africa only the coast line was known to us. The Bible lands were all under the heel of Mohammedanism. India was locked against us by the British Company. And yet these men persevered. They had no ecclesiastical leaders to favour them. They had no converts gathered in from other lands to cheer them. But they had the love of God in their hearts and they had pity for their fellow men. We may thank God, then, for the patience, the perseverance, the faith, and the love that they showed.

And now what has been the result? I might mention many many results, results that even the world outside the church must recognize, but time forbids me to dwell upon them. I might mention other results, results of blessing to our Church at home, for our leaders and our founders were all inspired with the true evangelism, not, as we were reminded by Mr. Fox to-day, that they boasted about it, or that they issued manifestoes about it, but because they were Christian men and

because they were Churchmen. Therefore they held firm hold of the great evangelical principles upon which they founded this Society. I sometimes tremble to think what might be the evangelical position in the Church to-day if it were not for the Church Missionary Society, because we evangelicals hold fast to this great principle, the right of private judgment. But, unfortunately, those unhappy divisions of which the Bishop of Minnesota spoke to-day are to be found even amongst evangelical men, and there is no Society, unfortunately, which will unite them; but they are all agreed in this great work, the necessity of evangelizing the heathen world. This is the work which the Church Missionary Society has put before evangelical men, and it is this which has kept them together and made them to be any force at all in our land to-day. But I need not remind you that this was not the purpose for which the Church Missionary Society was founded.

The Church Missionary Society has given to us also a grand proof that it is the plain simple Gospel of our Lord Jesus Christ which is "the power of God unto salvation to every one that believeth." We are told that that is discredited at the close of this nineteenth century, and that we must modify our teaching and bring it into harmony with the criticism of the present day. But whilst our arm-chair critics are speaking thus at home our missionaries abroad, amidst the snows of North-West America, facing the fivers of Africa, amidst the countless millions of China, are giving to us fresh Christian evidences to-day that the Gospel of our Lord Jesus Christ is the power of God to salvation to every man, be he black or white, red, or yellow. They have given to us evidences of consecration to the Master's service, stern self-denial for the Gospel's sake, evidences of barbarity changed to kindness, evidences of abominable lustfulness changed into purity and truth. And as we look round the world to-day we may be thankful that the old old story of Jesus Christ and Him crucified is the power by which this world is to be reformed. And we thank God to-day for the individual souls brought out of heathen darkness into His marvellous light. That little lad who died in our Church Missionary House in the year 1816 was the first of a large company who owe to the efforts of the agents of the Church Missionary Society their place in that innumerable throng of all nations, kindreds, peoples, and tongues who stand before the throne of God to praise Him for ever.

It is meet, therefore, for us to-day to give thanks. We give thanks, though we

acknowledge with sorrow many mistakes, many misjudgments, much lukewarmness both at home and abroad. But God has overridden all our mistakes, and we may thank Him for what He has wrought even by feeble instruments.

And now, dear friends, what is to be the result? This is not merely a thanksgiving for a hundred years now past, but that thanksgiving ought to issue in fresh determinations for the future, that as God now is opening up to us fresh fields, beckoning us to new doors, the whole Church of Christ should arise to do more than it ever yet has done for the Gospel of our Lord Jesus Christ.

I try to look out upon this world with the eyes of Jesus Christ. I fancy Jesus Christ to-day looking out upon this world, His own world, the world which He died to save. He would look out, first of all, upon those Bible lands, those lands which His own feet trod. He would see them given over to the false prophet. He would see all through that land where He lived and which He loved, and stretching away both eastwards into Persia and westwards through Africa, through Egypt, right on to the Soudan, the false prophet usurping the place which rightly belongs to the Son of God. He would look on into the lands into which His first great missionary, St. Paul, went listening to the invitation, "Come over and help us," nominally Christian, but, alas! many sunk in superstition. And then I can fancy Him looking into these Isles. Here, at any rate, they profess to serve Him, to honour His holy Word. And as He looks upon England, receiving that truth professedly, receiving that Gospel which He died to give, He sees going forth from our harbours and our shores our fleets into every clime. He sees the marvellous territory which He has vouchsafed to this little island, and He looks to see how we and our cousins across the Atlantic have passed on the Gospel which has made us to-day what we are. He has put us in trust with India, and, as we have heard this morning, there are some 600,000 Native Christians, but some 280,000,000 still without Christ. He looks to see how we have used the opportunity He has given to us, and I think, my brethren, our Master must be terribly saddened to-day. Now I have to ask you solemnly and quietly each one to consider what is to be your own part in the work which God has here given to His Church to perform. There are in the hands of the stewards at the doors little cards. They will not be given to everybody. They will only be given to those who ask for them. These little cards begin by asking you that question David asked of his assembled people when he determined to build the

temple upon Mount Moriah. David came forth to his people. He had made a wonderful provision for that temple. He had gathered together gold and silver, and then, stepping forward before his people, he asked them, "Who, then, is willing to consecrate his services this day unto the Lord?" And so this card suggests to you another King, one Jesus, Who is building no temple of material stones, but a temple of living stones, who has heaped together not gold and silver, but Who so loved the Church that He gave Himself for it, and having made that wondrous provision for His Church, He comes forward before you who acknowledge Him to be your King, and He puts to you this self-same question which David put to his people, "Who, then, is willing to offer himself unto the Lord?" If you ask for the card it will be given to you. And there is suggested this response which you will be asked to sign, "If God will show me anything to do that I can do for the evangelization of the world which I have not yet done, by His grace I will endeavour to do it at once," and then specially, "I purpose by God's help to endeavour to promote the work of foreign Missions by prayer, by study, by gifts, by service." We do not want you to take that card unless you solemnly do want to do something to obey your Lord's last command. We want you to take

that card home quietly, and before you retire to rest to-night upon your knees before your Lord ask Him, "Lord, what wilt Thou have me to do?" A few verses after that verse which is placed upon the head of this card we read, "Then the people rejoiced because they offered willingly, because with perfect heart they offered willingly to the Lord, and David the king also rejoiced with great joy." Dear friends, my thoughts go away from this gathering to another King, and I fancy the King of kings is waiting for your response and mine to-day, and as we bow our heads now in prayer I believe the King Himself will be waiting for your reply. "Who, then, is willing to consecrate his services this day unto the Lord?" "Lord, I am not willing. I acknowledge Thee to be my Lord. Thou hast died for me upon the cross. I hope through Thy precious merits to enter into Thine eternal kingdom, but I am not willing to consecrate my services to Thee"—is that to be our answer to-night? God forbid. God grant that humbly upon our knees we may say, "Lord Jesus, Thou Who hast died for me, I am utterly unworthy. My strength is small. I know I have no power of myself, but here I offer and present unto Thee myself, to be a reasonable sacrifice to Thee," and I fancy the King Himself also will rejoice with exceeding joy.

The Benediction was pronounced by the Rev. James Johnson.

J. D. M.

## THE MISSION-FIELD.

### SIERRA LEONE.



T an ordination on February 26th, the Bishop of Sierra Leone admitted the Revs. C. G. Hensley and H. Castle to priests' orders. On the following day the Bishop dedicated the little chapel at Fourah Bay College.

A portion of the remains of the late Rev. W. J. Humphrey, which had been recovered, were interred in the chancel of the new church at Cline Town (the "Bishop Crowther Memorial" Church), on February 28th, by the Bishop of Sierra Leone. The Governor and Lady Cardew were present, and a large and sympathetic congregation.

On March 2nd the Revs. E. H. Elwin and C. G. Hensley visited the Bullom Shore to lay the foundation-stone of a new church at Robenke, in connexion with the Sierra Leone Church Missions. At the ceremony over 60% was contributed towards the cost of the church.

### WESTERN EQUATORIAL AFRICA.

Bishop Tugwell says the Ijebu people still manifest a spirit of determined devotion. The materials for the roof of the new church, weighing fourteen tons and a half, were recently landed at Ejinrin, eighteen miles from Ijebu Ode. Within the week all the materials were brought up to Ijebu Ode by volunteers; over a thousand adherents went down in companies to Ejinrin, whilst many who came in



from the suburbs to render assistance were sent back, as their help was not needed. The Bishop says, "The new church when completed will be a splendid building, reflecting great credit upon all who had taken part in its construction." The total cost will be 1500L., of which by far the greater part has been raised by the Ijebus. The S.P.C.K. has kindly made a grant of 50L.

In St. David's Church, Kudeti, Ibadan (the "Hinderer Memorial Church"), on February 5th, Bishop Phillips admitted to priests' orders the Rev. F. L. Akiye, of Ogbomoso. The Bishop was assisted in the service by native clergymen representing the four districts of the Yoruba Mission. Mr. Akiye is a Native of Ibadan. His father occupied a prominent position some years ago at Kudeti as a chief. Akiye was placed in Mr. Hinderer's charge forty-six years ago, as a little boy. The sermon at the ordination was preached by the Rev. D. Olubi, the faithful and devoted follower of Mr. Hinderer. Bishop Tugwell, who was also present, says:—"Olubi was a young man when Akiye joined Mr. Hinderer's household; he has therefore been as an elder brother to him. There was in consequence peculiar and pathetic interest in the text chosen—2 Tim. ii. 1: 'Thou, therefore, my child, be strong in the grace which is in Christ Jesus.' The sermon was, of course, in the Yoruba language, as was the service throughout."

Bishop Phillips left Ode Ondo on December 10th, in order to visit all the stations in the Ibadan district prior to the conference of missionaries at Ibadan in January. He spent a Sunday in each station. December 11th was spent at Ekun (the second station which the Ondo Church intends to take up in commemoration of the C.M.S. Centenary), where there are already some thirty readers who are building a mission-house. The Bishop held confirmation services at each station, confirming in all sixty-six candidates. "The conference meetings," the Bishop says, "were very interesting. They lasted from January 23rd to 26th. The papers read were very instructive, and the discussions they elicited helpful. We spent a very profitable time together, and felt the inspiring presence of God's Holy Spirit."

The Rev. F. Melville Jones also writes of this conference:—

Twenty-two members were present; our three dear Bishops, eighteen clergy, and one European lay missionary. A few of the clergy were unavoidably absent, but on the whole it was a representative body; and when one listened to the able papers and followed the interesting discussions, and felt the response there was to any spiritual thought or teaching, one could not help

being struck with the intellectual power and spiritual force there is in our clergy as a body. . . . On the first morning we all joined in partaking of the Lord's Supper, and on each subsequent morning a devotional meeting was held, when the true motives for serving Christ were plainly, solemnly, and lovingly pointed out to us. The papers were all very valuable.

Mr. E. A. J. Thomas has sent home an interesting account of visits paid by him to villages to the south and south-west of Kpata, in the Basa country, and in particular to Shewa, which had never been visited by any Christian teacher since the Rev. Eric Lewis and Mr. Obadiah Thomas were there in February, 1891. We hope to publish Mr. Thomas's Journal in an early number of the *Intelligencer*.

On Christmas Day, at St. Stephen's Cathedral, Bonny, the attendance in the morning was 2580, and in the afternoon 952. On New Year's Day it was impossible to accommodate all who came from far and near for the purpose of worshipping in the Cathedral. The number counted in the morning was 3038, including several chiefs and sub-chiefs, and in the afternoon 1466. On January 11th Arch-deacon Crowther opened a new church at Agbanama, built by chief Christopher Green, a former pupil of the Grammar School, Lagos. On this occasion four men, five women, four boys, and one infant were baptized.

## EASTERN EQUATORIAL AFRICA.

The famine is still severe on the East Coast of Africa. The Rev. H. K. Binns writes from Frere Town on March 21st: "Last week the people came in greater numbers than ever, reaching on Saturday the number of 698, and involving an expenditure for that day alone of over 5*l.*" The number relieved daily was still over 500 at the time of writing.

Of the plague of locusts in the Taita country, of which mention was made in our last number (p. 294), Mr. J. A. Wray wrote on February 9th to a friend in England:—

The sufferings of our famine-stricken people have been further aggravated by a cloud of locusts which passed over us, devouring almost every bit of food in the country. Our harvest, which we were so near reaping, has been destroyed. The locusts covered an area of about 20,000 square miles. Can you imagine it? They were sixteen days

passing over parts of our corn-fields, travelling at the rate of four miles an hour. They have enriched us with a legacy of millions of eggs and young locusts. Now will come a struggle for life. Many of the people have absolutely nothing to eat except grasses and ground orchids.

Writing under date of March 22nd from Sagalla, Mr. Wray says:—

The Committee at Frere Town have voted me 10*l.* for famine purposes here. This I am using as sparingly as possible. *I do not pretend to give the people a whole day's food, but only a little to mix with the grasses and leaves they are*

*eating.* The young locusts are now hatched, and until they get their wings they will continue to devour everything that is put into the ground. Our need for help will therefore continue till the end of June at the earliest.

## UGANDA.

Mr. A. B. Fisher reached Mengo on December 23rd, the same day as he arrived seven years ago, although he left England five months later. It was also the day on which he told his friends at home he expected to arrive. The party (consisting of the Rev. and Mrs. E. C. Gordon, the Rev. S. R. Skeens, and Mr. A. B. Fisher) left England on September 29th, and arrived at Mombasa on October 24th. There they were detained until November 2nd, when they left by rail, travelling by it a distance of 226 miles to the Simba River. They waited at rail-head some seven days for a van of luggage which had gone astray. Kikuyu was reached on November 18th, and the Ravine on December 1st. Mrs. Gordon found the journey very trying, but a rest at Ngogwe, the Rev. G. K. Baskerville says in his journal, did wonders for her.

Mr. Gordon preached at Ngogwe on the morning of Christmas Day. The church was crowded, and there were 195 communicants. Of a Christmas feast Mr. Baskerville wrote on December 28th:—

The feast for the Natives was a great success. Some 2000 sat down to food in the churchyard and schoolrooms. 140 baskets of cooked bananas were consumed, and five or six cows. The great church drum was beaten at 3 p.m.,

and at four o'clock we went into the church; had hymns, prayer by Yonasan, ten minutes by Gordon, prayer by me, and then adjourned. The people really behaved remarkably well.

A monthly paper is now circulated in Uganda, of which the Rev. W. A. Crabtree is editor. At present it consists of a type-written sheet of paper, and the yearly subscription is Rs. 6.

## EGYPT.

The Rev. W. E. Taylor, formerly of the Eastern Equatorial Africa Mission, now in Egypt mainly for translational work, wrote from Cairo on March 21st:—

The meetings in the Sharia Mohammad Ali, one of the greatest arteries of the life of Cairo, have been exceedingly

promising of late. Moslems and all who are willing to enter are invited to pass under our portal, while hymns are

sung in the courtyard by our teachers. The hall is small but strategic, and when it fills, as is often the case to overflowing, benches are at hand outside to accommodate those who cannot find room inside. As was the case in Mombasa, so here we sometimes find nearly the entire Moslem audience rise and troop out into the street, and this may happen twice or thrice on the same evening. Last Sunday night we had two such exoduses, the first led by a sheikh, who rose and called upon all who loved Mohammed to show their devotion by leaving the hall with him; and, said he, "Continue to show your loyalty to Islam by avoiding this place for the future." One of our workers, a most devoted and humble man, said to me, "This kind of thing always used to make me very sad, but now I thank God, because it is a sign that they understand the witness given; and I believe they think over in their hearts what they have heard and are sure to

come again." Certainly the hall fills again almost as quickly as it becomes emptied. We had quite a number, some ten or more, stay to the after-meeting last Sunday night, and this has been constantly the case of late. We have a prayer-meeting of workers after the main meeting as well as before, and then are ready to answer the questions of those who are sufficiently interested to wait. We believe that God will greatly bless our forthcoming Centenary Mission to Moslems, when we hope to have meetings nightly in the Book Dépôt as well as in this place. We were thinking of open-air meetings daily, but owing to the schools, which would not bear closing for the time in question, our workers could not be spared for them, and ladies are not yet available as at Mombasa, although one trusts that the time may come as the Gospel slowly but surely changes public opinion.

#### PERSIA.

We heard, by telegram, on April 1st, that Miss M. R. S. Bird (who left London for Yezd on February 15th) had arrived safely at Ispahan.

Bishop Stuart wrote from Julfa on March 18th:—

We are remitting herewith, by two drafts on the C.M.S., contributions amounting to 5*l.* 3*s.* and 4*l.* 6*s.* 8*d.* respectively, being the collections made (a) in the Armenian congregation for the T.Y.E., and (b) amount realized by the Sowers' Band of Armenian girls that was set on foot by Mrs. Blackett when in Julfa. A recent remittance of 3*l.* 16*s.* 6*d.* was also made by Mr. C. M. Joannis, our worthy school superintendent, from the Gleaners' Union, of

which he is Secretary and Treasurer. These three sums make a total of 13*l.* 6*s.* 2*d.* as the Julfa contribution to the Society, and as the past year has been one of unusually high prices for food and other necessities of life (and in fact almost a famine price of bread still prevails), this manifestation of interest in the cause is a matter for thankfulness, and may be estimated accordingly.

#### BENGAL.

Calcutta was first in the field with Centenary celebrations. Bishop Welldon presided over a crowded meeting in the Town Hall on February 28th. The other speakers were Mr. Monro, C.B., of the Ranaghat Medical Mission; the Rev. H. Whitehead, Bishop-Designate of Madras; and the Rev. A. G. Lockett, Principal of the C.M.S. Divinity School. A choir of forty voices led the singing.

The Bishop of Calcutta held his first ordination at the Cathedral on the Second Sunday in Lent (February 26th), when Messrs. Solomon Biswas, Kanto Lal Biswas, Santi Bhusan Biswas, and Jebon Chandro Mullick were ordained deacons. The Bishop-Designate of Madras preached from 1 Cor. iv. 1: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God."

On Sunday, February 26th, at Holy Trinity Church, Calcutta, a Mussulman gentleman named Ebrohimi Khan was baptized, taking for his Christian name Ebrohimi Christanga.

The work among the Hindi-speaking population in and around Calcutta is

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rapidly developing. The North India localized *C.M. Gleaner* gives the following account of some recent baptisms:—

The winter itinerancy in the surrounding villages has, under God's blessing, borne substantial fruit, and we are happy to be able to report six baptisms, with others still under instruction. These six are all people of Chota Nagpur, who have migrated to the vicinity of Calcutta in order to find work, and, being aboriginals untainted by Hinduism, much simpler and more easy to reach. They are humble folk, but no less precious in God's sight than others of superior position. On January 28th, Prabhu Dayal, and on February 4th Masih Prakash were baptized, and admitted by immersion in tanks situated in the vicinity of their own houses in the presence of some fifty persons, of whom more than half were Heathen, the ceremony being briefly ex-

plained to them, and accompanied by bright singing of native *bhajans*. Both obtained special leave for the baptism, and returned to their work on the following Monday.

On February 19th a family of four persons (father, mother, and two boys) were baptized by immersion in Trinity Church at the evening Hindi service in the presence of a good congregation, amongst whom there were some Heathen. The somewhat novel sight of a vice-regal carriage with men in uniform standing at the church door excited some surprise, it being in attendance for Colonel Williams, M.P., who, with Mrs. and Miss Williams, witnessed the baptism, and encouraged the Native Christian community not a little by their presence.

#### NORTH-WEST PROVINCES.

On February 22nd a meeting was held at Allahabad to wish God-speed to two Indian clergymen, the Rev. W. Seetal, pastor of St. John's Church, Agra, and the Rev. S. Nihal Singh, evangelistic missionary at Allahabad, who had been invited by the Parent Committee of the C.M.S. to attend the Centenary Celebrations in England. They were addressed by Bishop Clifford and the Rev. C. H. Gill. Leaving Calcutta on February 25th, Mr. Seetal reached London on March 13th, and Mr. Nihal Singh on March 19th. During the absence of the former, the Rev. B. Tobit is acting pastor of St. John's, Agra.

#### WESTERN INDIA.

On February 21st the Rev. W. G. Peel, Bishop-Designate of Mombasa, was presented with an address, purse, and silver casket, by his congregation at Girgaum Church, Bombay. The address dwelt upon the sympathy and devotion of Mr. Peel to his congregation, the growth of the Mission under his fostering care, and the gentle influence and loving sympathy of Mrs. Peel. Arrangements for the presentation were made by a small Committee, of which Sir Andrew Wingate, K.C.I.E., was chairman. The Bishop-elect also received addresses and presents from his brother missionaries in Western India, from the Marathi congregation, the Parsi Christian Association, and the Z.B.M.M. Girls' High School. He sailed from Bombay on February 25th, and reached England on March 13th.

#### SOUTH INDIA.

On the occasion of the Centenary the native masters and pupils of the Harris High School, Madras, have presented the Parent Committee with a silver paper-weight. It consists of what is heraldically called a mound or orb,—a cross surmounting a globe,—fixed upon a pedestal. An Arabic inscription on the globe contains the Arabic version of the text, "Glory to God in the Highest."

#### TRAVANCORE AND COCHIN.

Bishop Hodges wrote from Cottayam on February 4th:—

I never have quite shaken off a cold with which I left England, and with that rather heavy on me I ventured on a visit to Melkavu, but after a very heavy day (Sunday), violent malaria

fever prevented my going on with my programme, and I had to come back, much to my regret. I was fortunate in having Mr. Richards with me. This is the first time I have suffered so severely

from that sort of fever. I had two services of two hours each, with a break of two hours between. The church is small, with a low roof. There were over 800 there, and over 500 communicants, and I administered to every one, going down the church to them as they knelt in rows. I think the church was filled three times. There were old men there who knew the day when not one Christian could be found among the Hill

Arrians. What hath God wrought! In the afternoon I confirmed about 200, and afterwards examined the Sunday-school, and then walked for a change of scene and air to the nearest out-station, but found it further than the mile we were told, and didn't get back to dinner till about eight, when I felt I had done too much. I am pulling up again now, and I hope to be all right in a few days.

#### CEYLON.

Galle Face Church, Colombo, was reopened by the Bishop of Colombo on Saturday, March 18th, in the presence of a large congregation. The services on the following day—Tamil, English, and Singhalese—were special. The total cost has been Rs. 39,000.

#### MID CHINA.

On December 8th, the Rev. Dzing Ts-sing, pastor of Ningpo, was called to his heavenly rest at the age of fifty-three years. Bishop Moule has sent us a brief memorial, written by the son of the deceased, which we hope to print next month.

At an ordination service on February 26th, being the second Sunday in Lent, at Sin-ih Dang, Hangchow, the following deacons were ordained priests by Bishop Moule, viz.: Tsong Sieh-en (deacon, February, 1894) as native missionary in Shaohsing; Tai Iah-an [spelt Tai Yütsu in the C.M.S. Annual Report] (deacon, St. John's Day, 1897) as Pastor of Chuki East; and Seng Dziang-kyiae (deacon, Epiphany, 1897) as Pastor of Upper T'aichow. The Rev. J. B. Ost presented the candidates, having assisted the Bishop in their examination during the previous week. Bishop Moule writes: "The Rev. Tsong Sieh-en has served faithfully as a catechist since his conversion in the early 'seventies. He was especially loved and trusted by the late Rev. J. D. Valentine. One of his sons is about to enter the Theological Class at Ningpo, after five years' service as a schoolmaster. Another is a medical pupil at Hangchow. John Tai, himself a clever artist, is only son of the better known artist Matthew Tai, now, alas! 'fallen from his first love' into self-indulgent habits. Mr. Seng has served for three or four years in his future, very rough, vast, and laborious parish, Upper T'aichow. *Orate pro fratribus, Fratres!*"

#### JAPAN.

Bishop Foss, of Osaka, has just received a very encouraging letter from one of the Vestry of Holy Trinity Church, Osaka, who records the fact that his church is now fully self-supporting, the congregation paying not only the church expenses, but also the full salary of their pastor, the Rev. B. H. Terasawa; and also that their zeal has provoked very many.

#### NORTH-WEST CANADA.

In the *Moosonee Mailbag* for April there is an interesting letter from the Rev. W. J. Walton, of Fort George, telling of a change for the better among the Indians at that station. Mr. Walton wrote on August 13th:—

The Indians have shown exceptionally great interest in the services this past summer, and it has been almost amusing to see them half running to church, so as to get a front seat and be near the minister. What a change from two or three years ago! Truly ought we to praise God for this. Our Bishop paid us a visit two or three weeks ago,

and the people liked him very much. This morning I received a letter from an Indian telling me how very much he wished he could remember all that the "great praying gentleman" (Bishop) told them. I never saw the people so happy and quiet as this summer, although they have been rather hard up at times. There was only one thing

that happened in July which saddened our hearts for some days. An old Indian removed his tent from across the river to the "house" side, in order to be ready to go to church when the Bishop arrived. On the day that we were waiting for the schooner (which brought the Bishop) to enter the river, the old man, not feeling quite well, lay for half an hour in an Indian sweating bath. After he came out he caught a violent cold, from the effects of which he died at the same time that the Bishop reached the house. We buried him the next day, and nearly all the people came to the funeral. Perhaps it may not be uninteresting to some if

I were to explain what a "sweating bath" is. The people bend over some short willows to form a sort of bridge, big and high enough for a man to lie down comfortably at full length. They then cover the willows over with tentings and blankets, and put hot stones inside to make it hot. The man then crawls under the tentings, and people outside shut him in so that no air can get in, and there he lies almost suffocated till he considers that he has had enough. This is supposed to be a cure for nearly all internal complaints, but I am glad to say that the custom is now dying out.

Although it is only a year since the Rev. H. W. G. Stocken baptized the first adult convert at Blackfoot Reserve (see last month's *Intelligencer*, p. 278), there are now twenty-five who have made public profession of their faith, and are living bright and prayerful lives. In the same time eighteen have been confirmed. The Bishop of Saskatchewan paid a visit to the reserve in March, and wrote thus on the 24th of that month:—

I feel I must write and tell you about my visit to the Blackfoot Reserve last Sunday, where I went by arrangement, made some time ago, chiefly to hold a confirmation—my third at that Mission since last Easter.

Our first service was in English; it consisted of morning prayer, followed by the Holy Communion. All the native communicants were present, and their behaviour during the service, and especially as they knelt to receive the Holy Sacrament, was most intelligent and devout.

At eleven o'clock divine service was conducted in Blackfoot. The attendance included the children in the Home and their teachers, the adult Native Christians, together with those who had been prepared for Holy Baptism and a number of heathen Indians. During the service Mr. Stocken baptized three adults. I gave an address on the subject of Christ's talking with the woman of Samaria, Mr. Stocken interpreting for me.

At a service held at 8 p.m., at which there was a large attendance, Mr. Stocken baptized eight adults; after which ten were confirmed, and I had the privilege of admitting David Staines


to the office of catechist. My addresses were very attentively listened to and closely followed. You will, I am sure, believe me when I say that I felt the occasion to be a very precious and solemn one. The contrast between the years of drought and barrenness, when there was not the faintest sign of spiritual life among these Indians, and the experiences of last Sunday was precious beyond anything I have had in my whole ministry. One of the newly baptized and confirmed is the eldest son of the principal chief. The Holy Spirit's influence is being felt and acknowledged in all parts of the Reserve. Several of the children in the Home have begged to be baptized. Only the other day Mr. Stocken baptized five of the girls, and others are begging to be prepared. No threats on the part of parents seem strong enough to keep them back. Only the other day, it seems, one of the most influential chiefs threatened to deny his son admission to his home if he was baptized. The boy, however, persists in his desire for preparation.

May this letter help a little to warm the hearts of friends of C.M.S. who have so long laboured and prayed for the true welfare of our Indians!

#### BRITISH COLUMBIA.

Bishop Ridley visited Kitkatla on January 18th, and on the following day consecrated a church designed and built by the Natives. On the same day eight candidates, four men and four women, were confirmed. "These eight," the Rev. R. W. Gurd says, "are all young and vigorous church workers."

## EDITORIAL NOTES.

“ HERE hath not failed one word of all His good promise. . . . The Lord our God be with us as He was with our fathers: let Him not leave us, nor forsake us: that He may incline our hearts unto Him . . . to keep His commandments: . . . that all the peoples of the earth may know that the Lord, He is God; there is none else.” Such is the text, from 1 Kings viii. 57-60, quoting from the Revised Version, which has been selected from those sent in by donors with their Hundredth-Birthday Offerings in response to the invitation to associate with their gifts a text of Scripture appropriate as a motto for the first year of our new Century. A thankful acknowledgment after looking backward; a trustful resolution to advance, looking upward to the God of our fathers; a diffident self-distrust, looking inward at our own proneness to forget, to neglect, to disobey; a loving world-wide purpose, looking around and afar to the peoples of the whole earth, and labouring in prayer and praying in labour that they may know the Lord. May the whole body of C.M.S. members begin our new cycle of service in the spirit of this text!

LAST month the *Intelligencer* reviewed the hundred years from the point of view of the supply of men and of means. We are able now to complete the tale by giving the figures under both heads for the year just ended. Taking first the means. Associations, when Appropriated Contributions are deducted, have sent up the net sum of 171,819*l.*; Benefactions amounted to 28,024*l.* (7700*l.* less than 1897-98); Legacies to 34,232*l.* (9000 more than 1897-98); and other receipts and interest 12,270*l.*; total, 246,345*l.* Besides this, there is a sum of 66,149*l.* of Appropriated Contributions available to meet the year's disbursements; making altogether the sum of 312,494*l.* to set against an expenditure of 325,223*l.* In other words, the available Ordinary Income falls short of the expenditure by 12,729*l.* To this deficiency must be added the accumulated deficit brought forward into the late year, namely, 20,014*l.*, making a total deficiency of 32,743*l.* A sum of 2632*l.* in the Contingency Fund reduces this to 30,111*l.*

MUST we say, then, that we start our new century with an adverse balance of 30,000*l.*? To say so would not be untrue, but it would at the best be only a half truth. To set over against this we carry forward 40,000*l.*, the balance in hand of Appropriated Contributions which are applicable to meet future expenditure. And again, besides this, we have also in cash a sum of 50,000*l.* contributed to the Centenary Fund, and in promises a further sum of 10,000*l.* at least, the bulk of which is, at the Committee's discretion, available for the general purposes of the Society. We cannot, therefore, do other than invite heartfelt praise to God for all the tokens of His loving-kindness in this matter of money. It has not come precisely as we had presumed to ask and expect. But it has come, and we say from our hearts, Thanks be to His Holy Name. Of His good promise on which we hoped there hath not failed one word.

LET us look at the figures a little more closely. The total receipts of the year to the Society's general work—that is, including Appropriated Contributions and Centenary gifts, but excluding donations to Special Funds—in round figures was 360,000*l.* This is 55,000*l.* more than last year, 62,000*l.* more than the year before, and 100,000*l.* more than any year before that. The first Hundred Years has not ended with a great financial

crisis, as some have predicted. On the contrary the Society's treasury was never so replenished as it stands to-day. But let us look at the Associations. They are the spinal column of the Society. If they show signs of bending under the strain, the outlook must be pronounced grave. The gross receipts from Associations are 20,000*l.* more than last year, over 30,000*l.* more than the previous year, and over 50,000*l.* over the largest sum sent up in any year before that. There is no curvature visible at present, thank God!

BUT it must at the same time be borne in mind that the increase in the Association receipts consist largely of Centenary gifts—nearly 17,000*l.* out of the 20,000*l.* And from the reports which are daily reaching us of the Centenary Celebrations in the Provinces it is clear that our country friends intend to make the Centenary Fund a large one. The enthusiasm now being displayed about it takes us by surprise. We were beginning to acquiesce in the thought that it was not God's will to place a considerable sum in our hands. But now quite spontaneously in all parts of the country the matter is taken up with a generosity and cheerfulness which convinces us that the Fund which was started with a donation from Her Majesty the Queen will attain dimensions not unworthy of her own wealthy Church and Nation. As one of many instances of the interest taken in the occasion we may mention that the following letter, enclosing a cheque for 20*l.* 3*s.* 6*d.*, has been received from Commander J. C. Robinson, of the Royal Mail ship *Carisbrook Castle*, of the Castle Line, written from Teneriffe:—"Perhaps the enclosed will explain itself; but in any case, Sunday the 9th being our last Sabbath at sea and your Centenary on shore, it seemed a good opportunity to suspend our usual sea charity collection in favour of the greater work done by your Society for this once; so please accept our small offerings, and let us have the C.M.S. blessing upon our ship."

AND now as to the men and women accepted during the past year. We cannot give the complete figures, as we go to press before the year—which for this purpose is from April 30th to May 1st—is concluded, but between May 1st, 1898, and April 12th, 1899, 545 approached the Society on the question of going out to the mission-field, 348 men and 197 women. Of these, 221 offered, and their cases were examined by the Committee, namely 98 men and 123 women. The candidates accepted for training numbered 83, i.e. 33 men, of whom two afterwards withdrew; and 50 women, of whom four withdrew. The candidates accepted as already qualified, and not needing further training by the Society, were 23 in number, 19 men and 4 women. Of the 19 men 11 were graduates: 7 of Cambridge, 1 of Oxford, 2 of Dublin, and 1 of Edinburgh. From those who were under training 43 were accepted for service: 14 men and 29 women; 9 were recorded by the Committee as having been accepted by the Colonial Associations, 3 men and 6 women; and 4 were accepted with the Committee's sanction by the Society's representatives in the Missions. The total number accepted for service was 79, of whom 37 were men and 42 women. The 37 men included 23 in Holy Orders and 4 medical men. These, as we have said above, are only up to April 12th.

IT is too soon to comment on the Centenary celebrations as a whole, which are still in progress at the time when we go to press. We must not, however, delay our acknowledgment of deep thankfulness for the very manifest blessing which rested upon all the gatherings held in London. The extensive programme of services and meetings with which our readers have been made familiar was carried out without a single obstacle or *contretemps*—a



result for which we are largely, under God, indebted to the careful organization beforehand by numerous committees of experts, and to the large bands of voluntary stewards, especially the members of the London Younger Clergy and Lay Workers' Unions. Deeply stirring and heart-searching were many of the speeches that were listened to with breathless attention by the vast audiences. We regret that our pages cannot find space for all of them, but our colleague the Rev. J. D. Mullins has, at very considerable labour, given so excellent a condensation of the speeches which are not quoted in full that our readers who were not with us will certainly get a large share of our good things, and in future numbers there may be more. We have not grudged space, as the unprecedented bulk of this number—forty pages larger than usual—bears witness, and yet we have given in full only the speeches of the Centenary Day, and those of the Chairmen of the several meetings. We have, however, in the opening pages given also the sermon of the Rev. Herbert James and the Bible-readings of the Revs. Hubert Brooke and Evan Hopkins, which we earnestly commend to the prayerful study of all our readers. We ought to add that much regret was felt that the important subject of the duty of evangelizing God's ancient people, the Jews, was not specially and prominently dwelt upon. The Committee's plan included it as one of the topics for a Bible study, and Professor Handley Moule had undertaken it, but his illness necessitated a change of *personnel* and of subject also.

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WHAT have been the most striking features of the Centenary week? Some would say at once, the multiplicity and size of the gatherings, and the enthusiasm which they indicate. "The most striking demonstration ever associated with the Church," "The greatest missionary demonstration ever held in England," are expressions common in the London press, while one paper says, "When amidst six days full of engagements it is necessary to arrange for a meeting supplementary to one being held in the Albert Hall, it must be confessed that zeal abounds." No doubt this is a valid inference. To see the choir and dome and nave and transepts of St. Paul's full in every part of devout worshippers, brought together, not to hear an oratorio or to see an ecclesiastical spectacle, but to take part in a quiet service entirely free from æstheticism, to hear their voices in the responses and in the chants and hymns as they probably have rarely, if ever, been heard in those sacred walls before, was most impressive. So was the great Men's Meeting at Exeter Hall on Wednesday morning, the first time the C.M.S. has attempted a morning meeting for men only. And so also was the still larger gathering which filled the Albert Hall to the very roof on the Wednesday evening and listened with riveted attention to the short pointed spiritual but quite unsensational addresses of the successive speakers. But after all, how unreal it would all have been, what an awful trifling with the solemn subject with which Foreign Missions treat—the Evangelization of a Christless world—if these vast audiences had come together and dispersed again for no other end than to make a demonstration, to manifest interest in and admiration of the C.M.S. We rejoice as we recall the speeches one by one that the pervading tone was that of thankful joy, but of joy chastened with sincere humiliation and permeated with an earnest purpose to do better by God's grace in the future than in the past. We never listened to so thrilling and moving, so humbling and so inspiring an appeal as that of the Archbishop of Canterbury on Wednesday morning. And it was in harmony with the speeches of the whole week. It was a week of holy convocations. There was an overwhelming sense of the opportunities and the consequent responsibilities which God lays upon us as we enter on our second century

of labour. That was the feature that struck us most, and those who have prayed for the speakers will note the fact and not fail to render thanks.

ANOTHER feature was the emphasis laid on unity. Bishop Whipple's solemn and pathetic and impassioned argument will be read in our pages, as it was heard in Exeter Hall, with peculiar pleasure, we feel sure. And his was not the only appeal on the subject of Christian charity. Nearly all the speakers made some reference to it, as though with one consent it was realized that the C.M.S. Centenary furnished a natural platform from which to inculcate fervent charity among all who love the Saviour; as though it was felt that the cause which gives emphasis to the Church's catholicity must also be the appropriate sphere for manifesting the "communion of saints." To many we think that Thursday, April 13th, will be a memory that will not soon be erased. The spectacle of several Bishops telling us in papers or speeches of quite exceptional brilliancy of the missionary labours of our brethren of our own Church and the Protestant Episcopal Church of America, succeeded by representatives of the Presbyterian Churches in Scotland and Protestant communions of France and Germany, and they again by those who could tell us of the conquests of the Cross through the instrumentality of our English Nonconformist Communions, was an exhibition of unity which has rarely been seen. To hear from these one after another words of hearty, unaffected, and ungrudging congratulation, words, too, of manifestly sincere esteem and admiration, accompanied as they were in one instance by a substantial pecuniary token, was a most pleasurable experience to the Committee and Secretaries of the C.M.S. We were sensible that we were reaping what our fathers had sowed. The broad, comprehensive, tolerant, appreciative attitude which they assumed at the first, and consistently maintained towards all engaged in the blessed work of making the Gospel known, had deserved this tribute, and it was ours, who have entered into their labours and desire to perpetuate their policy, to accept the tribute with grateful hearts.

WE must not dwell on other features of the gatherings, but one fact connected with them and with the Centenary generally is too remarkable to be passed over, and that is the lengthy and uniformly (with a very few exceptions) favourable notices which the secular papers both of London and the provinces have given. We hoped to print in this number, as a striking sample of the abler press notices and for a permanent record, the leading article in the *Times* of April 12th, but the space is wanting. We could wish also that we had space for one which appeared on April 10th in the *Yorkshire Daily Post*, which gives a most interesting account of the part which Yorkshire men have taken in the founding and subsequent work of the Society. Would that an equally careful statement were compiled for every county! (It is not quite correct, however, to say, as the *Yorkshire Daily Post* says, that it was to the munificence of a Leeds supporter that the first donation for founding the Uganda Mission was due. Another Yorkshire town may claim that honour.) And what is more satisfactory than anything else in some of these press notices is the intelligent and sympathetic references to the more spiritual aspects of the C.M.S. One of them, for example, notes in a leading article that less is now heard than formerly of the duty of supporting a Society, and that much more is said on "the obvious—as it now seems—duty of the Christian Church towards non-Christian populations." Another—but the article is "from a correspondent"—attributes the growth of recent years to the adoption of the "policy of faith" which, it says, "though it has been questioned, has been

justified in its results, and there is now not the least possibility of the Committee revoking it." Others, less unexpectedly, dwell on the Society as "one among the factors which have contributed towards the Imperial sentiment of the age," instancing New Zealand, West and East Africa, &c.

THERE are, of course, mistakes made here and there. The *London Standard*, for example, told its readers at the commencement of the Centenary week that a leading object of the founders of the C.M.S. was to be "free from all direct episcopal control"! It reassured its Church readers, however, with, "All that has now been changed"; so "all's well that ends well." And, of course also, there are criticisms. These, however, have been very few. The only ones that have come under our notice are in the columns, we regret to say, of two Church papers, and they may well be put in juxtaposition, and left there. One of these papers complains of the "symposia of missionaries of various Protestant sects," and tells the Bishops who presided at such gatherings that they thereby abandoned their claim to be obeyed when they urge loyalty upon their clergy. The other paper's grievance is that the Society had a service in St. Paul's Cathedral and invited the Archbishop of Canterbury to preach the sermon. No unfriendliness is manifested, we need not say, in the latter of these cases towards the Society, while our High Church (as we presume it would call itself, though the "highness" is of the superlative degree) contemporary expressly declares its "admiration of the C.M.S. for its splendid enthusiasm." We do not in the least resent such criticism, openly and frankly made. The regret we have intimated above regarding their sentiments lies chiefly in this—that they doubtless prevented the writers from being present at the service and meetings which they respectively condemn, and so the best possible answer to their criticism could not reach them. We cannot feel sure that their views would have been changed, but we are almost sure their hearts would have been warmed.

WE need scarcely add that the occurrence at Portsmouth, when the Bishop of Winchester, in taking the chair at a Centenary meeting, was treated in a most unjustifiable way, caused us much sorrow, as the Secretaries hastened to assure the Bishop. The following letter received from the Bishop by the Rev. F. Baldey, Vicar of St. Simon's, Southsea, by whom the meeting had been organized and in response to whose invitation the Bishop was present, shows how causeless and foolish as well as inopportune and unseemly the agitation was:—

*"Farnham Castle, April 20th, 1899.*

"As I was reluctantly compelled last night, in order to catch my train, to leave the Town Hall before the close of the meeting, I write to express to you my profound thankfulness for so noble a gathering in connexion with the Church Missionary Society's Centenary. It is my confident hope and my earnest prayer that it may, by God's blessing, be productive of enduring good. Some of those present, were, I think, puzzled by the hostile demonstration towards myself, which was indulged in by a few young men at the opening of my remarks. I have no doubt they are very worthy fellows, and I should be sorry if their discourtesy were ascribed to any worse cause than ignorance. Just before the meeting, as you are aware, some of them accosted me in the ante-room, and handed me a printed protest against my occupying the chair, on the ground chiefly of my being, as they believed, a member of the Alcuin Club, which had published a tract of which they disapproved. I accepted a copy of the protest and promised to consider its contents, and to communicate, if necessary, with those who had presented it. I find, however, that no names or address is attached to the document handed to me, and I hope, therefore, that you will kindly find means, by the publication of this letter, or otherwise, to explain to them that in no circum-

stances could I allow a public meeting for missionary purposes to be used as an occasion for discussing a totally different matter, or for my answering questions to which, if suitably asked at an appropriate time, I should, I hope, be ready to give a courteous reply. A little reflection will no doubt convince them that the action they subsequently took was as unwise in itself as it was discourteous to those attending the meeting.

"I may perhaps mention that the incident affords a good illustration of the scanty care which ardent controversialists often take to be accurate on matters of fact. It was the very tract to which these disputants refer—or rather the advertisement or preface to that tract—which led to my ceasing to belong to the Alcuin Club, an association formed originally, I understood, for purely historical and literary purposes, and not for controversy of any kind.

"RANDALL WINTON."

WITHIN a month after the foundation of the C.M.S., on May 9th, 1799, the Religious Tract Society was established. Its Centenary will therefore follow closely upon our own. The beginning of the R.T.S. seems to have been much more suddenly resolved upon than that of the great missionary societies. After a sermon for the London Missionary Society at Surrey Chapel by the famous Rev. Rowland Hill, on May 8th, the Rev. George Burder, with Rowland Hill's consent, invited a number of ministers to stay on for a little "postscript" meeting in the adjoining schoolroom, where he broached his plan. As the upshot of the discussion that evening, about forty gentlemen met the following morning at seven o'clock—people kept early hours then!—at St. Paul's Coffee House, in St. Paul's Churchyard. There and then, over their breakfast, they decided to form a Religious Tract Society. Such is the tenacity of old customs, that to this very day the Committee of the R.T.S. meet at eight in the morning.

THE growth of the Religious Tract Society since the first days has been made imperative by the call from the home and foreign field. The Society has published tracts, magazines, commentaries, theological and educational literature in 229 languages, of which more than fifty are employed by C.M.S. missionaries. A large amount of this foreign literature—how large has not yet been ascertained—is the work of C.M.S. missionaries themselves. The *Pilgrim's Progress* alone has been translated into no less than ninety-one languages. In addition to printing, the Society makes grants of money and paper to foreign workers, and fosters the production of original works by Native Christians. The money spent on home work has been 833,014*l.* since 1799; and on foreign work 1,396,271*l.* Friends of the C.M.S. will be among the first to acknowledge the debt we owe to the indispensable help of the Religious Tract Society, and to join in thanksgiving to God for all that has been done by its means. It wishes to raise a Centenary Fund of 50,000*l.*, and has already obtained four-fifths of the amount.

THE Colonial Secretary's reply on the West African Liquor Traffic to the influential deputation which waited upon him on April 14th was decidedly encouraging. The deputation included Sir Mark Stewart, M.P., Colonel Williams, M.P., the Bishops of Carlisle, Coventry, and Sierra Leone, Bishop Ingham, Mr. Clarence A. Roberts, Dr. C. F. Harford Battersby, representatives of the Wesleyan, London, and Primitive Methodist Missionary Societies, and others. Mr. Chamberlain is reported to have said that the traffic was not only discreditable to Great Britain, not only derogatory to the true imperial life of his countrymen, but a disgrace to British trade. He felt hopeful that the forthcoming Conference at Brussels would lead to important steps. The British Government, he told the deputation, had intimated their wish that a minimum duty of 4*s.* per gallon should be imposed on all

imported spirits, and that they would be prepared to accept any higher sum that might be named. We notice, moreover, with satisfaction, that in the event of the Brussels Conference failing to achieve the results desired, Mr. Chamberlain said that the Government would not be content to allow the question to remain as it is now. Much may be done, almost everything, in fact, if only France, Germany, and England can agree together on uniform duties in their respective colonies on the West Coast.

THE latest advices from East Africa inform us that the famine is still severe. Rain has indeed fallen in some districts, but not in all; and the locusts have appeared, devastating such crops as are growing. Under the most favourable circumstances, months must elapse before all fear of famine is removed. Meanwhile our missionaries are doing what they can to relieve the starving people, and money is greatly needed for that purpose.

THE death of Sir Monier Monier-Williams, K.C.I.E., Boden Professor of Sanscrit in the University of Oxford, on April 11th at Cannes, from pneumonia, supervening on influenza, removes a Vice-President of the Society. His speech at the Anniversary in 1887 was one of the most valuable in its particular line, that of vindicating the supreme authority of the Holy Scriptures, that has probably been delivered in Exeter Hall or anywhere else.

THE arrangements for the One Hundredth Anniversary will be found on p. 445. In addition to the announcements there made we desire to call attention to a meeting on the Thursday of the Anniversary Week, viz., on May 4th, of Home and Foreign Women Workers of the Society, who will gather at the C.M. House from 10.30 a.m. to 5 p.m. to seek spiritual strength to avail themselves of the openings that lie before them in the future. Addresses on Love, Prayer, Life, and Service will be given by Miss Nugent, Mrs. Tottenham, Miss M. C. Gollock, and Mrs. Bannister.

Offers of service as missionaries of the Society have been accepted from the Rev. Rennie MacInnes, M.A., Trinity College and Ridley Hall, Cambridge, Curate of St. Matthew's, Bayswater; the Rev. Philip Armitage, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Holy Trinity, Cambridge; Mr. Alfred Ernest William Gwyn; and four Islington College students, viz., Mr. James Reuben Fellows, Mr. Edgar Ernest Hamshere, Mr. John Simpson Owen, and Mr. Vincent Hammond Patrick. Also from Miss Annie Caroline Harriette Squires, of Dublin; Miss Ada Edith Clarke, of Portsmouth; and Miss Rebecca Loxton Edwards, of London. Miss Squires has been trained at the Willows, and Miss Edwards at Highbury and the Olives. Miss C. E. Fry and Miss A. L. Archer have been accepted in local connexion in the North-West Provinces of India and Japan respectively.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for all the way the Lord has led the Society during the century now passed; prayer for His continued guidance and blessing on the work. (Pp. 329, 437.)

Thanksgiving for the manifest blessing granted to the Central Centenary Commemorations; prayer that with new knowledge and fresh consecration we may go forth to wider and more extended efforts, in the power of the Holy Spirit. (Pp. 346—430.)

Thanksgiving for the help given to missionary work by the labours of the Religious Tract Society; prayer for a great blessing on its Centenary Celebrations. (Pp. 442-3.)

Prayer for the sufferers from famine in East Africa. (Pp. 432, 443.)

Thanksgiving for continued advance in the income of the Society; prayer for a great increase in the offers for service. (Pp. 437-8.)

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



REQUENT reference has been made in general terms in these notes to the assistance rendered to the Association Secretary by the members of the Belfast Younger Clergy Union. The *Hibernian Gleaner* gives some details of the work undertaken by a few of them, from which we learn that five members went on deputation tours, in the course of which they delivered some thirty addresses. Such a practical manifestation of zeal is most helpful.

It was stated at a meeting of the Doncaster "Do-without" Society at the end of November that the number of members was 1063. These, during the year contributed over 270*l.* for the work of Foreign Missions, which was divided between various Societies, labourers being supported in almost all parts of the Heathen and Mohammedan world.

A friend in London has sent the following description of what certainly is a novel Association :—

"I think it may be interesting to you to know that in remembrance of 'Jubilee' Year we started at a mothers' meeting a very juvenile society, known as Queen Victoria Jubilee Missionary Association. Members can join at *three weeks* old—but none over twelve can be admitted. It is only the children of the mothers who come to the meeting. The idea of becoming a member by proxy has taught us to understand baptism! The secretary of the Society is now eight, the treasurer five, and each does her duty faithfully. It is really the most refreshing meeting possible, and it is held the first Monday in each month. The proceeds of the Society go to Fuh-Kien Fund."

The series of Conferences on Work among the Young which were held during the winter in London, was brought to a conclusion by one at Islington at the end of January. By means of this effort, organized by the Rev. F. Glanvill, Metropolitan Secretary, the importance of teaching the children to help on the Evangelization of the World, and various methods of doing so, were brought before representatives from more than one hundred parishes. Local friends kindly provided tea at each of the eight Conferences.

C. D. S.

## YOUNGER CLERGY UNIONS.

THE members of the Bristol and Clifton Y.C.U. met at Emmanuel Vicarage, Clifton, on March 20th, under the presidency of the Rev. Canon Brennan. An exposition of Isaiah lv. was given by the Rev. A. J. Harvey, followed by an address from the Rev. R. Bateman, who told of the great changes from a missionary point of view seen in the Punjab during recent years.

The Bradford Y.C.U. met at the Church Institute on April 14th, the Rev. G. W. Kendall in the chair. Letters from Mr. J. A. Wray, descriptive of the distress and famine in the Taita country, were read, and a subscription list for relief opened. The Rev. J. W. Hind read a descriptive paper on "The Koran."

## LOCAL ASSOCIATIONS AND UNIONS.

THE Anniversary of the Bristol Association commenced with a prayer-meeting, held in the Hall of the Blind Asylum on March 17th, Col. Ellis presiding. An address was given by the Rev. A. J. Harvey, on Isaiah lviii. 6-8. In the evening of the same day at Holy Trinity Church, Hotwells, Holy Communion was administered to those who had met together, and the Rev. G. Hemming gave an address. Two meetings for young people occupied Saturday afternoon,

one in the Victoria Rooms, presided over by the Rev. J. W. Dann, and addressed by the Rev. R. Bateman, missionary from the Punjab, and the other at Holy Trinity Mission Hall, Peel Street; both of which were well attended. On Sunday, the 19th, sermons were preached in many of the churches in Bristol, Clifton, and neighbourhood, in behalf of the C.M.S. Col. Savile presided over the breakfast on the following day, and spoke on various topics concerning the Anniversary, referring in sympathetic terms to the illness of Dr. Loch, the hon. lay secretary. The Bishop of Coventry addressed the gathering on Deut. viii., the first lesson for the day, and the Rev. R. Bateman also spoke. The Victoria Rooms were well filled for the morning meeting, at which Col. Savile took the chair. The report, read by the Rev. Canon Brenan, was one of a most encouraging nature, and the statement of accounts presented by Mr. E. W. Bird, showed a total sum of 4483*l.* received during the past year. The Bishop of Coventry drew a comparison between the preparation of the world at the Lord's first coming, and the preparation of the world now for the reception of the Gospel, and pointed out the opportunity the approaching Centenary would give for expansion. The Rev. R. Bateman followed. The evening meeting was presided over by the Rev. G. B. James. Canon Brenan gave a shortened form of the report read in the morning, and the Chairman spoke of his life-long love for the C.M.S., and showed why the Society enlisted so much love from its supporters. The Rev. G. Ensor and the Rev. R. Bateman followed with addresses on Japan and the Punjab respectively, and the Bishop of Coventry closed the meeting.

Sermons on behalf of the Society were preached in Wells on Sunday, March 19th, and the annual meeting held the following day in the Town Hall, presided over by the Dean. In the course of his remarks the Chairman said that he himself had seen something of missionary work, and was profoundly struck by it. One feature which had especially attracted his attention being the spirit of unity existing among the various Missions. The Rev. Preb. Beresford presented an approximate financial statement, showing advance all along the line; after which the Rev. J. H. Keen, missionary from Queen Charlotte Islands, described his life and work among the Haida Indians, giving a graphic picture of their manners and customs, and of the wonderful transformation effected by the conversion to Christianity of these people.

### ONE HUNDREDTH ANNIVERSARY OF THE SOCIETY.

MAY 1ST, MONDAY.

**P**RAYER Meeting at the Leopold Rooms, St. Bride's Street, Ludgate Circus, E.C., at 4 p.m.

*Anniversary Sermon*, by the Right Rev. the Lord Bishop of Worcester, at St. Bride's Church, Fleet Street, at 6.30 p.m. (Doors open at 6 p.m. No tickets required.)

MAY 2ND, TUESDAY.

*Clerical Breakfast*, Exeter Hall, Strand, at 8.30 a.m.

The *Annual Meeting* at Exeter Hall, opening Hymn 10.55 a.m. (Doors open at 10.) Chairman: the Right Hon. Sir John H. Kennaway. Speakers: the Right Rev. the Lord Bishop of Hereford, the Right Rev. W. G. Peel (Bishop-designate of Mombasa), the Rev. J. P. Haythornthwaite (N.-W. Provinces, India), Dr. D. Duncan Main (Mid China), Mr. C. R. Walsh, Mr. J. Inskip.

*Meeting for Ladies*, King's Hall, Newton Street, W.C., at 3 p.m. (Doors open at 2 p.m.) Chairman: Rev. H. E. Fox. Speakers: Miss M. Maude, Miss G. A. Gollock, Miss M. Laurence (Mid China).

*Gleaners' Union Conference* at C.M.S. House, at 3.30 p.m. (Admission by card of invitation only.)

*Evening Meeting* in Exeter Hall, at 7 p.m. (Doors open at 6 p.m.) Chairman: the Right Hon. the Earl of Aberdeen. Speakers: Ven. Archdeacon Phair (N.-W. Canada), the Rev. H. J. R. Marston, the Rev. F. Melville Jones (Yoruba), Dr. A. C. Lankester (Punjab).

MAY 4TH, THURSDAY.

*Annual Meeting* of the Medical Mission Auxiliary, St. James's Hall, Piccadilly, at 7 p.m. (Doors open at 6 p.m.) Chairman: the Right Rev. the Bishop of Sierra Leone. Speakers: Dr. D. Duncan Main (Mid China), Dr. F. J. Harpur (Egypt), Dr. A. C. Lankester (Punjab), the Rev. H. E. Fox.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 21st, 1899.*—On the recommendation of the Ladies' Candidates Committee, Miss Florence Topsey Austin, Miss Helen Mary Elizabeth Scott, Miss Annie Kathleen Storr, and Miss Emily Anne Yate were accepted as Missionaries of the Society.

On the recommendation of the Islington College Visitors, Messrs. Henry Herbert Farthing, John William Purser, and George Henry Casson, students at Islington College, were accepted as Missionaries of the Society. They were addressed by the Chairman (General Hutchinson), and commended in prayer to God by the Rev. Canon Trotter.

The acceptance of Miss G. Fry by the Allahabad Corresponding Committee as a Missionary in local connexion was sanctioned.

Mr. H. H. Farthing and Mr. W. G. S. Innes were located to the Uganda Mission.

The Committee had an interview with Dr. F. J. Harpur, recently returned from the Egypt Mission. Besides giving the most recent information in his possession regarding the prospects of an opening into the Soudan, and mentioning information he had received as to the requirements of the work there when possible, Dr. Harpur spoke strongly of the responsibility he felt to be lying on the Church Missionary Society for evangelization in the villages around Cairo reached through the Medical Mission work. He spoke of many cases of a particular illness prevailing in Egypt which, besides being in the vast majority of cases curable by medical treatment, leads to the patients being under practically continuous care at the hospital for a month or so at a time. There being large numbers of these cases treated, there are very many friends of the Medical Mission in the villages referred to who have benefited either in their own case or in the cases of their relatives and friends. The patients receive a systematic course of teaching, and Dr. Harpur felt that there were signs when the villages were visited of the seed that had been sown growing toward some fruit. The spirit to be seen now among Moslem villages is very different from what it used to be. For this work he urged the need of evangelists, especially native agents, but also Europeans for supervision; and he pointed out that the Committee must not feel that it was a satisfactory way of reinforcing the Egypt Mission to send additional Missionaries there who were expected to pass on to the Soudan, for instance, after a year or two's preparation. They could not do effective work in Egypt in so short a time.

The resignation of the Rev. G. S. Winter was accepted with regret.

The Rev. S. Nihal Singh, B.A., of Allahabad, and the Rev. W. D. Clarke, B.A., of Madras, were introduced to the Committee by the Honorary Secretary on their arrival in England. They responded, expressing their gratitude at having been invited to attend the Centenary meetings, and their earnest desire to be of any use in furthering the interests of the Society. They were afterwards addressed by the Chairman.

*Funds and Home Organization Committee, March 28th.*—The attention of the Committee having been drawn to the fact that this was their last meeting before the completion of the Society's Hundred Years of existence, the following Resolution was adopted:—

"That this Meeting cannot separate without giving expression to the feelings of humble and heartfelt gratitude to God with which it reviews the progress of the Society during the past 100 years, and the wonderful way in which the interest taken in the work of the Society by the country at large, and the pecuniary help provided, have increased from time to time, and especially during those later years in which the Society's trust and confidence in God have been more especially manifested; and it would venture to express its conviction that the Church Missionary Society will never fail for want of the supply of men and of means, provided it goes forward in the spirit of humble dependence upon the blessing of God, and in the full confidence that it has been called of God to aid in the Evangelization of the World."

*Committee of Correspondence, April 4th.*—On the recommendation of the Ladies' Candidates Committee, Miss Annie Caroline Harriette Squires, Miss Ada Edith Clarke, and Miss Rebecca Loxton Edwards were accepted as Missionaries of the Society.

Offers of service from the Rev. R. MacInnes, M.A., Trinity College and Ridley Hall, Cambridge, Curate of St. Matthew's, Bayswater; and Mr. A. E. W. Gwyn,



were accepted. Messrs. MacInnes and Gwyn were introduced to the Committee and addressed by the Chairman (General Hutchinson), and commended to God in prayer by the Rev. C. G. Baskerville and General Brownlow.

The Rev. J. A. Cutten's resignation of his connexion with the Society was accepted with regret.

The Committee had an interview with Mr. C. R. Walsh, Hon. Lay Secretary of the New South Wales Church Missionary Association, who had arrived in England on a visit in view of the Centenary. The Chairman (General Hutchinson) and the Secretaries expressed in warm terms the Committee's high appreciation of Mr. Walsh's valuable services in the cause of Missions for many years, especially since the development of the old New South Wales Auxiliary into the present important Association. Mr. Walsh briefly addressed the Committee, expressing the loyalty and devotion of the friends in New South Wales to the Society and its principles, and stating that the missionary spirit in the Australian Colonies had been much fostered by the work of the Associations established when the Society's Deputation went out in 1892.

The Committee also had an interview with the Rev. W. G. Peel, Bishop-designate of Mombasa, on his return from the mission-field. Mr. Peel spoke with much thankfulness of his long connexion with the Society as a Missionary in various parts of India, first in Masulipatam as Rugby-Fox Master in the Noble College; then as Secretary in Madras, and for the last few years as Secretary in Bombay. Referring to the new and responsible work which he was about to undertake as Bishop of Mombasa, he assured the Committee that he had accepted the post in simple reliance upon the help of God, and desired to face his new responsibilities in the full conviction that all needed strength would be abundantly supplied him.

*General Committee (Special), April 4th.*—The Secretaries reported the death, on March 16th, 1899, of the Rev. T. L. N. Causton, a member of the Committee of Correspondence. The Committee recalled with gratitude the earnestness and liberality with which, both as a parochial clergyman and as Honorary District Secretary, the late Mr. Causton promoted the interests of the Society in his own parish and deanery, and they rejoiced to count one of his sons among their workers in the mission-field. They instructed that an expression of their sympathy and earnest prayers be conveyed to Mrs. Causton and her family.

The Secretaries also reported the death of Mr. Nathaniel Bridges, Honorary Governor for Life, and for many years one of the Honorary Solicitors of the Society. The Committee recorded their warm appreciation of the sound judgment and generous interest ever displayed by the late Mr. Bridges, and the firm of which he was the senior partner, in the affairs of the Society which came from time to time under his or their cognizance. The Committee instructed that an expression of their sincere sympathy be communicated to Mrs. Bridges and other relatives.

*General Committee, April 11th.*—The Secretaries reported on the service at St. Paul's on the night of April 10th, and Resolutions were adopted expressing the Committee's respectful and cordial thanks to the Archbishop of Canterbury for preaching on that occasion; to the Dean and Chapter of St. Paul's for granting the use of the Cathedral; to Archdeacon Sinclair for conducting the service; to the officers and Committee of the Y.C.U. for acting as Stewards; and to the Rev. A. Armitage and those associated with him in making and carrying out the musical arrangements.

Attention having been called to the fact that the Committee were meeting on the eve of the Hundredth Birthday of the Society, the following Resolution was adopted:—

"That the Committee, meeting on the eve of the Society's Hundredth Birthday, and amid the gatherings which are to mark the Centenary Week, cannot leave unrecorded their sense of deep thankfulness to God for His abounding goodness in committing to their hands, at this solemn moment, the conduct of the affairs of the Society, and their humble and grateful recognition of all the blessings which have marked the Society's History in those Hundred Years, and also their full conviction that in the work which yet remains to be done ere the Master's great command is fulfilled, this Society will bear its large share, if true, in days to come, to those principles upon which one hundred years ago it was founded."

## NOTES OF THE MONTH.

## ORDINATIONS.

*Sierra Leone.*—On Sunday, Feb. 26, 1899, at Sierra Leone, by the Bishop of Sierra Leone, Mr. D. Davies, Native, to Deacon's Orders.

*Bengal.*—On Feb. 26, by the Bishop of Calcutta, Solomon Biswas, Kanto Lal Biswas, Santi Bhusan Biswas, and Jebon Chandro Mullick, to Deacons' Orders.

*North-West Provinces.*—On March 12, at All Saints' Cathedral, Allahabad, by the Bishop of Lucknow, Mr. H. Bennett, of Mussourie, to Deacon's Orders; and the Revs. J. B. Ventura, of Muirabad, and J. Qalandar, of Basharatpur, to Priests' Orders.

## DEPARTURES.

*Egypt.*—The Rev. J. L. Macintyre left Marseilles for Alexandria on April 6.

*Japan.*—The Rev. and Mrs. B. F. Buxton left London for Matsuye in March.

## ARRIVALS.

*Sierra Leone.*—The Bishop of Sierra Leone left Sierra Leone on March 5, and arrived in England on March 31.—The Rev. Canon O. Moore left Sierra Leone on March 14, and arrived at Liverpool on April 3.

*Yoruba.*—The Rev. J. Johnson, the Rev. and Mrs. F. M. Jones, and Miss M. Blackwall left Lagos on March 6, and arrived at Liverpool on March 27.

*Niger.*—Mr. L. H. W. Nott left Tripoli on March 17, and arrived at Sunderland on April 1.

*Eastern Equatorial Africa.*—Miss R. Colsey left Zanzibar on Feb. 27, and arrived in London on March 19.

*Uganda.*—Mr. J. B. Purvis left Zanzibar on Feb. 27, and arrived in London on March 19.

*Palestine.*—Miss A. M. Elverson left Jaffa on April 5, and arrived in London on April 13.

*Bengal.*—The Rev. H. Kitley left Calcutta on March 1, and arrived in London on March 21.—The Rev. and Mrs. H. J. Jackson and Mrs. L. A. McL. Newbery left Calcutta on Feb. 22, and arrived in England on March 27.—The Rev. and Mrs. D. M. Brown left Calcutta on Feb. 22, and arrived in London on March 28.

*North-West Provinces.*—The Rev. S. Nihal Singh left Bombay on Feb. 25, and arrived in London on March 19.—The Rev. E. P. Herbert left Bombay on March 2, and arrived in London on March 29.—Miss E. M. F. Major left Bombay on March 11, and arrived in London on March 30.—Mrs. J. A. F. Warren left Bombay on March 25, and arrived in England on April 7.

*Punjab and Sindh.*—Miss M. J. Farthing left Bombay on Feb. 25, and arrived at Plymouth on March 18.—Miss K. C. Wright left Bombay on Feb. 25, and arrived in London on March 19.—The Rev. and Mrs. C. H. A. Field left Bombay on March 1, and arrived in England on March 22.—The Rev. and Mrs. Ihsan Ullah left India on March 2, and arrived in London on March 24.—The Rev. A. E. Ball left Karachi on Feb. 25, and arrived in London on March 29.

*Western India.*—Mrs. Butcher left Bombay on March 11, and arrived in England on March 25.

*South India.*—The Rev. W. D. Clarke left Bombay on Feb. 25, and arrived in London on March 19.

*Ceylon.*—Miss E. M. Josolyne left Colombo on March 2, and arrived in London on March 21.—The Rev. A. E. Dibben left Colombo on March 23, and arrived in London on April 9.

*Mid China.*—Miss J. C. Grant left Shanghai on Feb. 14, and arrived in London on March 20.

*West China.*—The Rev. and Mrs. O. M. Jackson left Mien Cheo on Jan. 2, and arrived in England on April 9.

*Japan.*—Miss H. S. Cockram left Japan on Feb. 17, and arrived in England on April 6.—Miss F. M. Fugill left Kobe on Feb. 21, and arrived in Southampton on April 5.

*North-West Canada.*—The Ven. Archdeacon and Mrs. Phair left Winnipeg on March 15, and arrived in England on April 2.

## BIRTHS.

*South China.*—On Jan. 24, at Fuh-chow, the wife of the Rev. F. E. Bland, of a son.

*West China.*—On Dec. 6, 1898, at An-hsien, the wife of Mr. W. Knipe, of a daughter.

*Japan.*—On Jan. 1, 1899, the wife of the Rev. J. B. Brandram, of a son.

## MARRIAGES.

*Uganda.*—On March 21, at St. Mary's, Reading, Mr. R. H. Leahey to Miss Mabel Gertrude Bazett.

*West China.*—On Jan. 26, at Mien-chuh, Mr. W. Andrews to Miss A. M. Barker.

# THE CHURCH MISSIONARY INTELLIGENCER.

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## THE DUTY OF PROMOTING THE PREACHING OF THE GOSPEL THROUGHOUT THE WORLD.

*A Sermon preached in the Parish Church of Clapham, on Clapham Common,  
on Sunday, April 16th, 1899, in commemoration of the Hundredth  
Anniversary of the foundation of the Church Missionary Society.*

BY THE REV. ARTHUR ROBERT PENNINGTON, M.A.,  
*Canon of Lincoln, Rector of Utterby, Lincolnshire.*

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. xiv. 6.



HE Evangelist had been speaking of that dark period during which Antichrist would reign with undisputed authority. In this chapter he presents a contrast to the picture. We are transported to the company of heaven. The transition is as great as if we had been taken from the gloom of winter to the brightness of summer; or as if, after the storm had passed away, we saw the sun bathing all surrounding objects in a flood of brightness. On a sudden he sees an angel flying in the midst of heaven. The angel here spoken of is a minister of Jesus, or rather a succession of faithful men who are commissioned to proclaim the message of salvation to the whole human family. The angel is said to fly in the midst of heaven intimating the rapidity of the diffusion of the Gospel, and the universality of the kingdom which is yet to be established in the world. Commentators differ as to the precise time of the fulfilment of this prediction. It may have been fulfilled at the time of the Reformation, when the walls of superstition at once fell prostrate like the walls of Jericho at the first blast of the Gospel trumpet. If the Counter-Reformation through the Jesuits had not checked the rapid progress of the Protestants, the probability is that Europe would have been delivered from its bondage to the Church of Rome. We shall give reasons for supposing that it is now about to be fulfilled in the rapid propagation of the Gospel through the length and breadth of the world. We believe that now especially the ministers of Jesus Christ are commissioned to take their stand on the watch-towers, to speak comfort to all who are troubled in conscience, to animate the Christian warrior to persevere till his earthly warfare is accomplished, and to proclaim aloud to the guilty and perishing, even to the ends of the earth, "Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth, and the sea and the fountain of water."

Here, then, you are reminded of your duty to listen to the everlasting Gospel. We preach to you the great truths of that Gospel.

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We tell you that there is none righteous, no, not one; that we are by nature the children of wrath, even as others. We tell you that on account of that corruption we cannot turn and prepare ourselves by our own natural strength and good works to faith and calling upon God. But still we must do what we can to obtain the promised blessing, being fully assured that the mighty power of God shall be exerted on our behalf, and we shall be brought into the "liberty wherewith Christ has made us free." When we are thus humbled under a sense of our guilt, the Gospel advances with the divinely appointed remedy. It bids us to look to Jesus by faith, to believe and live; to look to Him till we feel our sins are pardoned through His gracious mediation; to depend on Him to the exclusion of every other ground of confidence. And then it brings before us the importance of universal holiness of heart and life—and bids us never to be satisfied till we stand before God arrayed in garments of unspotted whiteness, and join through eternity in that new song—"To Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

We are next reminded of our duty to convey a knowledge of this Gospel to every tribe and kindred and tongue and people. We shall see reason for coming to the conclusion that this prophecy is now in process of fulfilment. One of the great agents in this work is that venerable Society, the Church Missionary Society, which I have to bring before you this morning. I consider that leading men on Clapham Common, in your own parish, my native place, had much to do with the establishment of this Society a hundred years ago. On November 9th, 1797, the journal of Mr. Wilberforce, then living on Clapham Common, records two meetings held at Mr. Thornton's house, still standing on the Common, at which the Rev. Charles Simeon, of Cambridge, Mr. Charles Grant, the director and chairman of the East India Company, also living on the Common, and the Rev. J. Venn, the Rector of Clapham, were also present. He writes.—"Simeon, Charles Grant, and Mr. Venn there. Something, but not much done. Simeon in earnest." After this meeting there were several discussions which ended in the establishment of the Society on Friday, April 12th, 1799. The Rev. John Venn, the Rector of Clapham, was largely instrumental, through his well-known rules, in the establishment of it. I have heard much of him and the other founders, Mr. Wilberforce and Mr. Grant, from my mother, who attended Clapham Church from 1792, when Mr. Venn came to the parish, to the time of his death in 1813. She had them before her at the church, and heard much about them. I preach from the pulpit which Mr. Venn occupied. The wonder is that those men and others should have had the courage to persevere in the prosecution of their work of faith and labour of love. The fountains of the great deep of human society seemed to have been broken up. That Society came into existence in the midst of that awful French Revolution. Cowper, writing of that era, says:—

"The world appears  
To toll the death-knell of its own decease,

And by the voice of all the elements  
 To preach the general doom—when were the winds  
 Let loose with such a warrant to destroy?  
 The crazy earth has had her shaking fit  
 More frequent, and forgone her usual rest,  
 And nature seems, with dim and sickly age,  
 To wait the close of all."

"Already," said the great statesman Burke, in 1790, "in many parts of Europe there is a hollow murmuring underground, a confused movement, that threatens a general earthquake of the political world." A corruption deep and intense, arising partly from the writings of the philosophers, partly from the evil lives of the clergy, spread through the length and breadth of France and Europe. The dreadful fever of licentiousness, unbelief, avarice, and superstition, infected every order, class, and community. Infidelity, and Popery combined, spread far and wide their disastrous influence. A revolutionary mob, stirred up by a leading democrat, broke into the royal palace with the design, happily prevented by a timely escape, of inflicting indignities on the Queen of France, who is described by Burke as "glittering like the morning star, full of life, splendour, and joy." "Methought," he adds, "ten thousand swords would have leaped from their scabbards to avenge every look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators has succeeded, and the glory of Europe is extinguished for ever." The king was dragged a miserable captive to Paris, surrounded by his bleeding body-guard, to receive the orders and obey the dictates of the Parisian mob. Murder reigned uncontrolled through the city. Fifteen thousand persons perished by the hands of the executioner in one month. The river was choked with dead bodies. The mob threw off every restraint. They exalted themselves against the Lord God Omnipotent, and endeavoured to shake the foundations of His throne. They asserted that religion is a cunningly-devised fable, and eternity a dream. The sections of Paris publicly abjured Christianity. They dared to assert that they were emancipated from those restraints, those fetters which had long held them in bondage. Burke, that most eloquent orator, called it the fever of Jacobinism, an evil lying deep in the corruption of human nature, leading to the corruption of all morals, the decomposition of all society, causing that, during this terrific era, the whole head was sick and the whole heart faint, "and that from the sole of the foot even to the crown of the head, there was no soundness in it, but wounds and bruises, and putrifying sores."

A general war soon broke out which uprooted dynasties and changed the face of Europe. Onward the fiery deluge rolled till it nearly overspread the continent. England, through the valour of her mariners escaped unscathed. While the deluge swept away the landmarks of foreign lands, she rose from the boiling surges like Mount Ararat from the flood. But she had to contend with a daring infidelity. Now men endeavour by the well-turned objection, the polished sarcasm, the doubt insinuated rather than expressed, to shake the belief of men in the truths of Christianity. They endeavour to spring a mine beneath the citadel. But the men of those days endeavoured to batter down its walls. When war was ravaging Europe, when men's minds were full of

fear and uncertainty, and the blackness of darkness seemed gathering over the world, when a daring infidelity was seeking to lay low the altars of Christianity, and society seemed likely to be dissolved into its original elements, we must admire the heroic faith of those holy men who, establishing the Society, came "to the help of the Lord against the mighty."

We must remember, too, other difficulties which the leaders of this movement were called on to encounter. The great truths of the corruption of man's nature, and of justification by faith in the Saviour, were at that time placed in the background. A cold, dry, abstract morality, a legal system, or justification by works, was at that time preached from the pulpits of our Church; the language of the pulpit, in fact, contradicted the language of the Prayer Book. Now the preaching of these truths by Mr. Simeon was greatly offensive to the pride of the natural man. Moreover, the world dislikes anything like enthusiasm in religion. It is an implied censure on its lukewarmness, carnal ease, and self-indulgence. Hence Mr. Simeon and others were first the objects of calumny and then of the bitterest persecution. When further we remember the difficulties placed in the way of their missionary work, when we hear that a strong opposition was offered to any interference with the religion of the inhabitants of India lest we should lose our hold upon their allegiance, when we are told that Sir Peregrine Maitland was cashiered because he would not salute the Hindu idol in a grand religious procession, that Mr. Wilberforce was not allowed to introduce a clause in an Act of Parliament, saying that we hold India for the benefit of the Natives, when we remember that those who took an interest in missionary work were derided as enthusiasts, we must admire the faith of those holy men who were determined to persevere in that work which had for its object to preach the Gospel throughout the habitable world.

The commemoration of the Society's Centenary may well suggest thoughts in connexion with the work of the holy men who have come before us. We should first of all thank God because He gave them grace, which inclined and enabled them to begin that work amid much discouragement and opposition, and to pass years of patient toil, during which they saw little fruit of their labours, because we believe that their work is closely connected with the magnificent triumph of the Gospel which we must now bring before you. Since the missionary spirit was excited in our country a hundred years ago, when we witnessed the formation of other Missionary Societies, the Gospel has been preached in the East and West Indies, Ceylon, in Africa, in New South Wales, in Greenland, China, and in North America. The Brainerds, the Martyns, the Careys, the Hebers have gone forth on their work of faith and labour of love, and have preached the Gospel as a witness to many nations, from "Greenland's icy mountains" to "India's coral strand." Where is there not evidence of this outburst of missionary zeal? What nation is there which has not been refreshed by its influence? If you go to the islands on the bosom of the Pacific you will hear there the heralds of Christianity. Amid the sultry air of Hindustan, in the cinnamon groves of Ceylon, you may hear the preacher of the everlasting Gospel.

You may see him preaching on the rivers of India, or placing his pulpit on the rocky heights of Mount Lebanon. You may trace the course of the missionary with the ship in the desert, the laborious and patient camel; or on the scorched plains of Africa, finding shelter from its burning sun beneath the shade of the palm. Amid the Rocky Mountains or amid Tartar hordes, in the Arabs' tents or amid the prairies of Western America, amid the forests of New Zealand or amid the snow of Rupert's Land, in the wondrous land of Japan and amid the fair glades of Honolulu, among the cannibals of Fiji, in Burmah and Madagascar, in British Columbia and the Transvaal, the missionary has left the impress of God until, animated by the assurance that God has blessed His work, we anticipate the day when

Arabia's desert ranger  
To Christ shall bow the knee,  
And Ethiopian stranger  
His glory come and see.  
When He shall have dominion  
O'er river, sea, and shore,  
Far as the eagle's pinion,  
Or dove's light wing can soar.

Again we should humble ourselves before God on account of our neglect of the larger opportunities given to us than to our fathers. Doors were closed against them through which they longed and prayed to enter. We look, as we have seen, upon open doors throughout the world, while we see on every side hands beckoning to us, and we hear a voice borne to us on every breeze from the dark habitations of cruelty, "Come over and help us." The other difficulties, too, with which our fathers were called on to contend have passed away from us. Look at your opportunities. God has so arranged the government of your country that you must, whether you will or not, claim neighbourhood with every branch of the human race. Wherever there are men who breathe the air of heaven, wherever there are men endowed with the gift of reason, wherever there are men who belong to the same branch of the great human family, there the Englishman when he goes among them finds that the name of England is no new name, that the commerce of England has penetrated to every shore, that the language of England is within the hearing of every Native. Of all the nations which bear the Christian name is there one so marked out by the Providence of God to be the messenger of His wonderful love as the country to which we belong? Oh, should we not humble ourselves before God on account of our neglect of these facilities, of these opportunities? Oh, should not larger efforts be made by us because of our deepened sense of past failures, of present possibilities, of future opportunities? God has been pleased to mark out our work clearly and definitely. We are rapidly learning every separate tribe that lives in the world. We are learning about our fellow-men as we never learned before. We know the exact limits of the work assigned to us. We are no longer under an indefinite command to teach all nations. We know what the nations are. This is the task which we have to do, the limit of the work set before us. Oh, is not this a plain proof that He is winding up the affairs of the world in preparation for the time when He shall come again in the glory of the

Highest, surrounded by the ten thousand times ten thousand spirits that stand around the throne, and that He is now calling us to be ready to present ourselves with a holy confidence to our Heavenly Father, saying, "Behold I, and the children whom Thou has given to me," "our joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming"? Who would not say that the twentieth century of the Church's life opens with such a prospect as was never known before? Well might the Bishop of Minnesota exclaim, as he lately addressed the boys of a great public school in England, "I almost envy you, my boys, who are stepping out into life in the grandest age which the world has ever seen." Can we aim at less than this, that the Church Missionary Society should take its place in the van of that movement which may be successful in the time of our younger generation in establishing the dominion of Christ on the ruins of the usurped dominion of Satan?

We call on you then to aid the Society in this work; to enable it to send out missionaries who may preach the everlasting Gospel to the Heathen. That is a blessed work which will be committed to their charge. I trust that many will come to the help of the Lord against the mighty. They are workers with God, the messengers of Jehovah, the publishers of peace to a groaning and travailing creation; the bearers of the lamp of life to districts hitherto shrouded in a worse than Egyptian darkness. We know that they must encounter difficulties, that they must be exposed to trials, that they may see many around them treating with contempt the message of mercy, continuing the devoted servants of that iniquity whose fruit is shame, and whose wages is death. But we know that, strengthened by God's Spirit, they shall conquer all these difficulties, and rise superior to all these discouragements. Oh! how will they be rewarded for all their disinterested zeal if they shall have a conspicuous place in the front of that army which is, we trust, going forth to gain a glorious victory over its foes. Men are ready enough to plunge into the heat and sorest part of the battle, hoping that they shall gain worldly distinction; but how few there are who will take the sword of the Spirit, and contend with the principalities and powers of darkness, animated by the hope of the crown of glory, which shall be the reward of the faithful Christian warrior on the great day of his Lord's appearing. Let, then, our young men especially seek a place in that missionary army, cheered by the hope that they shall hasten forward the coming of that time when one will, and that the divine will, shall be the will of the Universe; when one Spirit, and that the Divine Spirit, shall rule in the hearts of men, and banish from them all those malignant passions which have made this earth, once the abode of happiness and grace, a scene of contention and discord—when the "knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea." May that time soon come! And may we be amongst those who, justified by Christ's blood and sanctified by His Spirit, shall have that joyful welcome addressed to them—"Well done, good and faithful servant, enter thou into the joy of thy Lord."



## EUROPEAN RESIDENTS IN INDIA AND MISSIONARY WORK.



It is one of the objections most frequently brought up against Foreign Missions that officials, officers, and others, who have lived in heathen countries, do not, as a rule, believe in them, or pronounce them to be practically non-existent. "Foolish prejudice" and "culpable ignorance" are the reasons generally assigned by the friends of Missions to account for these opinions, and no doubt in some cases they are perfectly accurate. But in dealing with such a very large body of Englishmen and Englishwomen as those to be included in the above-mentioned classes, must it not strike the thoughtful that there may be other causes at work to account for such an attitude towards Missions amongst those who in other relations of life are considered fair-minded and enlightened? Yet in the large majority of cases such an assertion made by one side as, "My friend, Colonel So-and-so, lived for twenty years in India, and says missionaries do no good," is only met by the retort, "My friend, Major So-and-so, made a beautiful speech at our annual meeting, and told us how much good he had seen done"; and no attempt is made to reconcile such conflicting opinions or test which is founded on fact. It has occurred to the writer to suggest some explanations which seem to her largely to account for this divergence of views, and yet are apparently realized very little at home. She can only apologize for her boldness in attacking such a question by putting forth the plea that, as the wife of an Indian official, and also as the friend of many missionaries of whose daily life and work she has been allowed to see something, she is better qualified than most for seeing two sides to the question. Let it be understood that it is alone of India, and principally of the Punjab, that she can speak.

Let us look first at Anglo-Indian Society, taking that to mean the official and professional classes. Like society and, indeed, like men and women everywhere, it may be divided into three classes:—

(1) The irreligious, by which is meant that class, unfortunately only too large at home and abroad, which makes no outward profession of religion, and which can no more be expected to know anything of Mission work in India than it could of Sunday School work or evangelistic efforts in parishes at home. Both the one and the other may be occasionally forced on its notice, but that its opinions should be seriously quoted or considered to have any weight whatever, is on the face of it absurd.

(2) The class of those who are sincerely religious and make it their object, wherever they are, to find out all who are engaged in Christian work and help them with their sympathy and encouragement. Needless to say this is *not* the class (with very rare exceptions) which "runs down" Missions. India, in particular, has been fortunate in possessing amongst her rulers so many men of this type, and the names of Sir Herbert Edwards, the Lawrences, Sir Charles Aitchison, and many others, should be sufficient to silence all objections on the score of official indifference to Missions.

But there remains a third class, which is probably the largest of all, those between the two extremes. Do we not all know the type? The young subaltern, fresh from a religious home, who goes out with character and opinions still unformed, but on the whole, more inclined to good than to evil; the undemonstrative religious man to whom it has never occurred that it may be a Christian duty to identify himself publicly with missionary effort; the so-called "woman of society" immersed in trivial amusements, or the stay-at-home wife and mother, who has no interests beyond a busy husband and sickly children. That people of this class should be so largely unbelievers in Missions is undoubtedly sad, but to the writer's mind only natural in most cases, though the causes may be largely preventible. But if this state of things is to be remedied, let the circumstances be first taken into account. In these days of widely disseminated missionary literature, and also of sketches of Indian life such as Rudyard Kipling gives us, it might be imagined that even those who have never left England have a fairly distinct idea of what India and its daily life is like; but to those who have spent even a short time in that bewildering country of many nations and tongues, the grotesque mistakes still made in speaking of it are absurdly evident. And it is just this still prevailing ignorance and inaccuracy at home which makes the missionary question so perplexing. Once let a clear idea of India be gained, and many problems will be solved.

For example, is it not commonly supposed that Missions are by this time fairly universal, and that all India is, so to speak, parcelled out into parishes? How many people realize the fact that an English officer, for example, may be stationed for many years in the country before he is ever in the same town with a missionary or Native Christian. The writer has lived in a district of 250,000 people where there was no resident missionary and only six Christians, and none of them Natives. The reason for this apparently strange fact is that Missions are generally strongest in large centres of population, such as Delhi and Benares, whereas the policy of Government is to mass troops in cantonments removed from the unhealthy vicinity of native cities. Thus, at Delhi, the British garrison consists of less than half a regiment; while at Meerut, three hours off, are large bodies of troops. Rawul Pindi, Mian Mir, Umballa, are unfamiliar names in missionary literature, but are most important military stations; while such places as Batala and Ajnala are equally unknown to British officers. Even when, as at Lucknow or Amritsar, the two coincide, "cantonments" are well outside the city, may be four or five miles off, while the Mission buildings are generally in the heart of it. As it is a most unusual event for the ordinary Anglo-Indian to penetrate into a city at all, he or she may live for years within a few miles of a large Mission station and never even know of its existence, unless it is deliberately searched for. In the case of a lady, another difficulty often arises. Supposing she finds out a zenana school and wishes to visit it, her husband may and often does, forbid her absolutely to go into a native quarter, even accompanied by a lady missionary. In any one who knows as much of the darker side of native and heathen life as does an ordinary civilian this is hardly to be wondered at. Though the life of an English woman is

very likely as safe in Delhi as in Whitechapel, yet no doubt missionaries are not invariably treated with respect, particularly amongst Moham-medans, and the average Englishman is apt strongly to resent such conduct and shrink from allowing any lady, and particularly his own wife or daughter, to be exposed to the risk of it. To missionaries this idea may seem absurdly overstrained, but it is a very prevalent one. Again, language is an immense obstacle to intercourse between Anglo-Indians and the native population. The Hindustani usually talked by ladies and officers of British regiments is a jargon just sufficient for ordinary domestic purposes, but useless for holding a conversation with a Native Christian, or following intelligently the service or sermon in a Mission church.

Again, is it not commonly supposed at home that provision is made by Government and various societies for the spiritual wants of the white population? the fact being that the chaplains are so few in number that there are very many fair-sized stations without any. A civilian, an officer in the Staff Corps (the Native army), or a planter may be for years entirely cut off from any "means of grace." In a recent appeal on behalf of the Diocese of Calcutta, the late Bishop remarked how often he got letters of introduction from the parents and friends of young men or girls coming out to India, and that these generally contained an expression of the hope that these young people might be visited by the clergyman of the station or district in which they were to live. He added, "You will imagine what it is to me to have to say that unfortunately there is no clergyman within a great many miles of the place he or she is going to, and sometimes to know, though I do not like to tell them so, that they are never likely to see a clergyman at all." When it is known that the Diocese of Calcutta is about three times the size of England and contains only fifty-five clergy (apart from missionaries), the Bishop's last remark is intelligible. When the neglect of church-going amongst Anglo-Indians is deplored, the fact that a very vast number have no churches to go to must be borne in mind. Is it a wonder, then, that the standard of spirituality should be low, and that many so-called Christians, finding their own hold on their faith gradually slackening, should not be deeply interested in the efforts of missionaries to propagate it amongst the Heathen?

Do we all realize, too, the social conditions of life in India, for herein lie many difficulties in the way of intercourse between missionaries and official society? Let us suppose the common case of an official coming to a new station. In due course of time he or his wife calls on the missionaries in the place as on other residents. The ordinary calling hour is from twelve to two, just a missionary's busiest time, so as he is forced, as a rule, to return the call in the afternoon when all "society" is riding or driving, the would-be acquaintances probably never meet. If the missionary be then invited to tennis or dinner, the most ordinary forms of hospitality, he very likely declines the invitation on the ground that he has no time for such functions, and as he makes no advances in return, all intercourse dies a natural death. A lady, particularly if newly arrived from home, may express a wish to see something of the missionary's work, with the idea that there is at least something picturesque and romantic about it, and is surprised and disappointed to find, not a

venerable person preaching under a palm-tree to a crowd of attentive hearers, but a very ordinary-looking clergyman, in an ordinary house, teaching a class of young men in semi-English dress or a school full of as ragged and squalid-looking children as may be found in Bethnal Green or Wapping. When she comes into contact with the "Native Christian" in the person of her own cook or bearer, and discovers that, though a Christian of perhaps several years' standing, he has not yet attained perfection, and still relapses occasionally into his heathen sins of untruthfulness and guile, the disillusion is complete and the discouraging report goes home, "Really, Missions are very disappointing. I do not believe they do any good at all!"

"What great stupidity and ignorance!" will perhaps be exclaimed; but at the risk of offending some, the writer would like to suggest, is the fault all on one side? Does the missionary always try to make it easy for outsiders to understand his work and enter into it? That there are some stations where a most cordial understanding exists between the two circles, seems to show that such an unsatisfactory state of things as has been sketched above is not inevitable. As in all things human, is it not largely a question of the individual? The missionary, male or female, who receives a visitor with chilling politeness, who shows plainly that the ordinary chit-chat with which most conversations during morning calls begin, is entirely distasteful, and that he or she has nothing in common with those who are "in the world," while in his or her heart is the longing to return to the interrupted class or lesson, is not likely to get on cordial terms with the newcomer.

The writer was amused once at an account given her by a lady missionary of a visit she had paid to one of her own calling in a strange place. She was surprised at being received with a frigidity which was quite alarming, but mentioning, after a little desultory conversation, that she also was a missionary, she was amused to see her hostess' features instantly relax while she heartily apologized, saying, "I had no idea you were a missionary. I thought you were a globe-trotter!" If any globe-trotter, writing his "impressions of India," as most seem to do nowadays, should have but scanty praise for the Missions in the great city where this good lady laboured, might not an explanation be easily found in the treatment apparently meted out to those of his class?

No doubt many missionaries will reply that their attempts at civility and cordiality have been sometimes rudely repelled. Alas! that it should be true that everywhere may be found men and women whose unreasonable prejudices lead them at times to forget even the most elementary rules of good breeding, but are all to be condemned for the sins of some? Let, at least, all be given a chance of showing their sympathy, that none may be tempted to feel, "I am too bad for the good people to have anything to do with. They preach to the Heathen, but they don't care for our souls." Can we have lived many years in the world before we realize that sympathizers may be discovered in most unexpected quarters, and have we not all at times rashly set down this or that one as utterly indifferent to spiritual things, and afterwards discovered with shame that we have perhaps hindered one who was really hungering and thirsting after righteousness?"

The writer remembers well how rebuked she felt when, having spoken of an acquaintance as one whom it would be quite useless to ask to help in a missionary enterprise, she heard afterwards that this very lady had remarked regretfully to someone, "I should so like to help, but though I have lived so long in India, and always wanted to do something for Missions, no one has ever asked me, and I do not know how to begin." Have those of us who are interested done all we could to draw in such outsiders? Cannot the people whom the writer has put in the second class do more than merely show kindness to the missionaries themselves, inviting them to their houses in the hills, &c., and seek to become *links* drawing together the two groups who now so often remain entirely apart? As examples of what missionaries themselves can do the writer recalls two ladies with whom she once stayed and who, while certainly not neglecting their own work, managed to become acquainted with ladies in the station and showed them a new aspect of Indian life. For instance, they heard of an officer's wife who, being about to return to England, had remarked to some one that in all the years she had been in India she had never seen a missionary. A call upon her was followed by an invitation to tea, and the opportunity was taken to show her a school and a number of Native Christian women, and she left apparently much interested and impressed with quite a new view of missionaries and their work. If missionaries consider that they are in no way called upon thus to seek to come into contact with outsiders, nor to make it easy to the timid and indifferent to approach them, then let them at least make this clearly understood and not lay *all* the blame of the prevailing indifference on the other side.

There is another obstacle sometimes, though happily rarely, to be found in the way of friendly intercourse, particularly with officials. From time to time some case becomes public where there has been friction between missionaries and the civil or military powers, but, as a rule, each side only hears the version of its partisan and cannot form any accurate judgment of the whole. That officials are sometimes mistaken and even occasionally led away by prejudice or personal dislike, may be an undoubted fact, but it is equally true that their actions are frequently misunderstood, and a high-minded and perhaps sincerely religious man may be severely blamed and openly held up to censure in missionary publications for merely administering a law for which he was in no sense personally responsible. The Government of India is and must be strictly neutral in matters of religion, and any man in its service would be as blameworthy, if being a Christian, he allowed his religion to bias him in his *official* capacity, as would a Mohammedan or Hindu in similar circumstances.

Again, there are instances in which a certain want of what can only be called "common honesty" on the part of missionaries has caused great scandal. The writer has heard a well-known Evangelical preacher state in the pulpit his deliberate conviction that so-called "worldly" men have often a much higher sense of honour and fairness in their dealings with their fellow-men than many Christians have. This was exemplified last year in India in connexion with the famine. In order to depreciate the magnificent efforts made by Government

to relieve the distress, statements were made publicly by some missionaries to prove its negligence, which broke down considerably when investigated. In one instance photographs were sent to an illustrated paper (and published!) of "famine victims," miserable creatures reduced to mere skeletons, and it only transpired some time afterwards that negatives produced in the famine of 1877 had been used. Again, the writer has been told by a civilian that when he contradicted an entirely false statement made by a semi-religious society regarding the district for which he was responsible, he was calmly met with the retort that "his sense of honour had evidently been warped by his official position," and his assertion refused belief. Being a singularly high-minded and almost painfully conscientious man, he was startled and amazed by such treatment, but naturally is cautious now in accepting the truth of statements made by similar societies.

In some cases much harm is done by irresponsible people at home publishing statements which are supposed to have emanated from missionaries, but with which they have really had nothing to do. In a recent agitation on a question of public policy it seems to have been universally taken for granted that the missionary feeling was against Government, whereas the vast majority were either neutral or publicly came forward to give evidence in favour of the present policy. Nevertheless the prevailing idea did harm, for it was said, "Why do they remain silent and thus tacitly allow it to be thought that they are supporting an agitation, which, if they are fair-minded men, they must know is unwarranted?" An accusation is made against us, as servants of the Government, nominally on their authority, of allowing and encouraging gross wrong. If they know the accusation to be false, why do they not say so?" The writer put the question to a missionary, who replied that "they would get into trouble with their Committees at home if they spoke out; in fact, she knew of one who had been severely censured for stating his opinion." This seems to shed a lurid light on the workings of some agitations, and does not impress "worldly" men with much belief in the honesty of those who promote them. The writer must mention one case which she witnessed herself of conduct which could not fail to disgust any loyal servant of the Queen. At a prize-giving at a girls' Mission-school some missionaries present deliberately remained seated and kept their hats on when the children sang "God save the Queen," and it seemed to be considered a sufficient excuse that they did so on account of their peculiar and strong political tendencies! It may be said that these cases of friction are rare, and no doubt they are comparatively so, but the general rule holds good in India as elsewhere that one bad or ill-advised person may do more harm than twenty good can undo. We are all prone to take the exception for the rule and generalize accordingly, so there are many who condemn missionaries as a class because they have come across unfavourable specimens.

One thing often struck the writer when in India, viz. that it seems to be supposed that life in a heathen country is sufficient in itself to stir up missionary feeling in everyone, and that it must be much easier to get information about Missions there than at home, whereas the very contrary is true. She has tried to show how often it is a matter of difficulty, if not of impossibility, to get into touch with missionaries, and

how few are the opportunities of learning about their work. Is it not considered absolutely necessary at home to hold constant missionary meetings, at which weary missionaries at home on furlough are expected to "stir up" the enthusiasm of Christians? The writer once heard one remark during an address: "It is you who should stir us up, not we you, for consider how great your privileges are, and how small are ours." If the actual workers feel that their zeal requires to be revived, much more do those who never possessed any need that the flame should be kindled. The writer has spent two hot weathers in very large stations in the hills, to which many missionaries go for short holidays, but in neither was any sort of public missionary meeting held, or any opportunity given to the general public to hear anything whatever of work being carried on in India. Two or three sermons were preached, but they were simply appeals, giving no facts or details, or any information which would send the hearers away more aware of what was going on around them than before. The recent meeting at Grosvenor House was a "new departure," and the speakers addressed themselves in particular to the class for which the meeting was intended, viz. men of the world, not relying on appeals to sentiment, but putting forward facts and logical arguments in a calm and manly spirit. This is exactly what is needed in India. In Simla, for example, a very large number of just such men are to be found as met at Grosvenor House, acute, practical, open to conviction, with a genuine respect for sincerity and manliness. Englishmen are fortunately the same all the world over, and the Civil Service and army of India do not contain the *worst* specimens of the race. Could not the C.M.S. make yet a "newer departure" in the celebration of its Centenary, and commence a policy of active assault on Anglo-Indian society? If the irreligious lives of, alas! many Englishmen are as grave obstacles to the spread of Christianity as most missionaries would have us believe, they would find their own work made considerably easier by more attention to the spiritual needs of their countrymen.

There is just one more point which the writer thinks is not realized at home, viz. that differences of sect and opinion do not become obliterated among Christians who are living face to face with Heathens. The High Churchman does not readily fraternize with the Methodist or Baptist missionary, and similarly the Presbyterian often considers it no more right to countenance the teaching of a Cowley father or Oxford brother than he would that of an advanced Ritualist in England, while at the same time an "occasion for stumbling" is given to the indifferent by the spectacle of the missionaries of different Churches holding aloof from one another, while professing to be engaged in fighting a common foe.

The writer feels that she has made but a feeble attempt to grapple with a very important subject, but trusts that some of the suggestions made, and explanations proffered, may help in some slight degree to solve the puzzle which perplexes many minds, "Why so much indifference to Missions exists amongst Christians living in heathen lands."

"PUNJABI."

## THE HUNDREDTH ANNIVERSARY.



**E**XETER HALL was hardly itself this May. The story is the same at all the meetings which Evangelical Churchmen usually attend—there was an unwonted paucity of country friends, and a considerable section of the metropolitan contingent found itself unable to give its time to the Anniversaries. What would have happened if the Committee had lent an ear to the counsellors who suggested the holding of a merely formal C.M.S. Anniversary in the Committee-room it is not difficult to imagine.

Our own Anniversary suffered with the rest, suffered to the extent that we had comfort instead of crowding. The Sermon and the Annual Meeting were not fully attended, but the Evening Meeting showed little evidence of diminished attendance, while in tone and in the type of the speeches it recalled some of the best of the Centenary gatherings. The Medical Mission Auxiliary audaciously took a bigger hall than ever before, and very fairly filled it.

We were indeed in a somewhat medical atmosphere throughout the Anniversary. Dr. Duncan Main spoke at the Annual Meeting, Dr. A. Lankester in the evening, and both *da capo*, together with Dr. Harpur, on the following Thursday, not to mention that Dr. Duncan Main made yet another appearance at the Missionary Leaves' Meeting.

The Native Agent and the Native Church were also brought before our minds by the presence of our Indian brethren at the Sermon, by Sir John Kennaway's address to them on the following morning, and in the Rev. F. Melville Jones' speech in the evening.

In the accounts which follow, the Women's Meeting and the Gleaners' Union Conference have been described by the two friends whose initials sign them.

## THE PRAYER-MEETING AND THE ANNUAL SERMON.

The Prayer-meeting for a blessing on the Anniversary was held in the Leopold Rooms, Ludgate Circus, on Monday afternoon, May 1st, and the Honorary Secretary presided.

Mr. Fox pointed out that we were met for praise and prayer, not for addresses, and accordingly he would confine his remarks within a very brief compass. The meeting was divided into three parts, corresponding to the three Centenary watchwords. Each part consisted of a hymn, the reading of a passage of Scripture, a few remarks as to the purport of the prayers to follow, and then two prayers. The first section was devoted to Thanksgiving. Under this head Mr. Fox alluded to the finances. The returns from Associations might have been expected to suffer through the competition of the Centenary Fund, instead of which there had been no falling off whatever. Still more encouraging was the fact that since April 12th no fewer than sixty offers and inquiries about foreign service had been received. Colonel Shortland and the Rev. T. R. Valpy then offered prayer. The second section was devoted to confession of shortcomings, in which Mr. H. Morris and the Rev. F. Baylis led us. The third was taken up with prayer for the future, and especially for a blessing on the Anniversary. Prayer was offered by the Rev. G. C. Williamson and the Rev. C. B. Hall. The Prayer-meeting over, there was time for a short visit to Salisbury Square for a cup of tea before we betook ourselves across the way to the Society's Parish Church, St. Bride's.

The congregation in St. Bride's did not quite fill the church, but the service was just as hearty and as well rendered as ever. Once or twice in the Psalms, where a long reciting note occurred, there was a little wavering ;



but generally speaking it was possible to follow the words merely by listening to the singing, so clear was the articulation.

The early part of the service was read by the Rev. H. E. Fox, the lessons by the Rev. W. Seetal and the Rev. W. D. Clarke, and the latter part of the service by the Rev. S. Nihal Singh. All must have felt glad to see and hear these three Indian brethren thus united with each other and with the Honorary Secretary in our greatest C.M.S. service. It needed no very imaginative mind to see in them the representatives of the African, the Indian, the Ceylonese, the Chinese, the Japanese, the Red Indian, and the Maori clergymen who have been raised up in their several lands.

The first lesson was Joshua i., rendered especially suitable for the beginning of a new era by its oft-recurring exhortation, "Be strong and of good courage." The second lesson, Heb. xi.—xii. 2, brought to our thoughts the muster-roll of the heroes of faith, with the admonition to follow in their steps and "run with patience the race set before us, looking unto Jesus."

The preacher was the Society's old friend, the Bishop of Worcester, the son of a C.M.S. missionary. He was in rather feeble health at the time, owing to a recent illness, and was, perhaps, not very well heard, which was unfortunate, for the Sermon, when read in its place in the Annual Report, will be found to be worthy of a place in the noble series of discourses preached from the pulpit of St. Bride's. The text was Isaiah xlix. 6:—"And He said, It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved to Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

The Bishop remarked how transported beyond himself the prophet must have been, how much raised above the prejudices even of the most high-minded of his contemporaries. The prosperity of Zion, the peace of Jerusalem—what passionate devotion they excited in the breast of the true Israelite. Could anything be a "light thing" compared with them? With what aversion and contempt the Israelite looked down upon the mightiest and wisest of the nations. Yet the honour and welfare of the Gentiles was to be set far above the deliverance and exaltation of the chosen people.

The preacher proceeded at once to apply his text, first to the nation, and then to the Church. Our national greatness and glory is a "light thing" in comparison with the diffusion of Divine truth. In a few glowing sentences he sketched the glory of our Empire, like that of Tyre of old. What, he asked, was the measure of true glory? He alluded, without naming it, to the nation which established its dominion in the New World by overthrowing two great empires. Was that glory, or was it shame? We must be judged by our use of our opportunities. "If," said the Bishop, "by one of those revolutions to which all human affairs are subject, and from which no mortal greatness was ever yet exempt, we should be deprived of that Empire which we exercise in the richest and most populous countries in the world, where will be our glory if it should be truly said that we had left them poorer and weaker, and not better or happier for our rule? Or where would be the glory of having gained a footing on that other mighty realm in the Far East, long closed by a watchful jealousy against foreign intrusion, if our intercourse with it is to be conducted so as rather to excite increased alarm and hatred than to make it more accessible to the feet of Christ's messengers? Or, once more, what is the glory of being masters of a fifth continent as large as that on the skirts of which we dwell if we people it with the outcasts of society, and make it a vast sink to receive the dregs and refuse of our corruption?" It was not the part of the State, he admitted, to send missions to the Heathen, but, he asserted, "*it is a part of*

*the duty of a Christian State with no unworthy fear of consequences, not to shut the door against missionary enterprise."* There was no mistaking the allusion.

The Bishop then applied his text to the Church. If it exhibited prosperity so as to be a glorious Church, arrayed in the beauty of holiness, but remained missionless, it deceived itself like Laodicea of old. Compared with carrying God's light and God's love to the uttermost ends of the earth, all other things were "light things." He pointed out in what respects it is a greater thing to send Christ's message to the Heathen than it is to sit at home contented with the gifts that God has given us. He spoke of the inspiring influence of the self-sacrificing lives and deaths of missionaries, of the new impulses and motives arising out of missionary work, its regenerating power upon the whole life of the Church. He went on to glance at some of the motives of thankfulness and hope suggested by the occasion, treating it as a year of Jubilee. Our Jubilee was greater than that of the Jew. His merely restored what had been lost, ours brought new prerogatives, new hopes. It marked an epoch in the history of the Society and of the Church. Here Dr. Perowne went on to refer to the successive advances of the Society, especially since "*that annus mirabilis* 1858."

He concluded with an appeal to each of us to fully hallow the Anniversary.

#### THE CLERICAL BREAKFAST.

The breakfast on Tuesday morning, May 2nd, at the Lower Exeter Hall, was presided over as usually by the Honorary Secretary. The address was given by the Rev. J. A. Faithfull, Rector of Whitechapel, on the text for the new century, extracted from 1 Kings viii. 55-60. After some remarks on the Centenary, he referred to the first part of his text—"There hath not failed one word of all His good promise"—as being the dominant note of the Centenary. The desire which followed was also our own,—“The Lord our God be with us as He was with our fathers.” He insisted very strongly that the C.M.S. had in no way departed from the old bearings, and illustrated his point by reference to some notes made by his father fifty years ago, which he had recently discovered. He spoke warmly of the method of conducting business in Committee, the marked spirit of brotherly forbearance, the careful reference to precedent, the constant seeking of the guidance of the Holy Spirit in prayer. There were new departures, of course, but there need be no violation of principle. Our ancestors who founded the Society would have been the last to claim infallibility and the first to welcome elasticity. One direction in which Mr. Faithfull thought we might look for development was in that of delegating more power to Secretaries and Committees in the mission-field. His father's notes had, however, suggested some disappointing reflections. He referred to the expectation so confidently held fifty years ago that the downfall of Hinduism was at hand.

After the address the Rev. R. Lang offered prayer and the Rev. H. E. Fox gave the Benediction.

#### THE ANNUAL MEETING.

Exeter Hall was not quite full at eleven o'clock on Tuesday, the Anniversary morning, and the platform in particular did not display its usual overflowing appearance.

The proceedings opened with the singing of the hymn, "Rejoice, the Lord is King." The Rev. B. Baring-Gould then read the Hundredth Psalm, and offered prayer. After mentioning some letters of apology for absence, the

Rev. H. E. Fox read the "General Review of the Year," which was based on the same psalm. Its divisions, founded on verses 3 to 5, were (i.) Personal Testimony, that in particular of Native Christians; (ii.) Invitation to the direct methods of delivering the Gospel message; (iii.) Persuasion, viz. indirect agencies for influencing the Heathen. We need not add any analysis of the Review, which is issued with each copy of this month's *Intelligencer*.

After the Review, the President rose to speak. We give his speech in full. No part of it was received more cordially than the address to the Indian and African delegates who were present on the platform.

*Sir John Kennaway's Address.*

My Lord Bishops, Ladies, and Gentlemen,—We are met to-day to celebrate the first anniversary in the new century of our Society. It seems somewhat premature to talk of a new century in 1899, but I think we have reason to be satisfied that we are a little before the time, for it is a good thing I think, both for the Church and the Empire, that we have tried to lead the way, and we rejoice that they now appear so much disposed to encourage us and to emulate our progress. The Anniversary certainly follows quickly on our recent Centenary Celebration. It seems only yesterday that we held the great Centenary gathering of men in this hall. We have hardly had time to unpack portmanteaus on our return from our visit to the provinces. Some have even asked whether we should have any Annual Meeting this year. I think the result to-day shows that we could not have done without one. Of course, it is rather a come-down from reviewing a hundred years to review merely one year. But there is necessary business to be done: accounts have to be presented, Committees to be elected, and so forth. A fortnight ago we were hearing of large gifts coming in, but now our Lay Secretary is considering the cheques that have to be paid out. But it is well for us, I think, that we should have an opportunity of meeting now, even though the interval is so short since we last came together. We may call to mind that wondrous time we had at our Centenary gatherings, while the picture is still clear and distinct in our recollections; we stereotype the impressions we then received, and try to fix indelibly in our minds the lessons that we are bound to learn, and that the Centenary Celebration was meant to teach. Our first duty, I deem it, is to acknowledge the great debt we owe to our Committee and to our Secretaries—men of large ideas, high ambitions, and firm faith; and these qualities they manifested when they conceived the great plan and carried it out successfully from the very beginning of the Three Years' Enterprise to the concluding meeting of the Centenary. The world has noticed with wonder and admiration the patient pre-

paration and the successful achievement which characterized the reconquest of the Soudan by Lord Kitchener of Khartoum. We also have seen patient preparation and successful achievement, and we may congratulate our Central Secretary (Mr. Burroughs) and our Lay Secretary (Mr. Marshall Lang) as sharing alike the honour of being Sirdars of our Centenary. The attendance of 50,000 at the missionary meetings, which I believe is the computation, is, I think, satisfactory. The two Albert Hall gatherings comprised 17,000 of that number, and I am glad to be able to report that the offerings and collections more than paid the expenses of all the meetings of the Centenary. It may be interesting to you to know that on the Centenary Day itself 1005*l.* was received in the boxes; and over and above that sum 700*l.* was obtained from collections at the other meetings, and from the sale of tickets.

The C.M.S. takes a distinct line. We have never attempted to keep that feature out of sight; all the more it becomes us to acknowledge with hearty gratitude the generous encouragement given to us by men of other views than our own in the Church and by other Churches in Evangelical Christendom. This union of hearts of those who are trying to carry out our Lord's last command I regard as a special mark of God's favour, as an answer of peace sent by Him through us to His Church amid the troubles of the day. I hope we shall all take to heart the words of Bishop Whipple, that grand old man who crossed the Atlantic to cheer us up, when he said, "I have tried for forty years to find the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousandfold." I think, too, we may accept with thankfulness the testimony borne to our Society by so eminent a minister of the Congregational Church as Dr. Barrett, of Norwich, when he spoke of it as a witness to Evangelical truth, to the power of prayer, and to the catholic spirit which prevails. It is, perhaps, a wonderful thing to bring together 50,000 people in London alone; but I regard it as being more marvellous in the two weeks following to have had

enthusiastic and crowded meetings in every part of the country, attended in large measure by people who have never been at a missionary meeting before; to have had sermons preached in churches where the cause of the C.M.S. has never been pleaded before; and to have those remarkable gatherings of women in Sheffield; assemblies in Oxford and Cambridge of ladies connected with the Universities; and many other meetings on which I cannot dwell. But the question we have to ask ourselves is, What is to be the outcome of it all? Is it to pass away like a dream and to be forgotten? What effect will it have upon the Church, upon the Empire, and upon ourselves? "To-day," as the Bishop of Sierra Leone said, "we should be reaping the harvest of yesterday and sowing the seed for to-morrow." What is to be our Centenary resolve? Will the trumpet-note sounded—aye, and not for the first time—by the Archbishop rouse the Church to some real sense of what the Lord has intended for her? Will it come to believe that a man who cares nothing for the spread of the Gospel is only half a Christian? The Centenary meeting, on the invitation of Lord Cranborne, pledged itself to the Christianity of the British Empire. Let us take care, whether in or out of Parliament, we make our influence felt in its behalf. We should not forget the words on our card, which was handed round at the Albert Hall meeting, "If God will show me anything I can do for the evangelization of the world which I have not yet done, by His grace I will endeavour to do it at once." It is pleasant to hear that there have been between fifty and sixty offers of service and inquiries as to service since April 12th. The seed then sown will, I am sure, bear much fruit. I take it—and our Lay Secretary will not, I think, correct me—that 70,000*l.* has been paid or promised as Centenary offerings up to the present time. We are still somewhat short, you see, of the 100,000*l.* we wish to get, but I hope that desired total may be reached. It will be remembered that 30,000*l.* must go to wipe off the deficits of the two last years. I do not think our

bankers will be satisfied unless, having regard to the vast demands we make upon it, and the magnitude of our transactions, our reserve fund is raised from 60,000*l.* to 100,000*l.* That which we have had need of has been given us day by day; it will still be given to us, and we have no right to expect or ask for more.

While we have been singing the glad chorus of praise and thanksgiving, there are many lone workers, separated from us by oceans and continents, who must have found it hard to rise above the depressing influence of their surroundings, to rejoice in the past, and to believe in the approaching triumph of our cause. We wish they could have been with us and shared in the great uplifting. I would send from this chair, nay, rather from this meeting, a message of sympathy and encouragement with the assurance that, though far away, they have not been forgotten by us, but are in our thought and in our prayers.

One word more and I have done. We have with us to-day the firstfruits of our work—the earnest of the great ingathering which shall be given to us hereafter. The call has come to them, and they have obeyed it. The Revs. W. Seetal, of Agra; Nihal Singh, of Allahabad; Ihsan Ullah, of the Punjab; W. D. Clarke, of Madras; James Johnson, of Lagos; and Canon Moore, of Sierra Leone; we have heard your words, and we rejoice in the proof of the reality of the work that has been done. We ask you to go and tell your fellow-countrymen of the home and the welcome you have found in England and in England's Church. Tell them the same welcome and home is waiting for them. Tell them of our yearning, our desires, our arayers, our efforts on their behalf. For those who have already accepted the faith of Christ our desire and efforts will be that they should be built up in Churches self-supporting, self-governing, self-extending; and for those still outside, that they may be brought to know the love of Christ which passeth knowledge, and enjoy the peace, the assured peace, which the Gospel alone can give.

The Bishop of Hereford was called upon to move the first resolution, of which the following were the terms:—

"That the General Review which has just been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Worcester, V.P., for his Sermon before the Society last evening, and that it be printed and circulated; that Colonel Robert Williams, M.P., V.P., be the Treasurer of the Society; that the Committee be appointed for the ensuing year, with power to fill up vacancies; and that this Meeting renders humble and hearty thanks to Almighty God for His blessing upon the Society and its labours through the entire hundred years of its history, acknowledging once again the shortcomings of the whole Church in fulfilling His work, and His undeserved mercy in owning and honouring the feeble and inadequate efforts of His servants."

In doing so the Bishop gave an address, in which the most significant sentence was perhaps his reference to "spheres of influence." "I venture to think," said Dr. Percival, "of the valley of the Nile as, in some sense, a sphere of influence of the Church Missionary Society." His subsequent unfolding of this sentiment indicated pretty clearly what he had in view. His reference to the "regions of higher spiritual emotion" reached at the Centenary, to the girdle of praise going round the earth, and to the influence of the British Empire should also be noted.

*Speech of the Bishop of Hereford.*

Ladies and Gentlemen,—I need not detain you with many remarks on this Resolution. I feel sure that it will meet with your unanimous approval without one word from anybody in support of it. We are here, you are here, Ladies and Gentlemen, with the feelings and the thoughts of the great Centenary Anniversary very fresh in your minds. This, it might be said, is at once an advantage and a disadvantage to us. I myself should say that it is an unqualified advantage to us. The very sight of this great Meeting so short a time after those vast assemblies here in London, and the many interesting gatherings in which you have shared in the country, is itself a proof, I think, of the blessing of the Centenary Celebration. That Celebration has carried you into the regions of higher spiritual emotion. It has been to thousands upon thousands a time of new vision about the duty of missionary work, and a new inspiration as to the call to do it. In that sense it has been exactly in accordance with the spirit in which all the work of this great Society has been done, not only in central meetings, but by all the scattered and solitary workers through all parts of the globe—the spirit, let us call it, of enthusiasm of personal service through a consecrated life.

Having said so much with regard to the circumstances under which we are here, I revert very briefly to the Resolution itself. I feel sure that we ought to say one word of thanks to so good and tried a friend of the Society as the Lord Bishop of Worcester for the help he has given. I feel that we are to be congratulated beyond measure on having the opportunity of re-electing the Committee which has guided the action of the Society so successfully quite lately. And, above all, I think you will all agree with me when I say that the Treasurer of the Society, whom you are re-electing to-day, is bearing one of the most honourable parts of the great burden which we have lately been invited to call "the white man's burden"; for, indeed, the burden of supplying resources for all the growing calls, which are coming day by day to this Society, is a burden from which any man might shrink

if he were not inspired with faith in the power of the Gospel of Christ.

Now I venture to dwell for a moment or two on the General Review of the year which has been read to us. I dwell on it only to call your attention to the keynote, and to refer to one or two incidents or aspects of it. The keynote of this Review, as we cannot but feel, is a keynote of thanksgiving and reminder for the marvellous growth of consecrated lives in the Native Christian communities. It is through the power, the infectious and inspiring power, of one regenerated life upon another, that we rely for all success in this work, and therefore we thank God when we think of those 240,000 Native Christians, and still more of those 6000 consecrated Native workers, through the influence of their personality, the power of the Holy Ghost, going about doing good, being anointed with that power, and we pray that their works may be abundantly, and ever more abundantly, blessed.

Now I pass to one or two noteworthy aspects of this Review. Is it not a noteworthy fact, Ladies and Gentlemen, that in the district of Uganda the Native Christians are, every month, purchasing more than 100l. worth of books and stationery? And I trust that the whole, or at any rate the greatest part of the literature which they are purchasing, is a truly Christian literature, and not a literature containing all the mixture of manifold influences, some deleterious, which we can see in our civilization here around us. When we think of it as a Divine literature, what an inspiring power and influence is spreading there through that young Christian community to go out, as we believe, to be a blessing and a new force in all the life of Central Africa.

Again, I turn to another field and note one or two things of special interest to myself in the fascinating field of India. I was struck by what was said of the Noble College at Masulipatam, for I am—shall I call it accidentally?—in personal connexion with it, because, as Head Master of Rugby School, I had to do with what we knew there as the Fox Mission—the first of public school Mis-

sions—the Mission which honours the name of Henry Fox, an old Rugbeian, who gave his life to Mission work in India. I could not but feel, as I listened to the Review, how Dr. Arnold—whose letters to Henry Fox and Bishop Gell indicate the depth of his feeling for missionary effort—would have rejoiced to think of the work which the Noble College is doing in spreading the influence of the Word of God through all grades of Indian society, and how he would have been delighted to hear of those two Brahman students who had won Bible prizes open to the whole Madras Presidency.

Then, again, I pass to another aspect. The name of Bishop Gell reminds me not only of all the work which the Church of Christ owes to that devoted and good man, but of what on any other subject I should have called the epidemic of resignation among our Bishops in India. While we feel a pang of sorrow that a good and influential man is obliged to lay down the work on which he is engaged, we on every occasion notice how God raises up others to step into their place, and how when one, as the Latin poet said, is torn away, another is raised up—a golden one. I cannot but feel that the retirement of Bishop Gell from the Bishopric of Madras is the close of a very powerful evangelistic career there, and I am thankful to be able to say, from personal knowledge, that his successor is one who, whatever may have been said, will well and bravely carry forward the evangelistic work which Bishop Gell has done. In connexion with Rugby School, my connexion with Bishop Gell and interest in him has been somewhat close. As President of Trinity College, Oxford, I worked day by day in chapel and in college with his successor, Henry Whitehead, and I know him to be a man so absolutely devoid of any party spirit, so spiritually devoted to the Lord he worships, so conciliatory in temper, so ready to hold out the right hand of fellowship to every good work, that I have the fullest confidence that he will work in entire and absolute harmony with all the good messengers of this Society throughout the great Presidency in which he is called to work among those Native Christians.

One word more on the General Review, and I have done. I cannot but feel what a call there is upon us to press forward in all possible directions the great work of medical missionaries. I had myself the opportunity some two years ago of travelling up the Nile as far as the Second Cataract. Wherever I went I saw one incident after another which led me to this conclusion, that in Mohammedan

countries probably the most fruitful form of all missionary labour is that of the medical missionary, and I trust that upon that great river, into the heart of that great continent, will go an ever-increasing army of medical missionaries in the name of this Society, because my experience in Egypt led me to this conclusion that this is the one Society representing our Church which is doing a great and leading work in the valley of the Nile. I therefore, Mr. President, venture to think of the valley of the Nile as in some sense a sphere of influence of the Church Missionary Society. The C.M.S. welcomes every other worker in the Name of Christ wherever he goes; but I do feel that, whatever development of the work of our Church may take place in the Nile Valley, the work which is being done by this Society, and the far larger work which it is prepared to do, will be cordially considered by every one who is making, or proposing to make, any arrangements for the work of the Gospel in that great and ever-opening country.

In conclusion, I desire to say one further word with reference to the Review. It says that the growth of our English Empire is at once a warning and a challenge to us. I think we are all feeling that, my friends, at the present time. The Centenary Celebrations have brought it home to us. It is impossible for us to have thought of the girdle of praise and thanksgiving passing from land to land and from continent to continent all round the Christian world in the name of the C.M.S., without feeling that we have before us, as members of the British Empire, an opportunity which has never been put before any Christian people in the whole history of Christianity. The circumstances of the present moment remind us indeed of the time of the birth of Christianity itself. When our Lord came in the fulness of time He found the Roman Empire the great leveller of barriers, the great road-maker, having prepared the way for the free passage of the ministers of the Gospel of peace from end to end of it. And so within this expanse of the Roman Empire, Paul and his companions and all other carriers of the Gospel of the Lord went freely from city to city. It is just the same within all the bounds of the British Empire and all her spheres of influence. What a great call is involved in this. If we are to carry all sorts of other influences, it is a challenge to us, Mr. President, as the Review has said, to carry the Gospel of Christ with more effort, with more energy, with a larger company of workers than ever before. Why, the people, the millions in those vast spheres which have

come under our influence, what are they doing? How vast is the need, how multitudinous is their cry to us, and what an appeal it brings to all the nobler spirits among our young men and our

young women to go out and supply this need, and to answer this multitudinous cry, "Come over and help us, in the Name of Christ."

The seconder of the motion was the Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, who ably advocated a bolder policy in higher education in India, showing the trend of the plans of Government and the activity of Brahmans and Mohammedans.

*Speech of the Rev. J. P. Haythornthwaite.*

Mr. President, my Lord Bishops, and Members and Friends of the C.M.S.,—I rise to second the Resolution which has been read to you, and at the same time to speak on behalf of educational Missions. I cannot but mention as a special cause for that thanksgiving to which the Resolution invites us, the changed attitude which now prevails with regard to the value of educational Missions. There was a time within these last hundred years when it required considerable courage for a missionary or for a Society to advocate the use of the educational missionary method, but I think the soundness of the missionary principles underlying the educational method is now universally admitted by all who have any acquaintance with their practical working in the foreign field.

And so this morning I venture to think I am only voicing the general desire of Indian missionaries when I plead, as I do before this general meeting of the members and supporters of the C.M.S. for a bolder educational policy and for a more extended use of higher education as a missionary agency. Advance is one of our Centenary watchwords, and it seems to many of us that in no direction is advance more urgently needed than in the direction of the evangelization of the higher classes of India.

First, I would say—because it cannot be denied—that these higher classes on the whole have been neglected in the past. Recent study of the subject has brought to my notice that at least one-third of the total population of India belongs to these higher classes; i.e. some 80,000,000 of Brahmans, and those belonging to the Brahman system, and some 20,000,000 of orthodox Mohammedans—and these classes comprise the most thoughtful and the most influential people of that great continent. Now it is universally admitted by all Societies that the only method which in any way effectively brings the principles of Christianity before these higher classes is the educational method; and yet what is the use made of it? Are there not several Societies to-day which have no schools or colleges, and no special visible organization for reaching these classes? And as for other Societies

which pursue from our standpoint a more enlightened and statesmanlike policy, they have but few high schools, and at the most one or two missionary colleges. Well, we think this is a great tactical mistake, and we are of opinion that there ought to be for the evangelization of the most influential section of the Indian population more than one missionary for every ten or so who are labouring for the evangelization of the lower classes, especially when we remember how much more difficult the work among the higher classes is.

My second point is that I plead for an advance in educational Missions because the quickest and surest way of evangelizing the masses of India is the evangelization of the higher classes. Why have these classes been neglected in the past? We are told, because educational work has been a failure. Yes, it may be described as a failure if we only count heads. Mr. Stock advises us to "weigh" educational results as well as to count them. More sound advice you could not have. Mr. Moody's mission to the higher classes of Cambridge in 1882 might be described as a failure if we merely count heads and compare it with other great Missions to the masses such as he held in London. But if we "weigh" the results of that University mission we shall see that it was probably the most fruitful mission ever held in England, and if we would rightly estimate the magnitude and importance of those results we must include hundreds and thousands of men and women who in many a parish in England and in many a Mission station abroad have been led to Christ through the influence and ministry of the 200 or 300 young men who in 1882 were so definitely blessed of God through Mr. Moody's simple message. The same principle is at work in India. The surest and quickest way to evangelize India is to evangelize those classes who can most readily and successfully reach the masses of the people; and all missionary history abounds with instances of the unique fitness of converts from Brahmanism and Islam for the evangelization of their fellow-countrymen—converts who have been gathered in our missionary colleges.

I pass to my third point. An advance

in educational Missions is called for because it seems to me that it is quite time the Church at home began to undertake the duty of redeeming the honour of the State in India. Bishop Welldon's last words in this hall before he sailed for India were these: "If India is not made Christian, then India at the last will be left as a country without God. And because it is terrible to contemplate the fact of a country so mighty as India left without God by our action, it is the primary obligation of the people of this country to spread the Gospel in India." Such were his last words. I know it is a commonplace nowadays—we all know it—that the higher classes of India have become atheistic and agnostic, and this condition of things has lasted ever since the introduction by our British Government of the Western University system. I say we take this fact far too complacently. What more terrible calamity can we contemplate than this—a country without God? Now I am perfectly aware that when the British Government introduced this Western University system they were actuated by the most benevolent motives; and there can be no doubt as to the immense benefit which has thus been conferred upon India; yet it is true, as we know it is, that every year thousands of young men from these higher classes pass into life, as a Hindu has stated, "irreligious, atheistic, and agnostic." It is not the fault of the British Government, and we cannot blame them for it. In the very nature of things it was inevitable when Western ideas came into contact with the decadent thought and civilization of India. But involuntary and undesigned though it be, it is nevertheless a fact, a most solemn fact, that the British Government have inflicted on the people of India perhaps the most terrible wrong that can be done to a nation, and more especially a deeply religious nation—the wrong of depriving a country of ancient and dearly cherished religious beliefs and then abandoning them in their godless condition. The Government educational policy, though technically neutral, and in its administration strictly non-religious, has proved to be more powerfully destructive to Brahman and Moslem orthodoxy than any form of missionary agency. But what is to be done? The honour of the State is involved, and yet the standpoint of religious neutrality cannot be abandoned; nor can the work of the past fifty years be undone. The Government are on the horns of a dilemma. They cannot continue to breed atheists, nor can they evangelize the higher classes. The Government, it seems to me, is doing all a Government can do; it is fully alive to the

evils which have attended the past administration, and has already begun to remodel its educational policy. The Government in the North-West Provinces declared five years ago that higher education was of the nature of a luxury, and therefore ought to be provided by private enterprise. I believe in the near future the prevailing official opinion will be that it is the function of the Government to provide primary education for the masses, and nothing more. What does this mean? It means that the whole of the higher education of India will very soon, with perhaps the exception of one or two model colleges, be left in the hands of private associations. They may be Mohammedan or Hindu, but I like to think that they will be largely Christian schools and colleges. Surely here is a magnificent opportunity for the Church at home to redeem the honour of the State by giving the people the natural spiritual complement to the secular Western enlightenment which they have already received, and which ought never to have been separated from it.

Lastly, advance in educational Missions is called for by the present movement in India in favour of higher education on a definite religious basis. Within the last year an influential Mohammedan committee has been formed and a large amount of subscriptions have been contributed by the leading Mohammedans in India, as well as by several Government European officials, the object being to establish and endow a Mohammedan University at Aligarh as a memorial to the late Sir Seyid Ahmed Khan, who founded the Mohammedan Anglo-Oriental College in 1883; and so we see the spirit in which the Mohammedan community propose to secure for themselves all the advantages of Western education without endangering their system of morality or their own peculiar tenets. There seems to be every probability that the scheme will reach a successful issue. Here we have an example which it might be well for us to think of. A similar movement is going on at the present time at Benares, in the interests of Brahmanism, a movement which owes its initiative and energy primarily and chiefly to Mrs. Annie Besant. During the past cold season she has been on deputation-tour and has visited the chief cities and large towns of North India, where the scheme has been received with enthusiasm. She has succeeded in forming an influential body of trustees and in securing large sums of money. Her object is to found a Hindu College which will combine all the advantages of an English Public school and of an English University education. The chief departure in her proposal from the



kind of college which is in India at present is that there will be a staff of pundits whose principal duty will be to impart religious instruction from the *Shastras* and other Hindu sacred writings. These movements on the part of the orthodox systems are sufficiently remarkable, but within the last few weeks there has been an utterance from the mouth of one whom we may consider the leading educational expert in India at the present time. I refer to Sir Anthony MacDonnell, Lieutenant-Governor of the North-Western Provinces, who has always been distinguished for his desire to make education in India as efficient as possible. Speaking in the middle of March on the occasion of the Annual Convocation of the Allahabad University, he declared himself in perfect agreement with those who consider that education should always be combined with religion, and added that "the only satisfactory solution of the problem lies in the extension of the principle of grants-in-aid and in the establishment by independent managers and associations—Hindu, Mohammedan, and Christian—of schools and colleges in which religious instruction can be freely given hand in hand with secular education." He lays down but one safeguard, which seems reasonable enough, namely, that "the Government should, in my opinion, have the power to supervise all such institutions, so far as to assure itself that no instruction prejudicial to the principles of order and loyalty is being given therein." Does not all this seem to point in one direction, namely, that Christian Missions must no longer hesitate; that the time in India is ripe for a vigorous "forward movement" in educational Missions; and that we must go forward with Christianity, or else give up the idea of Christianity ever being the religion of the thoughtful and influential classes of India? The present political attitude is distinctly favourable. We have a recognition on the part of the Government that the old policy of a strictly non-religious education has been a mistake, and is probably responsible for the disloyalty and unrest of which we have had unhappy evidence of late years. Again, higher education in future is to be left to private enterprise. Surely that is a call to the Church at home to undertake the higher education of the whole of India on Christian lines. A further deduction which I think we may draw from this convocation address is that all education will probably in time cease to be directly Governmental, and will be left to private religious associations—Mohammedan, Hindu, and Christian—subsidized by the Government and subject to supervision at the hands of the Government. Under these conditions, what is our duty? Are

Mohammedanism and Brahmanism to advance, and is Christianity to stand still? Are Mohammedans and Hindus to have their own universities, and are Indian Christians to be satisfied with the present system of non-religious universities? If we look deeper, below the surface, these fresh rallies on the part of the orthodox systems of Islam and Brahmanism do not imply that there is to be a permanent revival in those systems—nay, I think they only prove the more clearly how powerful has been the principle of disintegration which has been going on during the last fifty years. One Hindu college cannot save Brahmanism, nor can the establishment and endowment of a Mohammedan university be anything, if founded on progressive Western lines, but a further source of weakness to orthodox Islam.

What, then, in conclusion, is my proposal? That we should invoke the cordial co-operation of all Missionary Societies, and that we should have a carefully thought out and well-defined educational missionary policy—that, in other words, we should found in every large city and town in India, where they do not at present exist, one or more Mission college; a Mission high school in every small town; a middle school in every large village; and if possible, a primary branch school in every village; and that all these Mission schools be linked by affiliation in due gradation from the lowest to the highest till they reach the central Mission College, so that there may be a continuity of Christian influence and teaching, alike in the case of non-Christians and of Christians, from the beginning to the end of the impressionable and formative period of school and college life. Is this impracticable? I think not if we come to consider the question more closely. At first sight, when we think of the vastness of the Indian Continent, it may seem to be impracticable; but we must bear in mind that a foundation has been laid. Many Mission colleges and high schools exist already, but in a disjointed manner. I should like to see the C.M.S. go forward in many places. We want B.A. colleges at centres like Krishnagar, Benares, Gorukhpur, Jubbulpur, and Amritsar. There are special reasons at the present time why a well-manned Mission college would do a great work in these centres, and a good deal of the work of our High Schools is being practically lost by the absence of colleges at these centres. What are the results which may be expected from such a scheme? First of all, there would be a change in Hindu public opinion before long, for from so many centres Hindus would become familiarized with

Christian ideas. Hindus would learn to recognize the moral right of students to be true to conviction and conscience, and thus "baptism" would be more easily possible than under present conditions, and this would lead to the ingathering of many hundreds of the "borderers" who are to be found at present in our educational institutions. Further, our Christian students would everywhere be provided with the best educational advantages, and would from first to last be surrounded by a Christian atmosphere which at present is seldom possible. The large number of Christian schools and colleges, and the ever-increasing number of Christian students, would soon render a Christian University an absolute necessity, and this would mark an epoch in the history of Christian Missions in India. But, most of all, we may vainly hope that when we have made the best

effort we can as a missionary Church, by a systematic and well-organized plan of action, we may have secured Christianity as the religion of the people of India as a final and permanent solution of all their present religious difficulties and perplexities. I would conclude with a few words from Dr. Welldon's C.M.S. Centenary speech at Calcutta a few weeks ago—"If we desired India to be weak, if we desired India to be unhappy, we should not offer the faith of Jesus Christ; but because in our heart of hearts we long for the strength and felicity of this land in which our lot is cast, we come forward, not to impose our religion upon anyone against his will or hers, but to tell the people of India that in offering them the faith of Jesus Christ, we are offering them the best and richest treasure of our own country."

The second resolution was moved by Mr. J. Inskip, of Bristol. The following is the text of the resolution:—

"That while rejoicing in the widespread interest in missionary work, the existence of which has been strikingly manifested in connexion with the Centenary Commemoration, and gratefully acknowledging the brotherly sympathy of the leaders and members of other Societies and Missions, this Meeting earnestly trusts that the commencement of a new century may prove to be a starting point for greatly enlarged zeal and labour in the missionary cause, and that whether the years yet to be given to the Church for the fulfilment of her duty be few or many, all her members may be found watching and working, and therefore not ashamed to meet their Lord at His Coming."

Mr. Inskip in his speech took up especially the thought of Missions in the light of the Lord's Second Coming.

*Speech of Mr. J. Inskip.*

Sir John Kennaway, my Lord Bishops, Ladies and Gentlemen,—This Resolution, it will be observed, embraces three points. It refers to the widespread missionary interest, and to brotherly sympathy, and to an urgent call arising from the commencement of a new century, and, I think we may add, from the approaching termination of another century in the Christian era and in the history of the world itself. We frequently contemplate missionary work as a service and a fruit of the Gospel, and rightly so, but may we for a few moments think of this work as an evidence of the Gospel? It does seem to me that, in the present day, it is well for our own spirits, for our own peace of mind, and it is desirable in the interests of the rising generation, that we should realize ourselves and present to their minds the undoubted fact that the present state of missionary work throughout the world and the widespread missionary interest referred to in our Resolution, are among the most convincing evidences of the Christian faith which has ever been received by any generation. Let us look at this for a moment. The Gospel is performing exactly that work which was predicted or set before the world by our Lord Jesus Christ Him-

self. It goes from continent to continent and from island to island—it may be as a wanderer, but gathering up in the folds of its garments individual souls, called out of darkness into the light of the Gospel of Christ. And to-day we may contemplate the work accomplished and the work being done, and may fairly challenge comparison with that which was foretold concerning the spheres within which the Gospel would operate on the souls of men. If we rightly understand the work of God, we were never led to expect the wholesale conversion of nations. We were taught to work for the winning and binding of individual hearts, and that has happened. It seems to me that the Day of Pentecost was a gathering up as in a picture of the work to be done through the ages. People then wondered much that in their own tongues they heard the Gospel of Christ. By human agency, led by the Spirit of God, that same result is achieved in every part of the world. Thanks to the Pilkingtons and Macdonalds engaged in the work of translating for this and other Societies, it is true that the people in almost every known tongue can hear of the wonderful works of God. That again is an evidence of the truth and reality of the Gospel of

Christ. But if we look once more, we have the same sort of work done to-day as in the times of the early Church and we have the same hindrances, the same encouragements and the same discouragements. The whole picture seems to be gradually filled. But there is just one other point in connexion with this idea of evidence. Our Lord said the Gospel must first be preached among all nations before His coming again. A hundred years since it seemed very improbable to human eyes and human judgment that this promise would be rapidly fulfilled. But we see that it is being fulfilled. We see that it is rapidly coming to pass that the Gospel is preached amongst all nations; and if this be an evidence, as a matter of history, to the truth of Christianity, surely it points us onward to the promise of His coming. If that which was to take place before He came again is rapidly taking place, we are entitled to say that this gives us an increased assurance, if increased assurance were necessary, of the certainty of His coming again, even as He has said. But the brotherly sympathy is an evidence of that union in the Church of Christ which He desired. The one bond of union in connexion with the Centenary arrangements and meetings has been the Gospel. Not ecclesiasticism, not human or temporary bonds, but the unseen bond of union, the unseen voice, which after all is more powerful than any of the seen or visible fruits to which we can appeal. Then again we have evidence, if we think for a moment of the work that is taking place, the work at home as well as abroad—it makes me ashamed to speak of work when I think of what is being borne as well as done by our brethren in foreign lands—but we may think reverently and thankfully of the work that is being done, and

of those individual souls who are gathered from every quarter of the world, and are sending forth a vast influence for God in various parts. It seems to me that sometimes we are not, as laymen, sufficiently ready to follow the example of Aquila and Priscilla, but no doubt there are many Aquilas and Priscillas who are sending forth a blessed influence through the living heart and voice in many quarters of the mission-field.

Let me add, in conclusion, one other thought. There are clouds, we must admit. There is the cloud of great armaments hanging over the horizon of Christendom. There is the cloud of unbelief, and there is the cloud of sacerdotalism, rising up in other parts of the world which we denominate Christendom. Sad it may be to us that it should be so, but there is the fact. Still, we see already that these clouds are edged with gold from the rays of that Sun which shall open to us the dawning day of light and length, in which there shall be no night, and concerning which it may be said by-and-by that the "evening and the morning were the last day." Surely we see the edging of our cloud with gold, bidding us think of that rising Sun and that dawning day, and if we cleave to the principles which have been referred to by our President this morning, evangelical principles in active operation and work, surely there we shall have an answer to the many difficulties which present themselves to the human mind at the present time. Not in boasting, but in humble thankfulness we are entitled to say that the work can point to a noble record, and to evidences of the truth of those simple Scriptural principles which it has been the glory of this Society to carry into every part of the world.

Quite a novelty in the way of Anniversary speeches were the unconventional utterances of Dr. Duncan Main, quaint in form and still more quaint in manner. The C.M.S. audience is not slow to appreciate a quiet joke, but they have seldom laughed so much as they did at Dr. Main's sayings. The gist of what he said in seconding the resolution was as follows:—

*Speech of Dr. D. Duncan Main.*

Mr. Chairman and Christian Friends, —In rising to second this Resolution I find that it brings us very near to each other. I think we have all found that during the Centenary meetings we were, indeed, very near to each other. Some of us who have just come home from years of labour in the East found that, as it were, we were too near; we would rather have had a longer holiday before appearing to speak in public. Missionaries are told when they go to the foreign field that the great thing in going out to preach to the people is to get near to the people. By all means we must get

near to the people. But I must say that with me out in China the difficulty has not been to get near to the people, but to get away from them. They get very near to us. Our difficulty is not in finding open doors, but in finding time to enter them.

In seconding this Resolution, I should like to say a word about the spirit of union and brotherly love that exists in our city, the great city of Hangchow, where there are various Missions working together hand in hand, all one in Jesus Christ. "Let brotherly love continue."

It is my business to represent Hangchow; but we are here as the representa-

tives of the Lord Jesus Christ. The Lord Jesus Christ has gone to heaven to represent us, He is there as our representative, and He has left us down here to represent Him. Let us individually ask ourselves, Am I representing the Lord Jesus? If I am, what kind of a representative am I? We are out in China as the representatives of the Church Missionary Society and the representatives of the Lord Jesus Christ, to preach the Gospel and heal the sick, and we want your help. We want you to remember us, and in this Resolution you will find there is to be enlarged zeal and labour in the missionary cause. We want you to help us and to have fresh zeal. We want fresh zeal in *prayer*, in praying for us out there. Another thing, we want you to have fresh zeal in connexion with your *purses*; we want you to turn them inside out. Don't, in connexion with the Mission cause, calculate and say, "How much can I give?" but "How little can I keep back?" Give it all, if you can. Then, again, we want you to *push*, to have fresh zeal in pushing. Now the Centenary is over, you may think that you can give up pushing; but, no, there is another hill before you. Then we want your *personal* influence. If you know nothing about Hangchow, try to find out something about it. If you do not know the missionaries, read about them. Take a personal interest in their work. Say that you will have a bed in the hospital, or that you will have a student, or a Bible-woman, or an evangelist, or your own missionary, and so here at home take a personal interest in the work.

The Resolution says we are to be faithfully *watching* and *working*. In connexion with this missionary work we must watch over our thoughts, and direct them into missionary channels. See that we think rightly about the mission-field. We must also watch over our words, and see that we come to the front and speak out boldly for the missionary cause. It is a cause worth speaking about. We must also watch over our actions, and see that they are right in regard to carrying the Gospel to the Heathen. There are two calls in the Scriptures: one is the call to come, and the other is a call to go. But if we have obeyed the call, "Go ye into all the world," we want representatives here at home. You say that charity begins at home, and I believe that; but it does not end there, it reaches out to the ends of the earth. Then we have to watch *against* the world, the flesh, and the devil, and they will take a deal out of our interest in missionary work. We have to watch for the oppor-

tunity of doing good in connexion with the missionary cause, and for opportunities of getting good. And above all we must watch for the coming of our Lord and Saviour Jesus Christ.

We also, as missionaries, need to be *powerful*, not only physically, but spiritually powerful. What we want is that the missionaries shall have good constitutions, sound—with the proper ring, not cracked in any way. We want them to be spiritually strong. And we want them to be *practical*, we do not want missionaries to come out with too many fads. The Chinese are a very practical people indeed. You may have read the story of an old woman who was found hobbling along at the close of her life, and who, when asked where she was going, said she was going to be near her grave, so that when she died the funeral expenses in carrying her to the grave might be saved. That was practical. Not only must we be practical, but we must be "all round." And then, again, we must be *patient*, for patience is very much needed, specially in connexion with medical work. A man comes in with a broken leg. You set it beautifully, and tell him he must not move it. You put a cradle over him, and set a man by him to watch. You come in again, and everything looks very nice, and you think you may safely leave him. You come next day, and the man is very comfortable. The third day you find that he has taken the bandages and splints off, and he says that he wanted to know whether the limb was sticking together. You feel like treating him very much as a naughty boy. We want patience certainly, and we must have *pluck*. We want heart, and to keep cheerful and smiling. We have a great many things to try us, and we need your encouragement. A man came to a fire with a fire-escape ladder, and he put the ladder to a window and went up. When he got to the top of the ladder he was afraid to venture in. The people below cheered him, and he went in and rescued the people. If you only send a post-card with "Keep smiling!" on it, it will cheer us.

Talk of questions of the day and of spheres of influence, and of treaties of peace. There is only one question of the day, and that is the Gospel, and that is what China needs. We hear of the electric light, and of cotton mills, railways, mining concessions, and of this and that method of civilization. What China needs is not reformation, but regeneration. She needs salvation, and shall she not get it through missionaries, by their preaching the Lord Jesus Christ?

The mover of the third resolution was Mr. C. R. Walsh, Hon. Secretary

of the New South Wales C.M. Association. His sketch of the progress of the C.M. Associations in Australia was most welcome and deeply interested the audience. The resolution ran as follows :—

✕ "That in now girding itself to the arduous tasks of the new century, especially the occupation of new fields with a view to the speedy evangelization of the world, and the organizing of the Native Churches with a view to their taking a leading part in that supreme service, the Society may justly claim the increased sympathy, enlarged support, and more fervent intercessions of all its members and friends; and this Meeting earnestly prays for the outpouring of the Holy Ghost upon the Church, so that all Societies and Missions engaged in the one great work may be abundantly supplied with the men and means necessary for the accomplishment of the grand Divine purpose."

Mr. Walsh said :—

*Speech of Mr. C. R. Walsh.*

Sir John Kennaway, my Lords, Ladies, and Gentlemen,—I have had the privilege in one of the islands of the South Seas of seeing the beneficent influence of Christian Missions. On many occasions in New Zealand, and in parts removed from the baneful influences of the tourist, I have seen like beneficent influences of the work of the Church Missionary Society. But I stand before you this morning, not as one who comes to speak of what he has seen in mission-fields, not as a missionary, but as a kinsman, one of those whom I hope is referred to in the lines of that stirring hymn you have just been singing, "Kinsmen afar, responsive sing! Pass on the Gospel story." I am here this morning representing the New South Wales Church Missionary Association, which is a daughter Association of your Society, and I am here, Sir John, to offer you the felicitations and congratulations, not alone of our New South Wales Association, but also of the Associations in New Zealand and Victoria; and I can assure you that these congratulations are all the more hearty because we recognize that this Society is, as you have just now reminded us, one with definite principles.

I notice the Resolution speaks of new fields and of the organization of the Native Churches. I was glad to gather from what fell from you, Mr. President, and from the tenour of the Report, that there is not the slightest intention of refraining from going forth into those new doors, those further fields, that are opening out before the Society. Let us ever remember that to stand still and to refrain from going forward would be putting the Society in a very dangerous and perilous position. Expansion there must be, or there will be contraction, and the Society which declines to go forward and follow the beckoning finger of Almighty God is a Society which, in more senses than one, will very speedily become a declining Society. Rather shall we go forward, exhibiting that "spiritual

audacity" which was spoken of in the splendid article on Missions in the *Quarterly Review* about two years ago, exhibiting what I would rather term a quiet and assured confidence in our Almighty and all-loving Father. Let it never be said of us as of Israel of old, "They turned back and limited the Holy One of Israel," but, rather, may we brace ourselves to the fresh work which presents itself in this new century in that quiet confidence of David: "It is the Lord that girdeth me with strength, and that maketh my way perfect."

I understand it is expected I should say something about our Association in New South Wales. I will endeavour to do so as briefly and as hurriedly as possible. Prior to 1889 we had for many years an Auxilliary of the Church Missionary Society, which simply enabled us to collect funds and forward them to the Parent Society. We were visited from time to time by missionaries who came to recover their health, and they occasionally addressed us. In 1889 we were visited by the Rev. Charles Hope Gill, and he suggested that we should have a branch of the Gleaners' Union. A meeting was held and a branch formed, which I believe did very much to increase our missionary interest, our missionary knowledge, and our missionary zeal. It prepared us, early in 1891, to frame a letter, which was readily signed by his Grace the Archbishop of Sydney—here let me say that at all times we have the hearty sympathy and constantly the presence of his Grace the Archbishop at our meetings—inviting the Church Missionary Society to enable us to frame a constitution which would give us enlarged powers, and also to send us a deputation. Mr. Stock and the Rev. R. W. Stewart came out, and the result of their visit was that a constitution was framed on identically the same principles as govern this Society. I was glad to find that Mr. Stock and Mr. Stewart both recognized that we were even more anxious than they that we should be linked on for ever to those solid prin-

ciples which have been the guiding principles of your Society. They moved about the Colony forming branches of the Gleaners' Union. At that time we only had ninety-seven gleaners; now we have fifty-nine branches of the Gleaners' Union and 3080 members. In 1895 a Sowers' Band was commenced in Sydney, and now we have forty-six branches and 1350 members. I assure you it is a very great pleasure to go year by year now to the annual meetings of that Sowers' Band, to see the large Y.M.C.A. hall filled with deeply interested and intelligent children. Numbers of them write papers; prizes are given; and we have every evidence that an immense amount of most useful information is being planted in the minds of those children.

Then again, in 1892 we had not a single missionary in the field. Up to the present time we have sent out thirteen from New South Wales alone. They are now either in the field or at home on furlough. Then we have there, through the liberality of our friend, Miss Hassall—a granddaughter of the Apostle to the Maories—a training home, in which lady candidates reside and attend lectures, so that they may go out as fully equipped missionaries. At various times you have read in the C.M.S. periodicals of Miss Helen Phillips and her excellent industrial work at Dodanduwa, Ceylon, teaching the women lace-making and the men tailoring, joinery, printing, and bookbinding; of the Rev. W. Newby-Fraser and his wife itinerating in the districts around Allahabad; of Miss Alice Phillips and her trying work among Mohammedans at Baghdad; of Miss Amy Oxley and her evangelistic journeys in her boat, *The Messenger of Peace*—of which she is captain—and of the work amongst the blind she has initiated in the Teng Toi district; and of Miss Cissie Newton in the same district; of Misses Isabel Suttor and Leila Bibb in other parts of the Fuh Kien province; of Miss Rose Bachlor at Hong Kong; of Mr. Doulton at Mpwapwa, and Mr. Burns at Mombasa; and of Miss Mary Harrison at the hospital in the ancient town of Gaza in Palestine. But when you read of them, did you remember that they came from New South Wales? That they were selected, trained, sent out, by the New South Wales Association, located by the Parent Committee, but maintained by our Association?

There is one other work I should mention to you. A year or two ago, seeing that the Australian Board of Missions was in serious difficulty about carrying out the Missions under the Board, our Association wrote a letter to the Bishops who compose that Board, offering to become responsible for any of the local

Missions that their Lordships saw fit to entrust to our care. We hardly hoped for such a favourable reception as the letter met with. The Bishops received it most kindly, accepted our offer, and proposed to hand over the care of the Chinese in Australia. That transfer has taken place, and we have now in Sydney, attached to our Association, a Chinese clergyman and four catechists, who are working amongst the Chinese near Sydney and in different parts of the Colony. Another phase of the Chinese work, very important to remember, is that many of these Chinese after a time return to their native land, and many of them, I am thankful to say, through the work of the Chinese missionary in Sydney, have returned, knowing Christ as their Lord and Saviour. Your missionary at Hong Kong speaks of the bright, fearless, aggressive Christianity of these Chinese in his Annual Report in 1895. Several candidates are undergoing training, and one of the most recent offers of service accepted by the Committee was that of Dr. E. Maynard Pain, B.A., M.B., who, having graduated in Honours at the Sydney University, is now, at an unprecedentedly early age, medical superintendent of the Prince Alfred Hospital, the leading hospital in Sydney.

Time does not permit me to tell you of similar work which has been carried out by the Associations in New Zealand and Victoria and also in Canada. Since 1892 there have been sent out by these various Associations no less than sixty missionaries. Last year the sum raised to maintain that work was upwards of 7000*l*. Contrast that with the little that was being done prior to 1892, when we were collecting and remitting small sums. Will you not admit that it is well worth while that you assisted to establish these Associations, and gave them power to send out consecrated men and women into your mission-fields? I am an Australian myself, and I love my country. I long that politically we shall always be bound to this homeland. Some years ago, when England was in troublous times, when her head hung low in sorrow at what had occurred in the Soudan, you permitted us to send our soldiers to stand shoulder to shoulder with yours in facing the foe. You gave our Premiers lately a most warm reception at the Diamond Jubilee of Her Most Gracious Majesty. You gave our Lancers the other day a hearty welcome. And I am sure it is the earnest desire of most Englishmen to give our cricketers a very warm, an over-whelming, reception. But while I am glad and proud of all this, the one thing I do covet for my native land is that she shall ever go hand in hand with you in this great

and blessed work of sending the Gospel to the Heathen. We recognize the fact out there now, that if the Church is to be powerful, if she is to extend, and to be deeply spiritual, she must be giving herself out liberally and gladly to the cause of Christ among the Heathen. I hope that, in the years to come, when there shall be that harvest-home we read of in Revelation vii.—when you and your

missionaries are rejoicing in many who, through your instrumentality, have been won from Heathenism to a knowledge of the Lord Jesus Christ—then I hope there will be many also from our southern lands who will be rendering praise to Almighty God that they have been privileged to join with you in gathering in the harvest.

The Bishop-designate of Mombasa, the Rev. W. G. Peel, was chosen to deliver the last address, which, as is usual, was a devotional enforcement of the lessons of the meeting.

*Speech of the Bishop-Designate of Mombasa.*

Mr. President, my Lords, Ladies, and Gentlemen,—I may fitly mention here the case of a young man whom I know, who is indeed a personal and dear friend, because his spiritual experience at this moment bears very much upon what we find in this resolution, and perhaps God will be pleased to speak to many a heart here to-day by the attitude taken by this young Indian Christian. He is one whom I have known for years. When he was a graduate his friends and relations were rather anxious about his intellectual bent, because with the widening of his intellectual power came widened reading, and the danger of Freethought. Years passed over his head, and many efforts were made by letter and prayer and word by various friends to guide that young man's mind to one end, to yield up his life to Christ. He was born a Christian. His father is a pastor. He had inherited all that Christian parentage could give, but though he had taken his stand before men as a clever graduate, he had not taken his stand in the Christian world as one who really gave glory to Christ. Two or three days before I left India he sent me some beautiful verses, and wrote at the bottom, "From one who has wholly yielded himself to Christ." You can imagine the joy that gave to my heart. A day afterwards I had the opportunity of just pressing his hands and thanking God for what he had said, and he said: "It was after a great struggle."

My friends, here, in this resolution, the one thought put before us is the evangelization of the world. Look at the word before that. It is something more than the evangelization of the world. It is the *speedy* evangelization of the world. And I say here, in God's holy presence, that if each Christian in the Native Churches which we are now about to stimulate and organize, and each Christian in this audience, and each Christian in the British Isles, will only get into the place that that young man has taken at the feet of Jesus Christ there will be a speedy evangelization of the world. Friends,

this realization depends, therefore, humanly speaking, on what you and our fellow-Christians individually are going to do with regard to the claims of Jesus Christ; and, mark you, God is waiting for this change in the hearts of His people. The world is waiting. Oh! if you could only see the heathen world as we see it and know it, your heart would go out, and if you had any doubts about your fitness you would get on your knees and ask the Lord Jesus, if possible, to make use of you. And Societies are waiting for it. You remember that when I spoke here last I alluded to the miserable few who had gone to the Mission-field. But I was thankful afterwards to be told that though only 25 or 30 per cent. of those that offered had gone out, yet there were the seventy out of every hundred who had been kept back because of physical unfitness, or some other defect. So we know there are more than appear who are giving themselves up to this work of the Lord. But Societies are waiting for those whom God will give *now* for the speedy evangelization of the world. It is plain that all your ordinary modes of Christian life are failing to carry out what the Lord has laid upon us as the chiefest burden. In concluding, I shall try to point the moral of that.

But before doing so, let me mention something corroborative of it. Here is another fact, from Madras. There is on this platform, I think, a dear friend of mine, whom I have known for many years—an honoured and valued pastor in Madras, pastor of an influential congregation there. He and I met the other day at a Quinquennial Conference in Allahabad, and we had an opportunity of hearing from his lips what his congregation were seeking as a Centenary gift for Jesus Christ. What was it? It was that God would be pleased to take out of that congregation 200 men and women wholly yielded to Christ, because they felt that unless there were this entire consecration, God's work could not be properly performed. So I press upon you this

same thing. Your ordinary Christian life is failing. Your ordinary Christian efforts are failing. What you need, and what you pledge yourselves to pray for this morning, is the outpouring of God's Holy Spirit on you and on all Christians in all lands, that there may be this getting into the place of yielding up yourselves wholly to Jesus Christ. But this grand project of the evangelization of the world, speedily, depends also, I humbly say it, divinely speaking—not only humanly speaking—depends, divinely speaking, upon you. The Lord Jesus Christ is not here to do this work for Himself in person as a Man. He is upon the Throne directing it all. The time appointed of the Father has not yet come for Him to return to complete this work, and in the interval He is looking to you, and not to you only, but to all Christians to give themselves to Him, to put their right hands in His, that the evangelization of the world may be accomplished, and His coming hastened. Oh! with what a yearning heart is our blessed Lord Jesus looking down upon us now; and is He taking some right hand here, which is being silently offered to Him—some hand that has been kept back? Divinely speaking, the speedy evangelization of the world depends upon Christians, the salt of the world, the light of the world; the salt of the world for those near you, the light of the world for those afar off. And in the last moments of His presence upon earth He said, "Ye shall be witnesses unto Me." Hear His pleading heart now, speaking through this, our Anniversary, asking you to come forward and to encourage others to come forward, that He may return to this earth and reign as our Saviour King.

In closing, let me speak one or two solemn words, before God, as to where failure comes in. I get it from a miracle, which I shall not expound. I only speak of it to apply it. Jesus met ten men. They were all lepers. He healed and He cleansed them all. That word "cleanse" is very important; it means they were

going to be restored to association with those who enjoyed the Presence of God. He healed and cleansed them all. Nine of them went their way, having received His gift. One came back to His feet and fell there, and of him Jesus said, "This man has returned to give glory to God." I apply it thus. I see typified in those nine who went forward, with their healing and cleansing and their new life before them, the great mass of Christians who are indebted to Jesus Christ for healing and cleansing. They rejoice in it, and rejoice the hearts of their parish clergymen by their spiritual activities; but they have never come to the feet of Jesus Christ in whole-hearted surrender. They have not come to that supreme moment in which He could say of them, of each one, "This one has returned to give glory to God." Have you ever come to the knees of Jesus Christ? You have often done it in a pew with others. You have done it at this Meeting to-day with others; but have you ever yourself realized your healing and cleansing, and that Christ is waiting for you? And have you ever come and fallen at His knees and then heard His word from His own royal lips: "Go thy way"? "Thy way:" Oh! to know from the Saviour that the way I am going is "*My way—thy way*"—to know that you are going with all assurance the way He wishes you to go. I ask you, friends, to adopt this resolution. The Society began with Africa and the East. To-day I see something written larger—the world—the speedy evangelization of the world; and, as you are going to ask the Native Churches to take a leading part, set them a better example, show them that you are every one at the feet of Jesus Christ, and ready to go when and where He calls you. Then shall the end of this be that your hands shall go out to Jesus Christ to-day—that you will really take hold of Him for once and for ever, and, in the words that were given you at the Albert Hall, say, "Lord Jesus, if there is anything that I can do to further Thy cause which I have not done I will do it."

The Bishop of Sierra Leone pronounced the Benediction, after which the Doxology was sung and the meeting terminated.

#### THE MEETING FOR WOMEN.

Our Meeting for Women on the afternoon of Tuesday, May 3rd, was held this year at King's Hall, Newton Street. There were not quite so many present as usual, owing in some measure, perhaps, to the change of place, but between two and three hundred gathered, amongst whom we were glad to see many younger ladies. All must have felt, as they listened to the addresses that followed, that they were well rewarded for the effort made to attend the meeting.

The Rev. H. E. Fox, who was in the chair, dwelt on the importance of the place allotted to women in missionary work. There was a growing con-



consciousness of the greatness of this work, deepened, he believed, by the Centenary commemorations, and mere details were swallowed up in this consciousness. It was a very happy augury for the Centenary week that it was preceded by the Conference of Women Missionaries at Westfield.\* The quiet days spent there in prayer and fellowship were a blessed preparation for the great Centenary meetings. The Centenary has tended to bind together home and foreign workers, teaching them not to judge one another, but to make allowance the one for the other. As Bishop Whipple said, "Even in those from whom we differ we should seek to see our Master's image." We were all agreed that missionary work must advance, but how? By reading more missionary literature, by organizing more meetings, by urging more to go abroad? No; but by being more filled ourselves with the love of God. When we let that power take possession of us we shall inspire others and be ready ourselves to take the message of His love to the darkest spots on earth.

Miss M. Maude, in a carefully thought out address, drew attention to the remarkable change that had come over the country during the last twenty years with respect to the position of women in Christian work. When the C.M.S. was founded, and for some years afterwards, it was considered bold and unfeminine for ladies to attend public meetings. Now quiet, Christian women who respected the precepts of St. Peter and St. Paul, and who cordially detested "advance" in a wrong direction, not merely attended meetings, but went abroad themselves by scores to take the knowledge of Christ to the Heathen. Miss Maude saw in this the fulfilment of Joel's prophecy (Joel ii. 28, 29), and it seemed to her that it was a sign of the near return of our blessed Lord. God had "chosen the weak things of the world to confound the things which are mighty." At each fresh departure in the spiritual history of His Church God had made definite use of the ministry of woman. Women led the song of deliverance on the shores of the Red Sea. When the fulness of time was come, and God "sent forth His Son," that Holy One was "made of a woman." Women ministered to Christ throughout the days of His ministry. Women were the first to proclaim His resurrection, and women shared in the new and miraculous gifts of the Holy Spirit. And now one more part is allotted to them in this dispensation. They are appointed to be fellow-heralds with their brethren of the coming of the King. If we are to fulfil our mission aright we must go forth in the spirit (i.) of holy obedience, (ii.) of holy fear, (iii.) of holy confidence. "The Lord hath done great things for us already, whereof we are glad;" but He has another word, a sure word of promise, for every servant and every handmaid who obeys His call and follows His leading, "Thou shalt see greater things than these."

Miss Gollock emphasized the need of *growth*, not only the growth of outward action, but the outcome of the Holy Spirit's inward work. Her subject was Home Workers, and she made practical suggestions as to how women might further the work of the Society by increased effort in various directions, referring to a paper distributed in the room. She concluded by drawing our attention to the beautiful passage, Hosea xiv. 5, 6, which seemed to her to sum up the lessons of the Centenary. That passage speaks of a five-fold growth: "*He shall grow as the lily*"—growth in personal purity and holiness,—"*and cast forth his roots as Lebanon*"—unseen underground growth in faith and prayer. "*His branches shall spread*"—strong and spreading roots underground bear fruit in branches above ground—the branches of talent, time, social opportunities, &c. "*His beauty shall be as the olive*"—the olive tree speaks of unobtrusiveness and utility. "*His smell*

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\* See *infra*, page 551.

as Lebanon"—a life fragrant to God, and accepted by Him. This growth in its five-fold direction is dependent upon "the dew." God's promise is, "I will be as the dew." With His dew resting upon us we can bring forth fruit to His glory.

Miss Laurence (from Japan) began her address with a quaint story told her by an American fellow-worker. A mother who thought her daughter too flippant at a certain period of her life, said, "Betsy, it is a solemn thing to be married." "Yes, mother," said the girl, "but it is a solemn thing not to be." Miss Laurence felt with Betsy that it was a "solemn thing" *not* to speak when asked to do so at that meeting! A most heart-stirring and earnest appeal for labourers in the field abroad followed. Miss Laurence evidently shared the views of Mr. Hubert Brooke, whom she quoted, on the comparative importance of home and foreign work. She encouraged those who felt themselves unworthy to be employed as missionaries by reminding them that the Pyramids were built with very inferior tools. God can use anyone, and the poorer the tool the greater the glory to the Worker. When the Queen wanted volunteers for the front the mere mention of the fact brought them by hundreds. Why was it so different with the soldiers of Christ? Miss Laurence said she dreaded going to Keswick again after her six years abroad, because she would see so many of the same people who were there six years ago, listening to the same solemn appeals, but never acting on them. She urged her hearers to go out wherever it was possible at their own expense, and establish Christian homes in Japan and other countries, to be object-lessons to the Heathen. Christ could be preached by the life without learning the language, and the help to the missionaries would be great if there were some families where they could find sympathy and cheer. Miss Laurence closed by reminding us of the solemn verses in Proverbs xxiv. 11, 12. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his work?"

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#### GLEANERS' UNION CONFERENCE.

As with all the other meetings of this Anniversary, so with the "Gleaners in Conference," the attendance was not so good as usual, and it was possible for late comers not only to get into the Committee Room at Salisbury Square, but even to get a seat. Still none the less hearty was the gathering over which Captain Cundy, the Chairman of the Gleaners' Union Auxiliary Committee, presided. After a hymn, prayer was offered by the Rev. T. A. E. Williamson, of Birling, and Captain Cundy spoke a few words of hearty welcome. Then the Rev. W. E. Burroughs, Central Secretary of the Society, told of his experiences during the past fortnight of Centenary meetings all over the country, declaring that the best meetings were in those places in which a branch of the Union was in existence. He was followed by the Rev. E. A. Stuart, of Bayswater, who opened the subject, "How can Gleaners utilize the Centenary impulse for a forward movement?" Beginning with a few earnest words as to the relationship of the Divine work and ours, and with a reference to the Motto for the current year, he showed that while the Scriptures only once mention God working "for," "with," and "by" us, they continually speak of His working "in us." He then emphasized the necessity for maintaining the work initiated during the "Three Years' Enterprise," suggesting the regular and systematic canvassing of parishes for subscriptions; the more systematic study of the Missionary subject; the production and presentation

of Services of Song by choirs of Gleaners and others; and the more thorough development of work amongst the young, especially with reference to Sowers' Bands. The Rev. E. D. Stead (Falmer) endorsed Mr. Stuart's suggestion as to canvassing, and gave an instance of the successful canvass of what he called a "slum" parish for the Centenary Fund, which resulted in the sum of over 50*l*. The Rev. T. Y. Darling (East Compton), referring to "systematic study," put in a plea for localized editions of the *C.M. Gleaner*, which largely depended upon Gleaners for their success. Then the meeting had the privilege of a word from Mr. C. R. Walsh (New South Wales), who first encouraged us by emphatically declaring that if it were not for the Union the work done for the cause in the Colony he represented would not have been done, and then made an earnest appeal to us to "get people to read," telling of a young medical man who had recently offered himself for missionary work, and who traced all his interest to reading. The Rev. J. O'Connor (Enniskillen), the Rev. H. D. Williamson (Calcutta), and Mrs. Flint (Hampstead), respectively spoke of Sales of Work, the gleanings of persons to missionary work, and the Gleaners' Union library; and then the Chairman called upon the Rev. G. H. Parsons, who has been acting as Visitor to the Branches. Mr. Parsons, speaking of his impressions of the work of the Branches, pressed home two points, first, the want of union between Branches in a district, advocating diocesan or county federation; and secondly, the need for systematic study of Scripture from a missionary point of view. He also, referring to Mr. Hubert Brooke's Centenary suggestion of "Missionary Hundreds," advocated the formation of "Hundreds" of Gleaners, each to "pray out" one of their number. Miss M. Walsh (of Sydney, until lately Secretary of the Union for New South Wales), described the plan adopted in many of their Branches, of devoting part of each meeting to the study of Scripture, and gave an interesting sketch of the origin and development of the work of the Union in the Colony. Mr. E. M. Anderson (Secretary), after commending the Colonial Branches for their forwardness in the matter of mutual study of missionary work, referred to Mr. Parson's suggestion as to the formation of missionary "Hundreds," and urged that the Branches were the *ideal* centres for prayer for labourers. The Rev. H. E. Heinekey of Ceylon, and the Rev. W. D. Clarke of Madras, gave interesting accounts of the work done by their respective Branches in the mission-field. They were succeeded by Mr. Eugene Stock, who impressed upon us the great needs of the hour, the opening in every large centre of Church Missionary depôts, as in Sydney, Melbourne, Clifton, Bristol, Ilfracombe, and Newcastle, to be points of missionary light and information; and the earnest pleading with God for a Centenary gift of men and women. He reminded us that the latter must precede the giving of money, which would be supplied to us "day by day" as our need arose. The Rev. E. Grose Hodge (Marylebone) closed with prayer. The Conference was described by many as one of the most helpful we have had.

E. M. A.

#### THE EVENING MEETING.

As I have already said, the evening meeting was well-filled, bright, and of the best type.

After the opening hymn, "Stand up and bless the Lord," the Rev. G. Furness Smith read selected verses from Deut. x. 11—xi. 24, and offered prayer. The passage read, combining as it does exhortation and warning, was manifestly appropriate to the commencement of a new era.

The Rev. W. E. Burroughs then read a Review of the Year, condensed

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and adapted from that compiled for the Annual Meeting. The rule has been not to read, but to "speak" a report at the Evening Meeting, on the ground that the latter mode is more suited to a popular audience. In Mr. Burroughs' hands, however, the other method lost nothing in effectiveness, while he was enabled to time the length of his remarks to a nicety.

Lord Aberdeen, who was in the chair, next gave an address. He had been present, he said, at two of the Centenary meetings, which by his remarks were easily identified as those on the Thursday and Friday evenings. In the former case he had come in as "an ordinary waif," taking a back seat, where he was courteously treated by the stewards, and heard very well. We were glad to hear his kindly acknowledgment of the attention he received, for the post of steward is often a thankless one, involving considerable self-denial, and exposing the office-bearer to the irritability of unreasonable persons. He praised the choir also in a manner which must have been gratifying to them.

Lord Aberdeen gave two excellent reasons for holding the Anniversary as usual; first, that the other societies, by long usage, gave the C.M.S. the premier place at the May Meetings, and looked to us to lead off; and secondly, that by meeting so soon we might hope to gather up some of the echoes of the great Centenary manifestations. Commenting on the Centenary, he observed that the meetings were so arranged and organized that while they all formed one grand whole, each had its distinctive feature. He spoke warmly of the sympathetic co-operation which the C.M.S. had always felt free to exchange between itself and "the Societies belonging to other branches of the Universal Church." He told an anecdote from an old "Tract Magazine" to show the "true freemasonry between missionaries," and another about Lord Randolph Churchill, to the effect that our own principles were not compromised thereby. The speaker's remarks on the other meeting, and his closing words, are here given almost in full:—

The next meeting, the only other to which I shall refer, was the last of the regular series of meetings held in Exeter Hall. That was a memorable meeting. They all were, but I think, perhaps, many would feel that this was possibly the most impressive. There was a peculiar spirit of solemnity and earnestness pervading the whole proceedings. There were notable speeches; perhaps of all the one most to be remembered was that of the Rev. Preb. Webb-Peploe, which concluded the meeting. I think we felt that no one could have more fitly maintained the spiritual and earnest tone which was aimed at, and which was sustained throughout the whole of the week.

The thought which occurred to me then especially, was the encouragement of such a gathering, and the spirit manifested at it. I suppose we are all apt to be a little disheartened or perturbed, from time to time, by manifestations in public life, in the country or the world, which give us a feeling that progress in the most important things was at a standstill, and even looked like going back. When Elijah was in the greatest depths of despondency, one of the greatest tidings to encourage him was that there were

7000 who had not bowed the knee to Baal. Perhaps we may sometimes under-rate the forces that are with us, even in a human sense; but when we think of all the leavening influence of a compact body of people, really pervaded with the sense of love and responsibility, we must feel that their influence, whether we can trace it or not, is working for the blessing of God. That, of course, applies to such a meeting as this, and many another. But at that particular meeting it seemed as if it were put in a concentrated form. The meeting seemed to breathe the spirit of earnestness and determination in the matter of the work in hand for God.

After all, then, the main voice surely is, "Lift up your hearts!" Go on with the work, after all these great gatherings, with renewed zeal and fresh heart. The commandment is plain. We need not here enter into any discussion as to the obligations of Christians with regard to Missions. The commandment is plain; and not only so, the signs to-day are hopeful, more than ever before, of success, progress, and encouragement in the mission-field. "Lift up your hearts." We do lift up our hearts unto the Lord, and go forward!

The next speaker was Archdeacon Phair, with whose work in N.-W.

Canada Lord Aberdeen was acquainted. The Chairman, in introducing him, did so in terms of great cordiality. We give below some interesting passages from Archdeacon Phair's address:—

*Speech of the Ven. Archdeacon Phair.*

I stand before you as a witness as to what God has done, by His own Word, and by the Holy Spirit, among the Red Indians during the years He has permitted me to settle and labour among them. I was sent to Fort Alexander in 1864, and I remember well how the Indians thought it was a most foolish idea to come to them with books, as though they needed books, or cared for them. The white men cared for books, of course; the white men did not know much without books. "We do not need books," they said; "you had better have left them with the white people. As to that big Book which came from the great White Mother across the water, we do not know anything about it, we do not need it." I want to assure you, brethren, that there is not a Heathen to be found there to-day, there is not a polygamist or a medicine-man. I went to see an Indian a short time ago; he was very ill, and this is what he said: "I am told I am dying, but it is not true. I was dead when I conjured on Lake Winnipeg, I was walking over the other end of the night; but when this great big praying Book came it was like the sun shining in the morning. It shone on my path, and showed me where to put my feet. I love the big Book, because everything I have is between the two covers of it. It contains everything I need." I wonder how many in this Hall can say that the great Book contains everything they need. When the Indian said this he fell back on his pillow, and we thought he was going. We were about to try to sing the hymn he loved. The old man interrupted us, and said, "I do not want the singing, and I do not need the praying. I know what you are going to do; you are going to ask Jesus to come down and be with me. He is with me all the day; and as to the singing, I want to sing with the others up there. I am watching the Door, and

when the Gate is opened I want you to come and sing up there, too." What the Indian needs to-day is the Baptism of the Holy Ghost; and what the white man needs is the same thing. The Indians think much about speaking, but they think far more about listening. An Indian said to me, "I am going to preach; I cannot preach very well, but I am going to ask the people to listen well." The Indian people say that doing is better than preaching and listening together; and I think we have come to the place in these great meetings, when we ought to be doing—and I would like to emphasize that to-day. What I would like to say, as an old missionary, to-night, is, that we have men enough, we have organization enough, we have plans enough, we have money enough; what we want to-night is just to have the telephone with Heaven connected, and to hear what God will say. "Whatsoever He saith unto you, do it." Our Indians value the Bible. I had the unexpected pleasure of seeing an old Indian not long ago among the Sioux. The Sioux Indians were a terror to the white man. This old man was sitting on his bed, and he had a large Dakota Bible by him. I asked why he kept it so near. He said, "I love the Book; I have to look at it once in a while. I want to get the grand words, they sound so well." It is a great reality among the Indians when they receive the Gospel into their hearts. It changes the man; it changes the whole country. We have Indians who contribute to Missions among white people. They build their own churches. I am thankful to say that the missionary work is to-day very largely in the hands of the Natives. The last men the Archbishop ordained were men who had driven the dog train for years. They came and said, "We would like to carry on the work ourselves."

Archdeacon Phair sat down before his allotted time had expired, so he was invited to go on again, and occupied a minute or two in telling of Lord and Lady Aberdeen's beneficent labours in Canada.

The next speaker took us to a different continent, to a pioneer work as contrasted with one nearly accomplished. Dr. Arthur Lankester's speech was very well received. The greater part of it is given below in his own words:—

*Speech of Dr. A. Lankester.*

My Lord, and fellow-workers for the Heathen,—I want to ask you to-night, if you quite understand what you are doing as fellow-workers for the Heathen. You

send us foreign missionaries out to preach the glad tidings of the Lord Jesus Christ; but do you quite realize that the message we have to speak in your name means, to all

except the most degraded of those to whom we speak, renunciation of everything that is usually supposed to make life worth living? Almost every missionary has to deal with young men or young women who come longing to accept the Saviour, saying, "You know I am a Christian at heart. Must I give up my home; must I make my father and my mother hate me; must I give up my friends, property, inheritance, perhaps even wife or husband?" The missionary can do nothing more than just point to our Saviour's own words, "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me; and he that taketh not his cross, and followeth after Me, is not worthy of Me." I ask you solemnly to-night, Have you, each of you, faced for yourselves that same question that you are making us put, in the name of our Saviour, before the poor Heathen in darkness? If not, may I, in God's name, ask you to face it to-night? Are you willing to do what you, through us, are asking, are calling them to do? We thank God for the privileges of a Christian country; we thank God for an open Bible—I might almost say, for an easy religion. May we not perhaps doubt whether it is God who is making our religion so easy? Is not God calling us for something very much greater, very much higher, very much more real than we have ever understood so far?

I saw in a paper the other day the question, "How is the future to be faced,"—the financial future, I mean—"in view of the immense increase of work and workers that is to follow on the Centenary?" Our God is a wise God; He will not send forth missionaries—as He *will* send them forth—He will not send forth missionaries in numbers, without sending the money too. How is the money to come? We sometimes hear people speak as if we foreign missionaries were an army, the Committee were a government, and you, like the public, the tax-payers, that is, the people who have to grumble,—“Can we give any more taxes? Can we give any more pence in the pound for foreign missionary work?” My friends, we are all one army in this war, to win the world for Christ. We hear much about the sacredness of the missionary call. Does not the missionary call come to all? The foreign missionary has the call, plus special guidance to go abroad; the home missionary has the call, plus special guidance to stay at home. You call us missionaries; you ought to call us foreign missionaries, you yourselves being missionaries too. Think of the crusades. Was there any holding back then; was

there any feeling of giving tenpence or a shilling in the pound, or whatever might be needed then? No; those who could go, went, and those who could not go impoverished themselves to send others. An uncivilized Christendom cried, "Slay the infidel." A civilized Christendom cries, "Educate them." But a Spirit-taught, Christianized Christendom is crying, and, thank God, will cry, "Save the infidel."

Rescripts from St. Petersburg may be man's way towards universal peace on earth, but God's way is through the Gospel of the Prince of Peace; and I want to tell you, just for a very few minutes, how that Gospel is reaching some of, I might almost say, the hardest men to reach on the face of the earth, the Moslems of the frontier districts beyond Peshawar, places where at present the way is absolutely closed for any missionary to go. We cannot cross the Frontier, but, thank God, He is now opening the way to deal with the people in Peshawar and in the neighbourhood, by attracting them to us to hear the Gospel, and sending them forth to take it back to their own homes, often hundreds of miles away. Eighteen months ago our noble soldiers and their generals were preparing for war in the Tirah country against the brave Afridis. Eighteen months ago we in Peshawar were preparing to start a new Medical Mission, to deal with these same Afridis, when the war should cease, and to deal with other peoples in Afghanistan, Chitral, and the "Regions Beyond." One year ago peace was settled, and, as perhaps you will remember, Sir William Lockhart met a large number of the chiefs of the clans. That very afternoon he did another thing. He sent for me, and said, "I think the way is now open for you to go forward and do what you want to do,—treat the sick and wounded among the Afridis at Landi Kotal beyond the Khyber Pass." The time for us to act was not quite ripe; but, if you had come with me into the hospital we had just started in Peshawar City, I could have shown you a ward full of wounded Afridis, people struck down by bullets from our rifles, and who came into our hospital to have their bullets taken out; visited while with us by their friends all day long, and talked to by us, not only of the kindness of the English—if only they would understand the English—but of the love of the Lord Jesus Christ, in Whose name our work was being done.

Six months ago our young Medical Mission spread out beyond the boundaries of the eleventh day of the month in the Cycle of Prayer, and got into the sixteenth day of the month. We were enabled ther-

to claim your prayers for the "Regions beyond India," for Afghanistan, and Central Asia. I went out to Landi Kotal to start a dispensary, and I should like to tell you of God's great goodness to me there the first night. I went out and found myself utterly alone, the one non-official, non-military man in the vast British camp. What to do, or where to turn, I knew not, and I wandered about the great camp in the evening. Amongst the Babel of voices I heard one of our good old British hymn tunes, and found my way to a tent from which the sound came. The hymn was finished when I reached the tent, and in a moment I was within, kneeling behind a dozen real Christian British soldiers. What do you think I heard? "Oh, Lord, send some one to preach the Gospel to these poor Heathen in the villages round about." Can you not imagine how my heart was lifted up, and how, all the time I was

there, those soldiers and I were together in prayer, they helping me? Within a week I had started a dispensary, and was visiting, day after day, in the villages belonging to the Zakka Khels of the Khyber Pass and the Shinawaris around Landi Kotal. Our medical work gave us a welcome everywhere.

I would like to say just one word more. Just at the beginning of the work of our dispensary at Landi Kotal, I was talking with my non-Christian servant about our energetic Christian assistant there, and he said to me, "He is working as a man works who is building his own house." I would close with the question, Are you doing God's work like men who are building their own houses? How carefully we choose the finest materials for our own homes, no "wood, hay, stubble" has a place there. Let us not build wood, hay, stubble into the fabric of our life's work for the Master.

The last missionary speaker, the Rev. F. Melville Jones, of Yoruba, took us to Africa, and dealt almost entirely with the importance of native agency. His speech was an instructive contribution towards the solution of this great problem of the future. The bulk of it is given *verbatim*. Mr. Melville Jones said:—

*Speech of the Rev. F. Melville Jones.*

Two things are necessary for the good estate of every mission, a capable, wise head, and a good, strong backbone. By the head I mean the European workers; by the backbone I mean the native agents. Now, if you should ask me which were the more important of these two, I should say, without hesitation, the strong backbone. If our Mission has not a strong backbone, a good, sound native agency, it will soon collapse, as will a jelly-fish.

The native agency is the more important. First, because it is by far the larger. In our Yoruba Mission we have about 150 native workers, and in that same Mission we have only at the present time working thirteen European missionaries, including the wives.

Again, the European can never do without the Native, though in certain circumstances, the Native can do without the European. We have present with us at this time some of our native brethren from different parts of the world. You have heard them speak from time to time to you, and I think you will agree with me that they speak to us remarkably well; but I think I should pity the congregation that had one of those Natives as its pastor—an English congregation, I mean. You would say, "These men can speak well to us; but when we are in trouble, when we are in difficulty, we like a pastor of our own nation to whom we can go, and tell our trials and troubles." Exactly so is the case with our friends in Africa, and India,

and elsewhere. They want one of their own people to whom they can go in their perplexities.

Again, we can never send a European to a station without a native worker to help him. At the present moment we are anxious, in our Yoruba Mission, to establish an outpost in the town of Shaki. The Government have already gone there, and a telegraph station has been established, but there is no Christian missionary in that town.

Now, if we had among the ranks of our native agents a really capable, strong native agent, we could send him without any delay; but had we a spare European missionary—which, unfortunately, we have not—we could not send him alone to that place; we should want to send him with some African worker. The European missionary, owing to the climate, would want support in his work, because he might at any time be laid up with fever. So I say, the Native may, on certain occasions, do without the European; but the European can never do without the Native.

Again, the African, or the Native—to make my remarks general—can, and will, take the place of the European in the end. It is that for which we look, and I say so without fear of contradiction, because this has already been accomplished in some places. The European can never become the backbone of the Mission, though he may be the head in its initial stages. The Native,

however, can, and will in the end become the head and the backbone, too. I have seen the thing working myself in the town of Lagos. If you could visit the church there, you would see what we so desire to see, a self-supporting, a self-extending, and an almost self-governing native Church. I say self-supporting, because all the funds which are necessary for the support of the schools and churches in that town are raised by the people themselves. I say it is self-extending, because a sphere of Missions has been given to that Church in the Ijebu country, and they are carrying on a noble work there. We think it very well if a parish at home has one Own Missionary, but the Lagos Native Church has thirty, chosen from its own ranks, young men sent forth into this Ijebu country, and supported by the Church. That Ijebu Mission is the most encouraging of any in any part of our mission-field at the present time. It is more like the Uganda Mission than anything I have seen in West Africa. There are thousands of people there learning to read the Word of God; and so eager are the people to learn, that when the Yoruba Scriptures are sent out from home to our book-shop in Lagos, they are bought up by the Ijebu Natives, and taken to the markets and sold to the Ijebu townspeople, because they know the Christian Natives will buy them at a profit to themselves. That is the self-extending work of the Lagos Native Church, planned and arranged by them, and supported by their own funds.

I do not think the importance of this native agency is at all realized by the majority of missionary workers at home. I know it is by those who have made a careful study of the subject. I find that the bulk of those who call themselves interested in missionary work do not realize the importance of the native agency. I have attended a great many missionary prayer-meetings, and very earnest prayers are on all occasions put up to God that He will send out from this country missionary workers into the foreign field; but very, very seldom do I hear a prayer that God will raise up from the Natives themselves missionary workers to carry on His own work. It is not only in missionary prayer-meetings that I have noticed this, but in regular missionary meetings.

I think there is a good reason why the importance of the native agency is overlooked. A Centenary only comes once in 100 years, as you know, and it is on such an occasion as this that we are allowed the privilege of seeing some of our native friends

face to face. As a rule it is the European missionary who comes home on furlough, and he it is who comes to speak at our missionary meetings. It is quite natural that that missionary should speak specially of his own work, and people go away with the idea that the bulk of this work is done by the European missionary, whereas that is a great mistake. As I have said, the Natives so out-number us that they do the greatest share of the work. Naturally the head comes more to the fore than the backbone. Of all the idols which are on show and may be had from the loan department of the Church Missionary Society, I venture to say that four-fifths, if not nine-tenths, were given up to native workers, for it is quite the exception, in my experience, that a Heathen will come to a European, and give up his idols to him. So I say we have need of a strong native agency in our Missions. We look for the time when such an agency will be established in every Mission.

I ask you to pray for our native converts and our native agents. I have heard of one dear missionary sister who, unable to pronounce the names of some of the native workers, used to put her finger upon the name in the Church Missionary Society's Report, and pray for him with her finger there, asking God to bless that worker. If we do that we shall see our Missions extending, we shall see them growing as we long for them to grow.

Just one word more. The Yorubas have a proverb—it is a very short one—which runs like this, "Dried dog is very sweet to eat, but what shall we do till the dog is dried?" It will be a very sweet time when we are able to hand over our Missions to the native workers; but what shall we do till the dog is dried? We must have European missionaries in the meantime, to train up converts, who are to take the lead in the future, and I am privileged myself to take part in that work of training native agents for the work of the ministry. I do ask you, my dear friends, to pray for those sixteen students that we have in our Institution at Oyo. You can support them if you like with your money, for anyone of you that likes may adopt one of them. More than that, support them with your prayers. We need European missionaries for our medical work. We need lady European missionaries for our work among the women. We need European missionaries until that grand time has come when the dog is dried, and we are able to hand over our work entirely to our native brethren and go on to further fields.

The closing speech of the evening was by the Rev. H. J. R. Marston, the blind Incumbent of Belgrave Chapel. Mr. Marston's speech, in its carefully-



chosen phraseology and its balanced sentences, was one of the most remarkable that we have recently met with.

*Speech of the Rev. H. J. R. Marston.*

If I should attempt, my lord, to condense and to abridge into a brief quarter of an hour the thoughts that crowd upon every Christian imagination at the close of the last Anniversary of the first Centenary of the Church Missionary Society, I shall attempt a task which will put a strain upon every faculty of speaker and of listener; a task which if I succeed in I shall achieve something that is worth achieving, and a task which if I fail in I shall make a failure to which belongs no ignominy. For it is the thought of the first Centenary of this extraordinary movement, which is embodied and centralized in the great name and work of the Church Missionary Society, which constitutes my sole title to address you this evening, and shall constitute the sole topic of that address. This century has now well-nigh run its course, and whilst I am not one of those who would shun any thought of criticism, of censure, of suspense, or of doubt, in respect of the review of that century, yet I am well persuaded that a candid retrospect of all the chequered and wonderful history of God's work through this Society during the last hundred years can only fill you, as it fills me, with a chastened astonishment, with a gratitude that knows no limit, and with the hope that maketh not ashamed, because it is the hope made good through Divine grace. When I ponder over the colossal bulk of the work which has been attempted and accomplished, the work in the study of the early and venerable founders of the Society; the work in the office, which succeeded that informal work in the study; the work in the school and in the college in our own country; the work in like institutions in distant lands, under other suns, where other influences unfold the truths of the one and imperishable faith; when I ponder upon the mighty work which has actually been achieved by our missionaries in all parts of the world; when I ponder upon that still more wonderful immensity of influence which refuses computation and defies analysis; when we are confronted with the solemn statistics of actual converts to the profession of the Gospel of Jesus Christ; when we remember the long and illustrious roll of saintly lives, and not less saintly deaths, which have attested the sincerity of our missionaries, and adorned with imperishable beauty the record of our missionary toil—then, I say, I part with the first Centenary of the Church Missionary Society, the most apostolic age since the age of the apostles, with a

tender and a grateful valediction, I leave it with a kind of melancholy regret, and I trust that the time that shall come after may at least equal, perhaps surpass, the achievements of those that have preceded us.

When I turn, without the "*blasés enfants fin-de-siècle*," but with the hope of those who call themselves Christians, who know themselves to be the children of the day, to that new century that is shortly to dawn upon our world, then I venture also to enter here, if I may, with the utmost respect, a word of gentle deprecation to the members and constituents of this great Society. I venture to gently deprecate the strange phrase in which my beloved and dearest and oldest friend, Edward Weldon, crystallized the brilliant thought of his powerful intellect, when he spoke to England of "Imperial Christianity." I deprecate that title. I venture to think that perhaps the title, the thought, the inspiration of insular Christianity somewhat misled our forefathers in the faith. I venture to think that the bane of English theology, of English religion, has been either on the one hand insularity, or, on the other hand, the specious phantom of Imperialism. Christianity is not insular, Christianity is not imperial; the Kingdom of God, at home in every land, is nevertheless a cosmopolitan stranger in the world, and moves upon a pilgrim staff from nation to nation, from pole to pole, and calls no land the limitation, the habitation, of her work and her renown. While I make that gentle deprecation, and make it with all humbleness in the presence of the illustrious servant of the Queen, and the great Governor of some of Her Majesty's dominions, I venture to append to it a lofty aspiration, an aspiration which I am sure will carry the unanimous and heartfelt approbation of my hearers, even probably more heartfelt and unanimous than the deprecation which I have just formulated before you. The aspiration is this: Is it too much for us to hope, for us to pray, that upon those dead, dry, and prostrate Churches of the East, the Churches of Chrysostom, the Churches of Polycarp, there may be effused in the early generations of the coming century a reformation Pentecost, that an evangelical outpouring of the Spirit from on high shall touch the ancient Churches of the East, and that from their truly enkindled and spiritual leaders shall go forth a genial fire to wake the dead races of Eastern Christendom, in a manner impossible to Western races,

and to Western Churches? That is an aspiration worthy of this august body as it parts, with a holy benediction and a tender valediction, with the first century of its existence. That is the aspiration which every Christian heart shall cherish, and it shall cherish it, my brethren, all the more because it shall close, as my speech shall close, with a reminder of the call to solemn consecration.

There is a double aspect of the missionary work revealed to us in the New Testament, and each aspect of that work is embodied in a splendid formula of St. Paul's. The one aspect, the evangelistic, had its maxim and motto in these words of the great apostle, "God willeth all men to be saved"; and the other aspect, the deeper aspect, the less prominent aspect, was the educational aspect, and that is chronicled by St. Paul in another famous passage—in his epistle to the Colossians,

where he says that "God willeth to make known the riches of the glory of a mystery among the nations, which is Christ in us the hope of glory." Now, with that first aspect, the evangelistic aspect, all lovers and helpers of Christian Missions are, *ex necessitate*, constantly familiar, but with this other aspect we are not so familiar. Dr. Lankester has well, wisely, and with far more pertinence and point than I can pretend to, reminded us of this this evening. It is by the consecration, by the strength of that inward Christ, by the hope in us of glory, that every one of us shall enrol himself, once more, to the exalted service of our Lord, if not in the number of the soldiers in active service, at least among those who belong, with a living and loyal devotion, to the volunteer and auxiliary reinforcements of the missionary and militant Church of Christ here on earth.

It was a little before nine o'clock when the meeting thus came to an end. The advantage of the earlier closing was that few people had left the hall until the Doxology was sung. The Benediction was pronounced by the Bishop of Sierra Leone.

#### THE HON. SECRETARY'S BREAKFAST.

The Hon. Secretary gave his usual Breakfast on the Thursday following the Anniversary at the Lower Exeter Hall. Amongst those who supported Mr. Fox were Sir John Kennaway, Sir Mark Stewart, Sir Richard Temple, Sir Charles Elliott, Mr. Sydney Gedge, and Mr. J. K. Wingfield Digby, not to mention any of our clerical brethren, who formed the bulk of the assemblage.

When breakfast had been disposed of, Mr. Fox spoke as follows:—

#### Mr. Fox's Address.

The past year has seen more than one serious crisis, affecting both Church and State. There was an anxious time of political peril in which our relations with France were seriously endangered. The newspapers are still full of a crisis in the Church, which threatens consequences hardly less deplorable. Is it too much to hope that the solution which was reached in the one case may be found in the other? Will not the high-spirited adventurers who are attempting their own experiments in ecclesiastical geography be willing to find it consistent with duty and honour to retrace their steps in obedience to constituted authority? But notwithstanding the storm which is still far from subsiding, the good old C.M.S. ship has steadily pursued its course. The electrical condition of the atmosphere has caused no deviation in her compasses. It is not, of course, that we are in the least indifferent to the grave events which are taking place around us. We are all of us keenly alive to the dangers which surround our Church, but when we are

associated in our missionary enterprise the object which occupies our thoughts seems far to transcend all the lesser controversies which vex our home life. We are not the less Protestant because we are not always protesting, and it is not to conceal our evangelical principles that we use them as foundations rather than as pinnacles. If we were to hear a man perpetually proclaiming the virtue of his wife and the honesty of his children, even the least cynical amongst us might be tempted to suspect that he was as anxious to remove his own doubts as those of others. Of course we have our critics. It would be unfortunate if we had not. Not only does criticism act as a healthy tonic, but the absence of it would imply that what we were doing was worth no one's notice. But there are critics and critics. Some, a few, may be welcomed gratefully; others, and they are more numerous, may only provoke a smile; the rest, and they are the most abundant, are best treated with silence.

But, of course, for us the great event

of the past year has been the commemoration of the Society's Centenary. It hardly becomes those who have had a share, however humble, in preparing and carrying out the arrangements, to say more than to express our adoring gratitude to Almighty God for His goodness, and our deep thankfulness to a host of friends both in London and throughout the country for their loving and hearty co-operation. It is not too much to say that the Centenary has inaugurated a new era of missionary hope; it has developed a new type of missionary meetings; it has lifted our ambitions to a new plane of enterprise. If as a matter of history London led the way, the Provinces, at any rate, were not behind in the enthusiasm and success of their meetings. I am sure that we shall all feel that it is not a moment too soon to make up our minds what shall now be the outcome of the Centenary. There is a word which I heard whispered once or twice before the commemoration, but which, I am thankful to say, I have not heard since. No one now is speaking of "reaction." No, for reaction is usually the result of unwholesome stimulation. The lassitude which follows a fever, or the depression which succeeds a cyclone, will have no parallel, we trust, in C.M.S. experience. I should despair not merely of our evangelical position, but of the very Christianity of our Church if it were the fact that we had reached anything like the high-water mark of our missionary interest. I am sure that you do not suppose that we have. There are possibilities latent in the divine forces which perhaps we are only just beginning to discover, infinitely vaster than there were in those material forces, the discovery and application of which have revolutionized the world during the Victorian age. Will anyone say that energy and enthusiasm and endurance and courage produced by the Holy Spirit in the living members of Christ's body shall not lead to results transcendently greater than those which the same qualities in our common human nature inspired by patriotism, ambition, or only selfishness have not already often accomplished? But what are the practical steps to be taken in order that these forces may be utilized and applied? Is not the answer obvious? A homely illustration will supply it. Suppose we were to meet one

day that useful person, commonly known as "a friend in the City," and he were to tell us of some great commercial undertaking which was about to be launched, which had for its security the names of the wealthiest millionaires, which was guaranteed by Government, which was likely to confer enormous benefit upon vast areas of the world, and, not least important, would certainly return a magnificent dividend. And suppose that, in reply to our inquiry how much he had himself invested in it, he should answer, that he and his family together had joined in subscribing for a one pound share, might not we reasonably question his sincerity, or even his sanity?

The illustration suggests also the cause of not a little of our failure in the past. Why do so many otherwise sensible people treat Missions with indifference or incredulity? Have we convinced them that we ourselves believe in Missions, nay, even in God Himself? More than this, perhaps, we have yet to learn much about the divine rule of proportion by which things are put in their right places; first things first, and last things last. Many of us have been trying to get fruits before roots, forgetful that works without faith are as dead as faith without works. No man will care much about the salvation of others till he has himself become possessed by the love of God and of the souls of men for His sake. It is along this line only that we shall get the right kind of results. This is where true and healthy enthusiasm is born. The etymology of the word suggests as much. It is derived, not as many suppose from *thusia*, sacrifice, but from *enthos*, God-possessed. So soon as that divine union takes place, the rest will follow. All true enthusiasm leads, of course, to sacrifice, but it does so only because it is first life in God. And then it is as natural for the man in Christ to do Christ's works as it is for the man out of Christ not to do them. Response to the missionary call and obedience to missionary claims will be the corollary of the Holy Spirit's presence in the heart of the believer, and of nothing else. What is our wisdom, then, but to adhere closely to His order, beginning where He begins, working as He works, and aiming always and only at His aims?

Sir John Kennaway, who followed, directed our thoughts to the people who through the Centenary were just waking up to an interest in Mission work. We must not expect too much of them. They required to be dealt with just as converts from Heathenism do. But they would expect a great deal more from us, and would keep a keen eye upon us. He mentioned that copies of Mr. Stock's History had been presented to the Marquis of Salisbury and the Duke of Westminster.

Canon Tristram, the *doyen* of Association Secretaries, who preached C.M.S. sermons both at the first and second Jubilee of the Society, then gave a short but very weighty address. Nothing had struck him more, he said, than that half of the Centenary audiences seemed to be at missionary meetings for the first time in their lives. In none of the meetings he knew of was the financial aspect put forward. The line taken was rather "God has promised, and He will perform it in answer to our prayers." He had become convinced that "the evangelization of the world in this generation" was no mere dream of enthusiastic youth.

Mr. Kinsey, of Bedford, then made a variety of suggestions as to detail. Captain Blakeney, in a rousing speech full of the breezy heartiness of an old naval officer, told what could be done in private conversation when on holiday, especially on the Continent. Preb. Webb-Peploe said each of us must be on fire himself before he could communicate the fire to others, and should use his opportunities in the study, in the family, and in the ordinary routine of the parish. Mr. Stock, being called upon, warmly advocated the establishment of C.M.S. depôts, not merely the subsidizing of a local tradesman, but the setting up of a C.M.S. meeting-place, such as that at Sydney, which had since been copied at Melbourne, and had its counterpart in Bristol, Clifton, Newcastle, Ilfracombe, and other places.

With a few closing words from Mr. Fox, this interesting gathering came to an end.

#### THE MEDICAL MISSION AUXILIARY.

It is no small testimony to the growing interest taken in our Medical Missions that in a year when every other meeting showed at least some signs of the "depleting" influences of the Centenary, this Auxiliary should have taken St. James' Hall instead of Lower Exeter Hall for the first time, and should have gone near to filling it. The advertised names of speakers do not, as a rule, affect C.M.S. audiences very much, but it may be surmised that the names of Dr. Duncan Main and Dr. A. Lankester, who had already been heard and liked, as well as of Dr. Harpur, whose designation for the Soudan is well-known, and of the popular Chairman, had something to do with the large attendance.

Dr. Herbert Lankester read a Report of the Auxiliary. The Auxiliary Fund bears all the expenses of the Medical Mission work of the Society except the missionaries' salaries and personal allowances. The Medical Committee commenced the financial year with a debt to the General Fund of 2304*l.*, having received 6043*l.*, of which only 4910*l.* was available for the year's expenditure, and incurred liabilities to the extent of 7214*l.* This past year the ordinary receipts were 8466*l.*, and the gross income 10,533*l.* The sum of 8174*l.* was available for current expenses, which amounted, together with the large deficiency left over from the previous year, to 8921*l.* The present deficit, therefore, is 747*l.* No grant is made by the Auxiliary to the Ningpo, Pakhoi, Metlakahla, Jilore, or Onion Lake Missions. The total number of medical missionaries fully qualified now on the Society's list is fifty-five, together with nineteen nurses. A temporary hospital has been built at Onitsha, on the Niger. There is a separate hospital for women in Julfa; a hospital is being started at Yezd; the work at Peshawar has rapidly developed, and a dispensary has been opened at Lundi Kotal; work has been begun by Dr. Pennell at Esa Kheyl, and by Dr. Mabel Poulter in the district of Hok-chiang, Fuh-Kien; two nurses have been sent to help Dr. van Someren Taylor at Hing Hwa; Dr. Colborne's new work in Hakodate has been fruitful in good results. Amongst the places where extensions are hoped for are Toro, the Hausa

States, Kirman, the Hazara, Dera Ismail Khan, T'aichow, and Chuki. The number of beds in the Society's Mission hospitals is now 1325, of which 314 are specially supported by friends. The "Wants" department is in touch with 158 working parties, which make garments, bandages, splints, and other articles for the Medical Missions. Sixty-four of these are children's working parties, of which twenty-eight are in connexion with Sowers' Bands, and twenty are composed of boys. The Boys' Brigade Branch now supports sixteen beds in Mission hospitals.

This highly satisfactory Report being concluded, the Bishop of Sierra Leone, who was in the chair, told us of the Medical Mission work in Freetown, to which he himself owed much, having been nursed in the hospital when suffering from African fever, "not once, nor twice."

Dr. Duncan Main gave us yet another of his humorous speeches—the fourth during the last few weeks! Perhaps the most striking story he told was that of the patient afflicted with a chronic nervous disease who became a Christian; how afterwards, as doorkeeper at the hospital, he "got everyone who came to his lodge down upon their knees"; how he went home to his village, and was the means of gathering in many converts.

Dr. Harpur told with simple vividness the story of his itinerations in a *dahabiyeh* through the Nile Delta, of the old patients of the hospital whom he found there, of the need of evangelists to follow up the entrance effected by Medical Mission work. As things were, he compared the work to the Suakim and Berber railway, which led only a little way out into the desert, and then came to an end.

Dr. Arthur Lankester gave another earnest, interesting speech on the lines of his address of the previous Tuesday, but, of course, with new matter. Of the many good things he said, perhaps the one which struck the audience most was his account of finding that a lady missionary of the C.E.Z.M.S. was itinerating alone near the Fort of Abassiyeh.

The Rev. H. E. Fox brought the meeting punctually to a close with a few words of exhortation.

The speeches are given at full length in *Mercy and Truth* for this month, and will well repay perusal. J. D. M.

## UP THE BINUÉ—AN EVANGELISTIC TOUR.

JOURNAL OF MR. E. A. J. THOMAS.

[A special interest attaches to Mr. Thomas' tour—made from Lokoja, at the junction of the Niger and Binué rivers, up the Binué as far as Loko—because it is the first to the best of our belief which has been made up this river for the purpose of preaching the Gospel to the Natives on its banks since the days of the mission steamer, the *Henry Venn*. In 1878 the *Henry Venn* visited Yimaha, and it was proposed to open a station there, but the king stipulated as a condition that the *Henry Venn* should be lent him to be used to promote his ambitious schemes of aggression. Bishop Tugwell and Mr. Nott went to Loko in 1896, but their object was to proceed to Keffi in the Hausa States, and consequently they could not linger *en route*. The chief places mentioned are given, though differently spelt, in the map of the Niger in the *C.M. Atlas*, and in that in the Annual Report for 1897-98, opposite page 75.—ED.]



**D**URING 5th.—It was 4 p.m. before our boat got away from Lokoja, bound for the Binué or Black River. My canoe is not so good as the one I had for the Egan

trip,\* but I am fairly comfortable. There are two Nupé canoemen, Mr. Bako and Josiah, a little Mikhi boy, and myself, with David, my boy, and Jacob Williams, the pupil teacher; and I

\* See *C.M. Intelligencer* for August, 1898, page 584.

have goods and provisions enough for a month. We are not quite straight yet, but are a happy party.

6th.—We stopped on a bank near Gande last night, and I slept in the canoe—or rather tried to, and was not very successful; some nasty sand-flies bothered me. Many canoes passed in the night, and it is very weird to see them almost noiselessly gliding by, with a grim figure of a canoeman standing at the stern, giving an occasional stroke with his big paddle. My people were on the bank, and seemed to be fast asleep. Reached Mozun on the left bank at 2 p.m. The Royal Niger Co. have a station here; and Mr. Turner, the Sierra Leone clerk, received us very kindly, and gave us a nice cup of tea. We then called at the chief's house and preached a little, saying we would come to-morrow. Mozun is built near the bank, and has about 200 houses; the people are Igbiris, but many Hausa traders come, and we saw a Muslim prayer-place. There are a number of fine cotton trees. We crossed the river and slept on the bank, away from noises and smells. I had a nice bathe in the river before dinner, and then a romp with the boys afterwards.

7th.—Preached this morning at Mozun to a good large crowd in the compound of Ogu, the chief. He sat in state on a big red rug with a tiger pattern on it. His three houses were ornamented at the top, two with ostrich's eggs, and the third with an inverted metal cup. The chief listened well and made many comments; we spent two hours there, and left Mozun at 9.45. Preached this afternoon at Bohu; a woman there, wife of Captain Price, of the Company's steamer, could speak Ibo. The chief is a very old man. Saw many fishermen on banks as we came slowly up river. They were Basa Kosnos, a very fierce and much-dreaded people, who fight with poisoned arrows; these men were stark naked and uncircumcised. We stopped and saluted two of these men. We could hear a few words of Igbara. They were pleased with the biscuit tin that I gave them. The chief at Bohu gave us some yams for the canoeemen, Adama and Andu, and boys. Bohu is only a small place on the left bank. Passed small hill to-day; river twists and turns a good deal. Saw pelicans and water-fowl, also many bats to-night.

8th.—Slept better. Several other

canoe people camped on the same bank. Early this morning stopped at Igbara village, Ibiroko; we had a long walk across loose sand and through a pretty glen before reaching it. Majority of the people away. Some fifty or sixty old folks listened to our preaching; they said the Basa Kosnos troubled them greatly. Ijargu, a tiny village, where the poor old chief reclined on a rough bed (he had a terrible leg, nearly all covered with ulcers) in his little grass house. We sat awhile and spoke and sang of Jesus; the old man was delighted, and so were the dozen or two women and children who crowded in to hear. This afternoon we reached Yimaha or Rumasha, which is on the right bank, and is a big town. Passing up a creek we saw some youths fishing; they ran into the bush on seeing the white man. Presently one came and led us into the town; it has a wall surrounding it, and a moat. Going through the gate we came to some fields of tobacco, and then to the *katamba* of the king. This *katamba* was the largest I ever saw, some 90 to 100 feet in circumference, and having a splendidly-made roof. After some delay, a man, who spoke broken English, conducted us through several buildings until we came to a place near some dye pits; there the old chief received us graciously, and a big crowd collected. We delivered our message, and told them we would come again to-morrow. At the bank were many people camping, some came to salute us. I had a nice bath, and then, after food, we stood on the bank, sang a hymn and offered prayer, and went to bed. Country here very bushy, and bank high, with a few rocks. Several Hausa traders saluted us, but it is an Igbara town.

9th.—Morning and afternoon we preached to large crowds in Yimaha market-place, and caused quite a tumult of excitement, so that we could scarcely make ourselves heard at times. By chance we sat in front of the *katamba* of the Lemam, a short, dark man, who came out arrayed in a fine blue *tobe* and a huge white turban. He was much interested; and, altogether, our preaching was well listened to. At noon we rested under some fine big trees, and I had my breakfast there, but failed to get forty winks owing to the noise of the children playing in the water. Just opposite was a sandbank, and the water

between had to be forded by the numerous men and women coming into the town from their canoes. This evening I tried to see the king, but he wanted us to wait until to-morrow. There is a large Moslem church (*masalaci*) here, fine broad streets, a big market-place, and, near by, some indigo pits. The people at Yimaha look remarkably well favoured, and the little ones seem very numerous—plump little creatures, full of fun and frolic. Many, many times to-day, in word and song, we have sounded out the blessed Saviour's Name, the Name that is above every name. I gave the Lemam a brilliant red frock for his little girl that he seemed so fond of this morning—a dear little mite. The good man was delighted. I write this in canoe at the bank where we shall sleep. I think all are very tired to-night. Lord, bless Thine own message.

10th.—Gbonka, an Igbara fishing village, was our first stopping place to-day. The old chief was busy smoking a long pipe, the stem of which was ornamented with pieces of leather, and the cup was of brass. He and his brother called the people, and a score or so of very interested people listened to our preaching. The picture of "Christ blessing little children" pleased them greatly; on leaving they insisted on giving us a ram. At all the places visited I have seen *kuti* (idol) houses, and this was no exception. At two we reached another straggling village called Ozanyi. Under a big tree in a charming spot by the river bank we told the "Old, old story of Jesus and His love." The river is very broad here, and to-day is a lovely blue and without a ripple; the canoes glide by, and the scene is one of great beauty. Each day we have prayers, and read together—the Book of Proverbs in English and St. Luke in Nupé. We saw some Basa Kosnos at Ozanyi; they had large bows and quivers full of poisoned arrows; one had a dagger that fastened on the wrist, and two trade matchets as well, so was very formidable. These Basa Kosnos do not mix with the other tribes, and their language is quite different.

11th (*Sunday*).—Before leaving the bank we called together the Igbara fishermen, Natives of Yimaha, who brought us a nice present of fish, and preached to them, about thirty persons in all. I told them that some of the

first followers of Isa Almasihu were fishermen like themselves. At noon we reached Omara (left bank), a place nearly as large as Yimaha. At first people seemed suspicious of us, and were slow to take us to the king; but when we told them we were teachers of God we were led to the king's house, and afterwards went, to the market-place, where a very large umbrella-shaped tree—the Yorubas call it *aba*—formed a magnificent place, cool and shady, for our service. Over 250 people gathered round, and for nearly two hours we taught them of God's dear Son, and showed them the way of life, and were much encouraged by their attention and interest. At the close King Amelafia made a short speech, saying, "It is long-life medicine you have given us; the words are good, and we accept them." After teaching them a simple prayer, and ourselves asking God to bless the message to all hearers, we left, followed, as usual, by a crowd of youngsters—happy little people, free alike from clothes and care.

12th.—Early to-day we reached Amagede, a fair-sized town on the left bank. Here the Natives spoke Nupé. After first saluting the king, we went to the market, a fine large place with many leafy trees. A big crowd of all sorts and conditions of men, women, and children quickly collected, seated themselves, and listened attentively for an hour and a half as we told them of Jesus Christ the Son of God and Saviour of men. I have seldom seen people so really interested; the picture greatly pleased them, as did also the repetition of John iii. 16 and Matt. xi. 28 in Nupé by our two boys Jacob and Josiah. How one longs that the time may soon come when these people may have a teacher and earn the way of God more perfectly. At present many profess Mohammedanism. The king, despite my protest, insisted upon giving us a ram because I was a stranger to his country. Our reception was most cordial. While waiting to push off I amused the crowd by showing them a toy, a box with a revolving magnet, which makes pieces of steel twist and turn in a very pretty and surprising manner. The Natives nearly pushed each other into the river in their eagerness to see. This afternoon we came to the new Amagade or Bagana, as the Natives call it. A nicely-situated town

on high ground, the Company have a station here under a Sierra Leone clerk named Thomas. He received us kindly in the fine large European house, and told us it was formerly used by white agents of the Company when Amagade was the *depôt*; the grounds were cleared and trees planted in regular order, and all gave evidence of having been in good hands. There are two parts of the town, one Hausa, with a few Nupés, and the other Basa Kosno. We visited the former, and found Shuru, the chief, in his house, drinking trade gin, and with a woman on each side of him. He invited me to be seated, but directly I perceived his muddled state I told Mr. Bako that I would not stop, and bade him say we would come to-morrow and address the people in the market, so we left. I was glad to do so, for the sight sickened me. Passing through the town, which has nice broad streets, we talked to little groups of people, and found that a man who heard us at Yimaha had spread the news, and said we were God's messengers, and were coming there. There is an Akpoto town inland from here about a day's journey. Many women were engaged cleaning rubber by the river side; rubber is the chief product here.

13th.—Soon after seven this morning we crossed the river and preached in the new market-place, where some seventy to eighty Hausa men assembled with Shuru, their chief. He was still in a semi-drunken state, and kept making a lot of ridiculous remarks. Our audience were all well dressed, some handsomely—fine white and blue robes and turbans of various colours; many had these turbans passed round their heads and then over their mouths, only leaving nose and eyes exposed. All gave us a kind hearing. Mr. Bako spoke in Hausa. On leaving I called the king aside and told him of the sin of drunkenness, at which he seemed pleased, and promised, now he knew it was bad, to try and stop drinking gin, &c. After this we addressed a different crowd, Nupés and Kakandas, near the waterside, about fifty persons in all. Leaving there, we went to the old market, and there, under a grass house, we preached again, and nearly 100 gathered to hear of Isa Almasihu. A dear little child came and sat on my mat and played with me as we sat there, much to the pleasure of the

women, who had at first run away, but afterwards came to see and hear. About 10.30 a.m. we returned to our canoe tired and hungry. There was a big commotion there; our two sheep which had been feeding on the bank had gone, and after an hour's search were recovered. At two we moved up to the Basa village, and preached there to a very large and excited crowd under a locust tree; over 250 people. Nearly everyone had a big sword or a long spear and pipe—some all of these; a very fierce-looking lot of men, excepting Oduña, their chief, who had a nice, intelligent face, and was very polite in his manner. I was seated immediately in front of a big *kuti* house (idol house), four poles, with grass roof and some sticks across the inside, on which were hung long strings of cowries, pieces of brass, iron, &c., &c. and then there were earthen pots full of leaves, and smeared with blood, dirt, and the feathers of the fowls brought for sacrifice. These people received our message most readily, and one said, "Tell us what we are to do, and what we are not to do"; we answered, "God tells all men to follow Isa Almasihu, and pray to Him for the forgiveness of sin," and "God tells all men to put away their *kuti*, and worship Him only," &c., &c. A tremendous din followed, the people speaking to each other in their own tongue, which we could not hear. When all were quiet we spoke again, and the king said they received our words, and wanted to do as we said; he then asked several questions, which showed that he heard carefully and thought over what was put before him. We were greatly encouraged, and took pains to explain at length the Gospel message, and also taught them a prayer before going away. We have just read our evening portion, and crossed over to the bank, where we shall sleep to-night. Praise God for the opportunities of to-day!

14th.—We spent two or three hours at Bagana; bought some cloth, &c., at the factory; said good-bye to Mr. Thomas, and then left early to-day. Agi, the father of Jacob Alibera (the pupil teacher), who was rejoiced to see his son, come across to the bank, and brought me a couple of fowls; he himself is a slave, and told me that some ten or twelve years ago his wife and infant boy were sold into slavery, and the boy was bought by Mrs. Mary



Williams, whose husband lives up here in this country called Epe. This afternoon we preached at an Agatu village called Jima (on the left bank), a little way in from the water. About twenty people heard us gladly and said, "Wait, we will call others." In the end we went to the adjoining village, sat under a blacksmith's grass-covered shed, and taught over a hundred people. They were rather frightened, and at first not a woman or child came near; but gradually all collected, and one woman interpreted Mr. Bako's Igbera into Agatu. "Isa Almasihu oyi gi Oso" ("Jesus Christ, the Son of God, save me"), is the little prayer in Agatu. I notice a great fondness for smoking among all the Natives we have met during this itineration; they have very long pipes, and smoke sitting down; we have seen a quantity of tobacco growing. Here I saw a little pair of native-made scales; the blacksmith uses them to make two things of equal weight; they are the first I have noticed in Africa. Just on the bank were a few Nupé carpenters, making stools. They are those circular stools, having legs all round, and are carved out of solid blocks of wood, and then the tops are cut in various designs. At Amara the other day we saw a man making the pretty multicoloured mats so much used and admired down the river.

15th.—Intensely cold night. I got but little sleep. Journeying towards Loko, reached village opposite there at two o'clock; went in and spoke to the people; about thirty or forty Basas came—a fierce-looking lot—but did not receive our words at all kindly; they disputed everything, and seemed to treat all as a big joke. However, we taught them patiently for an hour or so; and some listened, but others mocked. Pretty place amid palms. There is a fine stretch of river here. Loko is a large place and a most important trading centre and market; caravans come here daily from Keffi and other Hausa towns; Natives from Lokoja, Gbebe, &c., &c., bring salt and cloth, buy horses, potash, &c., to take down river. Bishop Tugwell and Mr. L. H. W. Nott came here in 1896 on their way to Keffi. Mr. Bako was with them. The surrounding country is flat and the river banks low.

16th.—This morning we landed at Loko, and went first to the house of

the Madaki. He was dressed in a handsome blue tobe over which he had an *alkimba*, or cloak, bright yellow, lined with scarlet. He received us with many smiles and a profusion of salutations; on either side sat mallams counting their beads and also dressed in the picturesque Hausa costume. The Madaki sent us to the king and to the Lemam; the former is an invalid, and the latter a cheery old gentleman, who received us kindly; he is the *alikali*, or judge of the town. Then we walked through the market and town. We addressed large crowds morning and afternoon on the river bank. On the sandbanks opposite, I counted fifteen parties camping like ourselves. All round Loko the ground is cultivated, and we saw some splendid crops of ripe guinea corn. Ruins of European factories are to be seen at the waterside. Many caravans from Keffi, &c., come here, and we saw one which had thirty donkeys; some rather decrepit horses we saw also. There are three Moslem mosques. In the market we saw a poor fellow walking about who had lost all his fingers and thumbs and all his toes. A conjurer caused great laughter by swallowing pieces of stick and then bringing needles out of his mouth. We had scarcely reached the bank this evening when eight crowded canoes passed down to the island near; they were thirty soldiers and about double that number of recruits coming from Bouci, under Lieut. H. Pope-Hennessy (43rd Light Infantry). He stopped and had a chat with me, and we had a cup of tea together. He is bound for Jebba, and kindly gave me some superfluous stores and some books.

17th.—Twice to-day it has been our happy privilege to preach Christ to two very large crowds in the market-place. We expected opposition, and were wonderfully surprised at the size of the crowds (about 300 to 350 in each case exclusive of children) and the attention they gave. God answered the prayers we offered before going, and gave us willing hearers. The heat, dust, and smell were terribly trying, and I felt quite sick when we returned to the canoe. I am watched by a crowd of loungers and others as I sit in the boat, and all I do is commented on by my admirers, so that I am glad to push off, and be at our camping-place again. The women here put black paint on

their faces, a heavy stroke down the nose, and then one each side from it like an inverted letter Y. Some have pieces of coral in their noses, and all have their hair plaited in fantastic designs. I confess that I don't think these ornamentations improve their appearance. This evening we can see many Moslems saying their prayers, kneeling on the bank with their faces eastward, and occasionally prostrating themselves and putting their foreheads in the dust. I wish you could have seen the people to-day as Mr. Bako told them the story of "the Prodigal Son"; they literally drank in the words.

18th (Sunday).—We had church in our canoe, and we studied the prophecies concerning the birth of our Lord, to prepare ourselves for Christmas. The boys seemed to enjoy hunting up the references I gave them. At nine we entered the town, and again at two, preaching each time to large numbers of people; my concertina draws them very quickly. This evening the "Sherif" (a mallam, who has travelled and visited Egypt, India, Malta, Khartum, &c., &c.), a light-skinned man with eyes like a fox, came, and said the Madaki wanted to see us. So on our way back we called there, and after many compliments, the Madaki gave me a ram, a present from the king, the Alikali, and himself. We left at 4.30.

19th.—Except to speak with a few people on the bank we have done nothing to-day except to glide down the river to a bank a little above Gbagana.

20th.—At 7.30 we landed on the right bank, and after walking a long distance through farms of rice, corn, and beans, we met two Natives, but could not make them hear anything. However, we followed them until we came to a little house, wherein was a woman grinding corn on a big stone. We tried by pointing, &c., to show we wanted to be led to the town, but the men smiled, and put their fingers to their eyes. Presently they started off, and we followed, and soon saw two more Natives in a farm. Mr. Bako saluted one in Hausa, and to our joy he heard us. The first men had all small daggers on their wrists, bows and arrows, and long pipes. Our new friend now took us in hand, and led us through a good deal of thick bush until we reached a broad piece of water, such a pretty

lake with a profusion of tropical foliage all round it. A tiny canoe took me across, but the man refused to take the others, so I had to wait. People came, but only looked at me, and feared to come close. On the other side, some men were digging out a canoe, and we soon came to a fence made of upright logs of wood through which we passed into the village. It was very comical to see armed men run away and to see how cautiously one or two came and looked at me. In the market-place, under a fine tree, we sat, and about twenty men sat opposite on a raised wooden gallery made of fifty-two huge logs of wood—timber is cheap here—where they sit when they have their feasts, play, and palavers. The king refused to come and see me, as a white man had never been there before, and it so happened that the wife of our guide had recently run away, and when the king saw him come with us, he thought it must be to make trouble about the matter. Slowly, very slowly, the people grasped our purpose, and Mr. Bako was able to tell them of Isa Almasihu through the Hausa man. We found that the people are Agatus, and the name of the village, Uhe (in English: O! eh!). Like all people here, the music pleased, and they simply screamed with joy when I played some high notes. They laughed until they cried; while I myself was so amused that I could scarcely go on. A man passed by holding a child by the hand, so I saluted him, and beckoned him to come near; he ran off quickly, and, when he came back, said he went to put the boy in a safe place, and even then he kept a good distance from the white stranger. The village was full of idolatry, kuti houses on every side, and small jujus at the entrances to the dwellings. Mr. Bako told them simply, but plainly, of God and His love, and also of Jesus the one true Way to Him. On leaving, the spokesman said: "May God bless you for coming so far to tell us this good word." Now, there must have been fifty people and some women at the back, but no children were allowed to be visible. Like other tribes, they have sacred trees, and we saw two. They had pieces of cloth fastened halfway round their stems, and some leaves attached; blood and feathers were at the roots. Our Hausa interpreter (a very fat man, whose boy carried behind him an old flintlock gun, and had also

a bow and arrow, dagger, pipe, &c.) told us there was another town hard by called Oguto; so we went there after a walk through the bush by a narrow, tortuous path. In a similar place, but larger than the former, we preached again, and the chief man himself came out and sat in front of where I was; and we had a large crowd, including women and children, for it happened that one woman had heard us last week at Gbagana, and her news disarmed the suspicions of the others. It was past noon ere our preaching was over, and when, after a long trudge back to the canoe, we sat down to breakfast, it was 1.30 p.m. At both these places the people could not understand why I refused a "dash," but I took nothing except a fowl, which I could not without rudeness refuse. The Hausa man explained that he was an Agatu, but had been sold to a Hausa man long ago, and had escaped.

21st.—At Gbagana. We preached this morning to a mixed crowd of Nupés and Hausas, and left at eleven o'clock. The chief Shuru came to the water-side to salute me, and Mr. Thomas kindly sent me some curios, a leopard skin, &c., &c. We are sleeping near Gbonka. We saw a crocodile this afternoon, I should think fully six feet long, it was on a sandbank, and we could see it lengthwise: Natives eat the flesh, and say it is very sweet, like fish. Several canoes laden to the water's edge with goods and people are passing up to Loko, they are Kakanda people from Lokoja and Gbebe.

22nd.—Danganagi, or Ozugbe, was the name of the Igbara village where we preached this morning. Having made an early start we reached there by 9.30, and left again just before noon. We had to walk about a quarter of a mile over a sandbank to the place. The people were much interested and gave us good attention; over a hundred thus heard of the Saviour for the first time. When we spoke of idols one man said, "Stop, we have heard enough!" but when we offered to do so the others begged us to go on, and finally thanked us for the words spoken. The people live in little round houses with mud walls and grass roofs. We saw a greater proportion of old women here, some with white hair. A little boy I played with had many charms round his neck and waist, but was not burdened with any clothes. I find the people attach importance to

the number seven, and this little fellow had a necklace of leather with seven cowries strung on to it, and I have noticed the same on others. Some Basa Kosno fishermen on the banks were afraid of us, but afterwards saluted us, "Aku! aku!" They place wicker traps in the river for fish as well as using nets. We are just anchored on a large sand-bank at Yimaha (Ramasha).

23rd.—At Yimaha. We walked into the town this morning at eight, and preached to a large crowd in the market, and afterwards to about thirty people in a little rest-house near the river. As we were in the market a man passed and said aloud, "Here are these Isa Almasihu (Jesus Christ) people again!"—for we were here exactly a fortnight ago. The interest and attention given us was most encouraging. To-day is Juna (the Moslem rest-day) and we saw numbers of children with little tins begging "sadaka" (alms); the Mallams make all their scholars go out and beg for cowries to-day. Ahutara we called at after leaving Yimaha, but the village was empty save for one old fisherman—the men had gone to fish, the women to the Basa Kosno market a long way inland. The old man begged Mr. Bako to tell him our message that he might tell the others when they return to-night and to-morrow. A partly dug out canoe attracted my attention, and presently Mr. Bako came and said would I play the concertina, for the "labari" (news) of our music had reached the old fisherman, and he wanted very much to hear for himself; his face was beaming when I played, and a few mothers and old women came and listened; when we left, the man was repeating the prayer in Igbara, "Isa Almasihu oji Hinegba gbomi" (Jesus Christ, the Son of God, save me). There is much fallow ground to be broken up, but it is our high privilege to sow the Word. "One soweth, another reapeth, God giveth the increase," and His precious Word will not return void.

24th.—We slept near an island which was covered with thick bush, and which was very full of life; flying from it we saw thousands of bats at sunset, and heard the cries of guinea-fowl, hawks, monkeys, and some birds, the names of which I do not know; there was a very clear double echo, and the boys shouted themselves nearly hoarse. Early this

morning we preached at Ogba, an Igbara village in among the trees, and between ninety and 100 adults and dozens of children gathered to hear the "good news." The chief man said the Basa Kosnos were oppressing them and that only yesterday a man had been wounded by one of these warlike inhabitants of the hinterland. We explained that ours was a mission of peace, and that we had nothing to do with the Government, the representatives of which, they knew well, were at Lokoja. Passing down we called at Akabe, another village once large but now almost deserted. We only had thirty or forty hearers; but I was exceedingly glad we stopped, because ten of them were Basa Kosno fishermen, and we found an Igbara who interpreted our words much to their satisfaction, and of course the music pleased them; they shook with laughter when they heard the shrill notes. Three of the Basas had no covering whatever, and the others had monkey skins; they certainly are very forbidding in their looks. I counted fifteen large fish traps which these men were tending. Some men came and saw us off; the boys were frightened after what we heard at Ogba. We are on a bank above Mozun to-night. Two boys, Jacob and Josiah, were sent to cut grass for the ram, and with that love of play and mischief that all boys have, they first of all went and let loose one of the Basa Kosno's canoes, and presently we noticed it going rapidly down the stream. Our canoe men were busy killing a sheep for Christmas fare, so it was a long chase when they came and went after the other canoe. I am so glad it was not lost, as it might have made palaver, not with us, but the Basas would blame the people of

Mozun, and there would be much trouble.

*25th (Christmas Day).*—At sunrise this morning we stood on the bank where we had slept and sang, "O come, all ye Faithful," and later in canoe we had our Christmas service, and I spoke on Matthew i. 21—the Word Jesus; the Just Judge; the Earnest Example; the Seeking Shepherd; the Untiring and Undeified; the Saviour of Sinners.

This evening we went into the town and preached to the Natives of Mozun; a crowd of seventy to 100 listened to us, but were very undemonstrative. The people flock round the Company's house and beg for "dashes" of the Christian Sala (or Feast), and I am sorry to say that many seem to think that, like their own feasts, Christmas is merely an excuse for much eating, drinking, and giving of presents. Lokoja hill is in sight. I enjoyed a Christmas plum pudding to-day, but the effort to think it is really Christmas is great, the heat is terrific, and the water full of bathers.

*26th.*—At a small straggling Igbara village, called Ibeakpanki, we preached this morning; the chief was an old man who looked very childish in having blue beads round his neck and wrists, like a little girl. About 100 people, probably more, heard the "Old, old, Story," and listened respectfully. These people struck us by their gentle manner. Formerly they lived on the right bank, but, like many others, they were driven away by the Fulahs, and the Nupe and Hausa slave-raiders. During the past three weeks we have been enabled to preach Christ at twenty different towns and villages on this the Niger's great tributary, the Binué (or Black River). We reached Lokoja this evening.

## OPEN DOORS IN SOUTHERN PERSIA.

LETTERS FROM THE REV. C. H. STILEMAN.

*Kirman, Feb. 13th, 1899.*



EVERYWHERE in this part of Persia the doors seem to be not merely wide open, but "off their hinges," and the people are most willing to read our books and listen to our message. Between Ispahan and Yezd I met some who had received benefit from the Julfa Medical Mission, and such

men were always ready to attend to the word spoken, and to state that amongst their own people they had never experienced such kindness and consideration as they met with at the hands of Christians in Julfa. They all seemed to realize that a tree which could produce such good fruit could not be a bad tree, but that from the tree of Islam no such fruit could be

found or even looked for. Even where no ex-patients were to be found I had no difficulty in getting into friendly conversation with the people on religious subjects, and one could occasionally find an opportunity of reading the Word of God to a group of men in a caravanserai.

But on this side of Yezd, on the road to Kirman, I found greater liberty in preaching the Gospel than I have ever experienced elsewhere in Persia. Day after day, in the caravanserais or *chapar khanehs* (post-houses), or in the villages, or in the open air, I have had opportunities of preaching Christ. Frequently, inquirers who have read something of the New Testament have come to see me, almost before I have dismounted, to find out whether I had with me any portions of God's Word which they had not previously seen. At other times I have gone out with some books in my pocket into a village, got into conversation with a group of people, and have after a time been able to take a Gospel portion out of my pocket and read to an attentive little company. On one occasion a number of men gathered round me in the open air when I was taking a photograph; I got on good terms with them by showing them my camera and explaining a little about photography and the action and power of light, and before long found myself talking to them all about the Light of the World, and still standing by my camera, took a Gospel out of my pocket and read to them about the new birth. After that they all followed me to the *chapar khaneh* for further reading and explanation, and one old *sayyid* who was present begged for a Persian New Testament, saying that for years he had been longing to read it, but had never seen one before. I gladly gave him one before he left, and the old man went away happy and grateful. At times a crowd would gather round me in a village where I stopped to have my lunch, curious to see how a European consumed his food; and after my little meal was over they would listen attentively to what I had to tell them of the Bread of Life.

I found the little book called *The Means of Salvation*, written by a convert from Islam, and kindly printed for us by Dr. Arthur Lankester at Amritsar, most useful. The very fact that one of their own *mullas* had failed to find

salvation in Islam, and had become a Christian and written a book to point out to Mohammedans that Christ is the only Saviour, caused much astonishment and interest, and the demand for the little book was far greater than I could supply. They were also much interested in Mr. Tisdall's *Friendly Dialogues* (a most valuable little book), and if I sat down to read one of the dialogues, men would always come round to know what I was reading and to listen to it and discuss the subject.

At one village where I spent a Sunday I got into conversation with a number of boys, asking them if they went to school, &c., and then producing a Persian Gospel from my pocket, asked them to read to me. They then wanted to know if I could read Persian, and very soon I had a large proportion of the population of the village round me while I read and explained the parables in St. Luke xv. The natural result was that, after this little open-air meeting, my room in the *chapar khaneh* was crowded for the rest of the afternoon, till after sunset, with a number of men and boys who wished to hear more of the Gospel or to procure books for themselves. They also allowed me to go into, and all over, their mosque, and were all as friendly as possible.

On another occasion I found about twenty men sitting in an open place outside their village mosque, and after a little conversation they took me into the mosque; others followed, and I spoke quite freely to some thirty of them in the mosque about the second coming of Christ, and was thanked by them for coming to speak to them. And all this was in the middle of the month of Ramazan, when the people are fasting and as a rule rather bad tempered and more than usually bigoted. The subject of Christ's second coming never fails to interest them, and when speaking of it one can easily refer to His first coming into the world to save sinners, and point out that there is "none other name under heaven given among men whereby we must be saved." Of course, sometimes one has a little controversy with these people, but for the most part they are very ignorant and know comparatively little of their own creed. I must, however, confess that though I have for several years maintained that

the door in Persia is open, never before have I so fully realized, as on this journey, how widely it is open in the villages of Persia. This being the case, it is indeed sad that we have at the present time not one itinerating missionary in the country, our whole staff being engaged in town work either in Ispahan (including Julfa), or Yezd, or Kirman, and we are at present waiting in vain for a band of evangelists to come and enter these open village doors. Let me again plead for earnest prayer that the Lord of the Harvest will thrust forth labourers into His Persian village harvest field!

During my five weeks' sojourn in Yezd, I went with Dr. White to call upon all the chief men in the place, both civil and religious, Mohammedans, Jews, and Parsis. We were well received everywhere, and many of them returned our visit. Dr. White has already secured a firm footing and won golden opinions in the place. He has at the present time some 200 patients every week at his dispensary, besides a large number of visitors. The patients are drawn from every class of the community, and amongst other matters which engaged my attention there was the offer of a wealthy Parsi, Gudarz Mihrihan, to make a present to the Medical Mission of a small house and large caravanserai admirably situated for the purpose. This gift—when the conveyance is completed—will tend to the firm establishment of the Medical Mission in Yezd, and is a most distinct answer to prayer. It was not a little strange to meet rich Parsis, men who have their carriages and own good houses in Bombay, subjected to various restrictions and indignities in the home of their fathers, such as the obligation to wear clothing of a special drab colour as a mark of inferiority, the prohibition from riding even donkeys in the bazaars, or from opening shops there. I was also much surprised to learn that many of the Parsis, both of Yezd and Kirman, have adopted the Behai faith, thus following the example of many Jews in other parts of Persia. Does not this show that, having found no true rest in their own unsatisfying creed, they are to some extent prepared to accept a more excellent way, even the New and Living Way by whom alone they can find access to the Father?

Amongst other friends in Yezd, I

met the fathers of two converts from Babiism, and had some very interesting conversations with them. The converts themselves were at the time away from the city, but I afterwards saw one of them in Kirman. It was interesting also to meet in Yezd a Persian lady, a friend of Mrs. White's, who had become a convert from Babiism a few years ago, and had actually been baptized by the wife of one of the European merchants. On one occasion I had the privilege of addressing—at Mrs. White's and their own special request—about a dozen Babi (Behai) women who had come to tea with her. I spoke to them from St. John vii. 37, about Christ as the only giver of the Water of Life, and some of them admitted that their thirst was not yet quenched. One poor old lady present informed me that her son and other members of her family had been put to death some years ago for their adhesion to the religion of Beha. These poor people have suffered greatly for their faith in past years, but now they enjoy a far greater measure of religious liberty than they have ever previously known. I was altogether very greatly encouraged by my stay in Yezd; the work there is going on exceedingly well, the outlook is most hopeful, and the newly-established Mission there is now well in touch with Muslims, Babis, Jews, and Parsis alike.

In Kirman also the prospect is very encouraging, and the people most friendly. The Blacketts have a house in a very large garden not far away from one of the gates of the city, and the Persian services on Sundays have been very largely attended, as many as 500 people of both sexes and of all classes having been present at one time. During Ramazan the attendance has naturally fallen off a great deal, and I have not myself seen more than forty present. But I do not think there is any special advantage in having a great crowd, and I believe the work is quite as real, perhaps more so, when the numbers are not so great and the attention almost certainly greater. I have already been with Mr. Blackett to visit the Acting-Governor and some of the leading men in Kirman. They all express the earnest hope that a doctor will soon be sent to work amongst them, and they are delighted to hear that a lady doctor (Dr. Latham) is actually appointed to Kirman, and

will soon (D.V.) be in their midst. I believe that Miss Bird and Dr. Latham will be most warmly welcomed, and will find an open door in this place.

Last Friday I visited the Parsi school, the headmaster of which is the convert Mirza Kai Khusran who was baptized some years ago by the American missionaries in Teheran. He has been for the past five years in charge of the Parsi school, as they have no one else capable of teaching their boys English. During the greater part of the time he has been the only Christian in Kirman, and it was a great joy to him when our dear brother Henry Carless (whose grave I visited the first day I was here) came to commence Mission work in this place. All the leading Parsis, and many others, were assembled at the school on the occasion of our visit, and I was thankful to have an opportunity of telling them all the old, old story of the love of God in Jesus Christ, and we had a good long conversation on the way of salvation. The following day we went to the Jewish synagogue, where some forty Jews were assembled for their Sabbath service. The Chief Rabbi had given us permission to be present, and had kindly placed chairs for us. After the synagogue service was over he allowed me to address the congregation, and I went through almost the whole range of Messianic prophecy with them, pointing out that all things must needs be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms, concerning Him; and that Jesus, whom I proclaimed unto them, is the Christ. I also read to them Rom. x. and xi., assuring them that our hearts' desire and prayer to God for Israel is, that they might be saved. The Chief Rabbi afterwards thanked me for having given them my message in God's name, and coming over and sitting by my side, he asked me some questions as to the prophecies of Daniel to which I had referred. He and the other Rabbis were most friendly; they have been here to visit me once, and have promised to come again before I leave.

Another day we visited the small Hindu community in their caravan-serai, and gave them the Gospel message. Besides which I have during the past week received visits from members of the Sheikhi, Babi (Azali), and Behai sects, who have come for religious conversation. Thus God has

been enabling us to sow the seed, and I will conclude this brief report by asking for much prayer that the seed may be watered by the dew of His blessing, that He who alone giveth the increase may be greatly glorified.

*Yezd, March 22nd, 1899.*

I left Kirman on February 20th, and travelled to Khabis, three days' journey to the east of Kirman; it is situated on the very edge of the appalling salt desert called the *Dasht i Lut*, which is some 200 miles across and 500 miles long. The road to Khabis for the most part is only a very rough torrent bed, and after going up to an altitude of over 7000 feet, descends abruptly more than 5000 feet to the level of the salt desert. The change of climate is very remarkable, going in a few hours down from the snow-covered mountains to the warm plain with very large gardens of date palms, oranges, &c., &c., surrounding Khabis. The latter is a place of some importance, and I found the people of all classes very friendly, and the door for missionary work wide open. Our dear brother Carless' visit to the place was well remembered, and I came across many traces of his work there. It was very interesting also to see the ruins of the ancient Christian church there, which must have been built before the Mohammedan invasion of Persia in the seventh century. The people there believe that it dates from the days of the prophet Elijah! I was three days in Khabis, and had a large number of visitors to whom I was able to read and preach the Gospel, and they were much interested in such books as *The Means of Salvation*, *Friendly Dialogues*, *Sweet First Fruits*, and *Testimony of the Quran*, as well as in the Holy Scriptures. It is, I think, important to bear in mind that there is a place three days distant from Kirman (the journey can be accomplished in two days if necessary) which will give a complete change of climate to any Kirman missionaries who may be in need of a change, while at the same time presenting an excellent sphere and open door for missionary work.

After leaving Khabis I travelled (*via* Kirman) for about 100 miles due south on the road to Bandar Abbas as far as Baft. I had an intensely interesting time amongst the people of that district, and by travelling on that road and making careful inquiries from those

going backwards and forwards between Kirman and Bandar Abbas, I was able to satisfy myself that the road is a perfectly practicable one (even for ladies), especially in the spring, and presents no very great difficulties. The mountain scenery is very fine; I crossed two passes at an altitude of over 9000 feet above sea level, the surrounding snowy peaks ranging from 12,000 feet to 14,700 feet, but the road was a good one all the way, and entails no undue fatigue.

From Baft I turned westward and travelled back to Yazd *vā* Saidabad (a large important place), Bahramabad (another important place), and Fahraj, the whole journey occupying twenty-nine days, including the Sundays, when, of course, I was not on the road. Everywhere I can truly say that I found a wonderfully open door, and was able, day by day, to give the people the Gospel message.

I think it may interest you if I give some details, but in doing so I will omit the names of people and places. As was the case on the road to Kirman, I found that the mention of our Lord's second coming always interested the people and gained their ear, after which it was easy to preach the Gospel to them.

In one place the presence of a blind beggar gave the people a special interest in St. John ix. and our Lord's power to open the eyes of the spiritually blind.

In another place a carpenter sitting at his work in a caravanserai gave the opportunity of speaking of Him who was known as "the carpenter's Son," and a number gathered round to hear the message of salvation through Him alone.

Numbers of opium smokers everywhere who came to ask if there was any hope of their ever finding a remedy, and being able to break the terrible chain which binds them, naturally enabled one to speak freely of Him who was "manifested that He might destroy the works of the devil," and anointed that He might open the prison doors and set the captives free.

In one large village I stayed in the house of one of the chief *mullas* who was most kind and friendly. After some reading and a good deal of conversation with this man, he took me to the mosque (a very ancient one of which the *qiblah* is not Mecca, but Jerusalem!) and there allowed me freely to preach

the Gospel to some thirty or forty people who followed us into their sacred building.

In several places the *mullas* visited me in the caravanserais after sunset, for reading and religious conversation, and again and again my little rooms were filled to overflowing with eager listeners. Sometimes they more than overflowed, and considerable numbers stood round the door outside that they might hear the message. On one of these occasions when quite a crowd had gathered, a most respectable-looking man wrote on a piece of paper and handed to me the following note: "May I be your sacrifice! I am exceedingly anxious to meet people of intelligence who do not profess the Mohammedan religion. I want to know what the Truth really is. Any time, except just now (so many people being present), I want very much to converse with you. May the Lord grant this!" I went to this man's house the following morning for about two hours, and I believe him to be a very true seeker after God. I had a talk with him as to the necessity of the new birth, and the promise of God's Holy Spirit, and left with him one or two books, including a Persian New Testament, which he was very glad to accept.

In another large village I was preaching the Gospel to a number of people in my room in the caravanserai when suddenly a tall, stately, elderly man with an enormous white turban and a long beard entered the room and was greeted with profound respect by all present. He took up his position on my travelling bed, sitting in state, with his feet drawn up under him, and I was informed that he was the big *mulla* of the place, who had come to see what I was about. There was a sort of flutter of expectation when the great man opened upon me with some of the heaviest artillery of Islam, viz. that the Gospel is entirely abrogated by the Koran, and that there is therefore no necessity to trouble about the former and its teaching. I replied quite politely that I could not accept that statement, for the Koran itself testifies to the fact that the Gospel is for the direction of men, and Christ said that His words should not pass away. The *mulla* leaned forward and said with some surprise, "Did Christ say that?" "Certainly," I replied; "He said, 'Heaven and earth shall pass away,



but My words shall not pass away;" and it is also written, "Other foundation can no man lay than that is laid, viz. Jesus Christ." I was plied with questions for the next half-hour, and then turned the tables upon the old man and pointed out the utter impossibility of Mohammed being the promised Comforter, because (i.) the world could see him; (ii.) he did not come "not many days hence," but after centuries; (iii.) the disciples could not have remained in Jerusalem till he came 600 years later; (iv.) he was not a spirit dwelling in the hearts of men; (v.) he did not abide with the disciples for ever, but died in Arabia; (vi.) the promised Comforter descended on the Day of Pentecost, &c., &c. The *mulla* remained very silent for some time and then took his leave.

For about an hour after he left (taking with him St. John's Gospel, *Testimony of the Quran*, and *Friendly Dialogues*) I was preaching to the people on the forgiveness of sins, and I then received a letter from the big *mulla* as follows: "Oh, servant of Christ (Abdul Masih), your conversation has made a great impression upon me (lit. has *drawn* me), and I am in perplexity. On account of the number of people present in the assembly, I could not say anything. If you are remaining for a time, well and good, but if not, please come and see me at my house. Should this be impossible, I must come to-night and give you further trouble, for I have something I must say to you."

I at once sent a message to say that, if convenient to him, I would come to his house at sunset, which was about half an hour afterwards, and at the appointed time his son came to take me to the house. I was there received most kindly, and taken to an upper room where we could be undisturbed, and we had a most interesting two hours together. The *mulla* told me that in the interval he had been reading some of the *Friendly Dialogues*, that he had never in his life before had any doubts as to the truth of the Mohammedan religion, that he had never turned aside to join the Sheikhis or Babis, or any other sect, but that now his ideas were thoroughly upset, and he wanted to know if I had any more books, and could tell him more about the Gospel. I was very thankful that I had one Persian New Testament left,

and one copy of *Sweet First Fruits*. These I most gladly gave to him, and told him about the convert Paulus who had written *The Means of Salvation* (of which I had not a copy left), and about other converts from Islam who had found salvation in Christ. He promised to write to me to Ispahan, and when I left him I came away with the full conviction that the Spirit of God had begun His gracious work in this man's heart, and that He who has begun the good work will perform it until the day of Jesus Christ. God grant that this man, who has been the great preacher of Islam in his village, may become in the same place a faithful witness for Christ and preacher of the Gospel!

In two or three places of importance I called upon the governors or acting-governors, and had good opportunities both of reading and speaking the Gospel to a number of the leading men and the usual crowd of their servants and attendants, besides finding everywhere a readiness and an eagerness to receive portions of Scripture and other Christian books. I have since leaving Ispahan, nearly four months ago, visited some thirty-eight towns and villages, and have everywhere found that the door is wide open.

I think I have written enough in proof of this statement, and I will now only ask for prayer that God may give the increase to the seed sown, and that He, the Lord of the Harvest, may speedily thrust forth more labourers into His harvest. I believe that many of the places I have visited have never in modern times been visited by a Christian missionary, and scores, nay, hundreds of villages in this part of Persia are still untouched.

*Julfa, Ispahan, April 7th, 1899.*

Having now, by God's blessing, come to the end of my long journey, I will supplement my letters to you of February 13th and March 22nd (from Kirman and Yezd respectively) by giving you some further details as to open doors and opportunities for service by the way. I left Yezd on March 28th, and travelled by a slightly different route from that taken by the Rev. N. Malcolm and myself in December, thus visiting fresh places and coming in touch with different people on the road. Dr. White travelled with me as far as Ardekan, a good large place, where he

remained to do a little Medical Mission work for a day or two.

In giving details of my experiences I will, as before, omit the names of places and people. I do this in case it should be thought worth while to publish any of the facts given for the encouragement of those who are prayerfully remembering these Mohammedan lands of the East.

The 200 miles from Yezd to Isfahan took ten days to cover, and, as before, I found that the people were everywhere ready to listen to the Gospel. One day I stopped at a small village for my lunch, and got into conversation with a few of the people while my servant was preparing it. They apparently went to inform others that a European missionary had arrived, and before I had finished my lunch at least thirty men had assembled and were evidently waiting for me to address them. I therefore read them a chapter and preached Christ to them. They listened most attentively, and some of them seemed exceedingly pleased to get Christian books and tracts. The chief mulla of the place sent to ask for a book, and I let him have a copy of the *Testimony of the Quran*. When I was obliged to mount my horse and follow my caravan, one of the people said, "Sahib, will you not stay two or three hours longer here and teach us more about these things?" I could not do that, but I was very thankful to find such willing listeners, and longed for people in Christian lands to know what an open door there is in this Mohammedan land.

I am afraid many are still under the impression that Persia is a half-closed country as regards any missionary effort, whereas the fact is that the village population (i.e. the great majority of the people of the country) are most willing to listen to our glorious message of life in Christ.

In another place where I spent a night, one of the chief mullas, a most influential man, whom I had met nearly three months before and had some conversation with in Yezd, sent a message before sunset asking me to go to his house. He had known Dr. Bruce and Mr. Carless, and had for some time been to a certain extent an inquirer, and had read parts of God's Word. I had a long talk with this man, who was exceedingly kind to me, and he seemed very glad indeed to accept a copy of *Friendly Dialogues* and *Sweet Firstfruits*. Oh,

that men like this may be, in the near future, not almost, but altogether, followers of Christ and evangelists to their fellow-countrymen!

Two sayyids came one evening to my room in a caravanserai and remained for a long time reading and conversing about the Gospel. They were intelligent, educated men, and were much interested in the *Means of Salvation*, written by Paulus, the converted mulla. I gave them a copy of this and one or two other books that they were anxious to read. In the same place I met and conversed with other influential men, including the son of the chief mulla, to whom I gave a copy of *Friendly Dialogues*; and everywhere the poor and uneducated were willing to listen to Christian truth. The Persian tracts issued by the Henry Martyn Memorial Press in Julfa are most useful on a journey of this kind, and one man who can read will frequently read them aloud to a little circle of his fellows. The boys, too, when they come out of school, are only too glad to get hold of literature of this kind and take it away to read again and again in their homes.

When about thirty miles from Julfa I heard voices and saw four men beckoning to me from an old caravanserai. I found that they were camel drivers with whom I had conversed on the road twenty days before in a distant place. They had recognized me, and greeted me as an old friend! I sat down with them, and after a time offered to read to them. This they gladly acceded to: and taking a Persian Gospel from my pocket, I read to them the account of our blessed Lord's death and resurrection and other passages from St. John's Gospel. They seemed much touched; and when I left them one of them said, "Sahib, my heart has become *new* while listening to those words!" He may perhaps not have meant very much by it, but the point is, that the Gospel gets a ready hearing on the part of all these people, and they are so profoundly ignorant of their own religion that they are, many of them, unaware that the death and resurrection of Christ is contrary to the faith of Islam.

Occasionally, of course, one comes across a bigoted man, and some even of the village people are fond of a little controversy; but this is not the general rule, as I think I have been able to show.

I will only add one further incident, which occurred on a Sunday afternoon. I was spending Sunday quietly, as usual, in a good-sized village, and after having a little service with my servants, I went out into the village with some Persian Gospels and books in my pocket. A sayyid took me into one of the mosques, and after pointing out the direction of Mecca, asked me to which point of the compass we turned our faces in prayer. I, of course, pointed out to him that the matter of real importance was that our hearts should be truly directed towards God. But I added that I had a Gospel in my pocket and would read to him what Christ said about it. I then turned to St. John iv. 20—24. "Neither in this mountain, nor yet at Jerusalem, . . . but . . . in spirit and in truth." Others came into the mosque after seeing us enter, so I took the opportunity of reading the earlier part of the same chapter and pointing out that Christ alone can give us the living water to quench our souls' thirst. When I came out, did the people wish to stone me for reading the Gospel in the mosque? No; on the contrary, they said that others would like to hear the same words. They accordingly brought out a small carpet and spread

it on the ground for me to sit on, others went round and told the people to come and listen, the women came and sat on one side and the men on the other, one or two of the more influential men sat on the carpet with me, and I spent a considerable part of that Sunday afternoon reading and preaching the Gospel to the people there in the open air. The principal mulla of the place, whom I afterwards saw in another mosque, accepted a copy of *Friendly Dialogues* and was most polite to me, in spite of the fact that I had been preaching Christ to his people! He was aware of this, for he asked me what I had been reading to them. It may, perhaps, be said that these mullas have no fear of the people becoming Christians, and therefore do not think it worth while to raise any opposition. If this be so, it does not alter the fact that at the present time there is a great and effectual door opened before us in these villages, and the privilege and responsibility is ours of evangelizing this generation of Persians, in our Divine Master's strength, for His glory, and for the hastening of His coming and Kingdom. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

## THE CENTENARY IN THE PROVINCES.



LAST month the *Intelligencer* attempted to give an account of the Centenary Celebration in London, but the extra liberal supply of space afforded by a record number of 120 pages proved altogether inadequate to do justice to the wealth of thoughtful and stirring addresses given by the speakers at the numerous meetings. This month the sense of inadequacy of space is even more oppressive, for we have to deal with hundreds of places, at nearly all of which a more or less elaborate programme of services and meetings and functions of all kinds and for all ages and degrees was provided. Space once more has not been grudged, but if this number of the *Intelligencer* had been wholly devoted to the reports of these gatherings, still even then only scant justice could be done, and of course we had to remember that our readers' patience might possibly give way. We have perforce therefore, for the most part, confined ourselves to the briefest recital of what took place. Nevertheless, dry as such a statement might be expected to be, if we may judge of our readers' feelings by our own, we should say that the *Intelligencer* has rarely if ever had such a long succession of pages so calculated as these to fill the soul with emotions of thanksgiving and praise.

We may just refer here to a few of the common features which we have noticed. It will be observed how general it was to precede the meetings by one or more for humiliation, prayer, and intercession, and by a service of Holy Communion. The successful plans for reaching men by themselves, and also women, and children by themselves; and the special gatherings of

workers, Sunday-school teachers especially, will be marked with satisfaction. Only a very few extracts of speeches are quoted. Most of them dealt, of course, with the events and circumstances of a hundred years ago. But the few quotations we have given will indicate how excellent the tone was. We have not met, so far as we can recall, with a single instance of obtrusive pleading for money, either on the part of local friends or of deputations from headquarters. Then, again, the frequent occasions when avowed High Churchmen spoke words of hearty fellowship, and when Nonconformists manifested their sympathy, will be noted with gladness. It is, however, the cumulative evidence, the same features reproduced again and again and again in every diocese and every town which is the most striking thing about these provincial celebrations. The whole has been simply unique, and everywhere there has been a quiet consciousness that it was so.

It is due to ourselves and to all concerned that we should state what our sources of information have been. Our materials have been supplied entirely by the local press. Some hundreds of newspapers and cuttings have passed under our eyes. Column after column of leading provincial papers day after day have been devoted to the reports of speeches of Bishops and clergy and leading lay Churchmen, Mayors of City Corporations, and of Deputations supplied by Salisbury Square, and we think very few of them all can have escaped the watchful eyes and indefatigable scissors of the Press Cuttings Agency to which we are indebted. At the same time our list is nothing like an exhaustive one. We have not felt able for the most part to include isolated parishes, unless some unusual efforts have been made, though, of course, these have in the aggregate taken a most important part in the Centenary efforts. A few also of the larger places enumerated in our pages last March will not be found among the places dealt with below. The reports have not reached us or we should have included them. We hope our friends will take care to supply the omission before the Centenary volume is published.

We regret very much that Ireland is not included. The materials are to hand for treating the subject proportionately to what has been done for the English dioceses, but our time—cut short by Whitsuntide falling where it does this year—has expired, and we must wait till next month, when we hope it may be possible to report also on the Colonial celebrations, leaving those in the Missions, it may be, to a still later number.

The dioceses in the two Provinces of Canterbury and York are taken in alphabetical order; and after the cathedral city the other cities and towns, &c., are taken alphabetically.

## I. PROVINCE OF CANTERBURY.

### DIOCESE OF BATH AND WELLS.

At *Wells* sermons were preached at the Cathedral and other churches on Sunday, April 30th. On Monday the Bishop of Bath and Wells presided over a meeting in the Town Hall, and on Tuesday there was a special service in the nave of the Cathedral and a public meeting in the Chapter House presided over by the Bishop.

At *Bath* the Centenary and the Anniversary of the Association were observed at the same time, April 22nd to 24th. On Saturday, the 22nd, the large room of the Assembly Rooms was crowded by young people. Prebendary Lunt presided, and the Rev. A. G. Dodderidge, of Cambridge, and Mr. Gwynne, an accepted candidate, addressed the children. On the following day sermons

were preached on behalf of the Society in all the churches in Bath, the Bishop of Bath and Wells occupying the pulpit at the Abbey. The Bishop dwelt on the Society's principles, and specially commended its care as to the type of men it sends out. In reply to those who grudge the men and means for work abroad, he reminded his hearers that the time when the work of the Church in England was most dead was the time when England never cared about missionary work; and the time when the work of the Church at home was most active had been the time when the Church had done most to send the message of the Gospel to the Heathen abroad. "They could not get over these facts." The Bishop presided at the Annual Meeting at the Assembly Rooms on Monday, the 24th, and in spite of inclement weather, there was a crowded gathering. The Bishop referred to the first C.M.S. meeting at Bath in 1818, at which the Archdeacon of Bath made a vigorous protest against the "unwarrantable intrusion" of the Society into the domain which had been occupied by the S.P.G. The Bishop said he did not expect to hear any such remark from him "who now wore the gaiters—not the same gaiters—of the Archdeaconry." After the Bishop had sat down, Archdeacon Bothamley remarked that after his predecessor of 1818 had advocated the exclusive claims of the S.P.G., a gentleman in the room had risen and said he should be only too happy to receive a subscription for that Society from Archdeacon Thomas! The Evening Meeting was held in the Guildhall under the presidency of Canon Quirk. The Revs. Hubert Brooke, of Brighton, and A. E. Barnes-Lawrence, of Blackheath, addressed both meetings.

The village of *Chilcompton* was adorned with flags, triumphal arches, mottoes, &c. On April 18th there was a special service in St. John's Church; a public tea, for which seventy-four tickets were taken, in the afternoon; and a meeting in the evening, at which Captain Streeter presided.

At *Churchill*, on April 5th, children from several parishes assembled, carrying in procession banners and flags made by their own hands, inscribed with the names of countries and stations where the C.M.S. is at work. On the following day a "Missionary At Home" and a public meeting were held, at which Canon Brennan, of Clifton, and the Rev. Colin Campbell, of Weston-super-Mare, were the deputation.

At *Clevedon*, on April 12th, the Rev. R. E. Baynes, Vicar of Clevedon, delivered a lecture on the C.M.S. in the Church House. Special sermons were preached at the Parish Church and Christ Church on Sunday, April 9th. A meeting of children attending the Public Elementary and Sunday-schools in Clevedon and the neighbourhood was held in the Public Hall on May 5th, under the presidency of the Rev. R. E. Baynes.

At *Langport* several neighbouring parishes united in celebrating the Centenary during the last week in April. There was a service in All Saints' Church, followed by a public tea, at which 120 were present, and a meeting. The Rev. W. G. Mallett, Vicar of Harberton, formerly C.M.S. missionary in the Punjab, was the deputation.

At *Minehead* there were special sermons at both churches on Sunday, April 22nd; on the 24th the Public Hall was filled with parents and children, who heard the Story of the Hundred Years from the Rev. H. Newton, illustrated by limelight views; and on the 25th there was another well-attended meeting in the Public Hall.

At *Wellington*, on April 28th, the Dean of Wells preached at a special service in the Parish Church. A tea in the Town Hall lecture room in the afternoon was followed by a meeting in the Town Hall in the evening, presided over by the Dean. The platform was tastefully decorated with palms and

flowering plants. Mr. Mitchell stated that the collection at the Parish Church had amounted to 143*l*. The Dean remarked that it was extraordinary that in such a small town, on a week-day afternoon, such a large sum should be collected.

At *Weston-super-Mare* a number of meetings, which the *Western Daily Press* describes as "enthusiastic and well-attended," were held in the Assembly Room during the week ending April 28th. The Rev. G. F. Head, of Clifton, dwelt upon the Society's evangelical principles, "exactly the same to-day as a hundred years ago," to which he attributed the success accorded to its work; and the Rev. Hubert Brooke, of Brighton, said only one shilling of every 1000 shillings of England's income was devoted to Missions. He deprecated calling the Society "great."

At *Yeovil* there was a service, with an administration of the Holy Communion, on April 19th, and the Rev. Canon Lyon, Vicar of Sherborne, was the preacher. A meeting was held in St. John's schoolroom in the afternoon, followed by a sale of work.

#### DIocese of BRISTOL.

At *Bristol* the Commemoration was observed during the week commencing April 16th. A meeting of workers took place on Saturday evening, the 15th, and on the Sunday there were special sermons at many of the churches. On Monday, the 17th, a meeting of the Bristol and Clifton Y.C.U. was held at St. Michael's Rectory, when Canon Brennan presided. That evening a crowded meeting assembled at the Town Hall, Bedminster, at which the Vicar of St. Paul's, the Rev. C. Griffiths, presided; and another in East Bristol, at St. Gabriel's schoolroom, at which the Rev. R. Cornall presided. The Rev. Dr. Barlow, Vicar of Islington; the Rev. A. E. Barnes-Lawrence, of Blackheath; the Rev. W. T. Hollins, of Tufnell Park; and the Rev. D. H. D. Wilkinson, were among the speakers at these and the subsequent meetings. On the 18th there was a Breakfast at the Victoria Rooms, presided over by the Rev. G. F. Whidborne. In the same place a public meeting was held at 11 a.m., presided over by the Bishop of Bristol. Several prominent Nonconformist ministers were present, and at the commencement of the proceedings one of them, the Rev. Richard Richard, read the following address:—

"To the Bristol Association of the Church Missionary Society. Dear fellow-workers in the Kingdom of our Lord and Saviour Jesus Christ,—We, the representatives of various kindred Missionary Societies, desire to greet you in the name of the Lord, and to unite with you in hearty thanksgiving for the manifest blessing of Almighty God upon your Society, its workers, and its work during the past 100 years. We do not forget that we differ from you in matters of doctrine, of ritual, and of polity, but we have uppermost in our thoughts to-day the eternal verities upon which we are agreed, and the august privileges and stupendous task of winning a lost world for Christ, in which, according to our lights and opportunities, we, with you, are participants. Before the Cross of Him who shed His blood for our redemption, we realize our oneness, and find our bond of brotherhood and our inspiration for service in His words—'And I, if I be lifted up from the earth, will draw all men unto Me.' We praise God with you for the noble army of missionaries given to your Society during the century, for the saintly lives, heroic devotion, and splendid martyrdoms recorded in your annals, which have enriched and inspired the whole Christian Church; for the notable Gospel triumphs won through your agencies in many lands; and for the growing generosity which has raised the annual income of your Society to over 300,000*l*.; and we pray that the Lord may bless and increase you yet more and more, and by His good Spirit make your service and sacrifice, both at home and abroad, still more worthy of His Cross and Throne, and may He grant unto your Society in the years and centuries to come an ever-increasing share in the good work of publishing through all lands the Gospel of Christ, 'Till each

remotest nation has learnt Messiah's Name.'—Signed on behalf of the Baptist Missionary Society, Richard Richards and Edward Robinson, Hon. Secretaries; on behalf of the Congregational Missionary Society, H. Arnold Thomas, Urijah Thomas, Frank Tribe, George H. Wilks, Hon. Secretaries; on behalf of the Wesleyan Methodist Missionary Society, H. Arnaud Scott, William H. Harris, Hon. Secretaries; on behalf of the Methodist Free Church Missionary Society, David Brook, D.C.L.; on behalf of the Presbyterian Missionary Society, W. B. Cooper, M.A.; on behalf of the Moravian Church, J. Edward Shaw, minister; on behalf of the Society of Friends' Foreign Missionary Association, Jos. Storrs Fry, Treasurer. April 18th, 1899.' The speaker added that on the deputation, besides those who had signed the address, were:—Baptist Missionary Society, Mr. G. M. Carlile, Treasurer; the Rev. Dr. Glover; Wesleyan Methodists, the Rev. J. S. Simon and Mr. W. H. Budgett."

The Rev. Dr. Glover, Baptist, the oldest Nonconformist minister in the city, added a few cordial words, reminding the meeting that eighty years ago there were collections made in behalf of the Baptist Missionary Society in several of the Bristol churches. The Chairman, in reply, is reported to have said:—

"That he was sure that so long as memory lasted with them they would none of them forget what had taken place that morning. He could not put into words his sense of profound thankfulness for this address which had been delivered to them, and for the most gracious and graceful and soul-stirring words of one whom he was sure he might call his friend, Dr. Glover. Dr. Glover had pointed out, and the address had pointed out, that missionary work did, at least in foreign lands, draw people together as nothing else did. Men of all schools of thought came home to him and said, 'We find you at home differing about this and that, but if you could be brought face to face with Heathenism, as we are, you would find yourselves all shoulder to shoulder, looking neither to the right nor to the left, but looking straight on, and facing in one common Father and one common Power the common foe.' He was thankful to know that though they were not blessed and privileged to meet on the mission-field itself, yet there, where they were gathered to help on the Mission Cause, the missionary unifying influence was so strong that it brought together on that platform, heart beating with heart, and soul throbbing with soul, those whom very few other subjects other than social and philanthropic would bring together."

The Bishop then dwelt upon the binding character of the Missionary duty, "the command given by our Lord was one about which we were not to reason. We had been told to go, and we must go." He felt, moreover, that "the missionary field sent to us a message about the verity, the reality, the personality of the work of the Holy Ghost on this earth, which we did not find standing out straight and direct in our work at home." In the afternoon of the 20th a new Church Missionary House, at 33, Park Street, was formally opened, Colonel Savile presiding. Canon Brenan explained the need for the House, and told the story of the inception and carrying out of the enterprise, and Mr. E. W. Bird, the Hon. Assistant Secretary, gave the financial statement, showing that to meet a total estimated expenditure of 2200*l.* there was still needed 1728*l.* Sir J. H. Kennaway also spoke. After this pleasing function had been performed, there was a Reception at the Victoria Rooms arranged by the local branch of the Ladies' C.M. Union, which was largely attended. In the evening "the Centenary Meeting" was held in the Victoria Rooms, Sir J. H. Kennaway presiding. Canon Brenan announced that 1000*l.* had already been contributed to the Centenary Fund. General Brownlow, the Rev. J. B. James, and the Rev. A. E. Barnes-Lawrence, then addressed the meeting. Mr. James reminded the meeting that Bristol had the honour of receiving the first deputation ever sent out by the C.M.S. in the person of Josiah Pratt in 1813, and that on that occasion there were twenty-two speakers at the meeting, Mr. Pratt,

one of them, speaking for an hour! Measured by this standard, he questioned whether the boasted missionary enthusiasm of to-day could bear comparison with that of our fathers. On Wednesday, the 19th, a meeting was held in the Blind Asylum Music Hall, in connexion with the Medical Mission Auxiliary, Dr. E. Long Fox presiding, and the Dean of Bristol (the Very Rev. Dr. Pigou), the Rev. W. Seetal, and Dr. H. Lankester being the other speakers. On the 20th Colonel Savile presided at a meeting for men only in the Lesser Colston Hall, and Mr. H. E. Thornton, of Nottingham, Lieut.-General Brownlow, and the Rev. G. F. Head, Vicar of Clifton, were the speakers. A special service was held in the Cathedral on Friday evening, the 21st, the preacher being the Bishop of Sierra Leone, and his text Rom. iv. 19-21. The same evening there was a meeting at St. Bartholomew's Parish Room, St. Andrew's, in the north of Bristol, presided over by Mr. W. W. Jose, and addressed by the Rev. W. Dening. The accommodation is said to have been quite inadequate for the numbers who desired to attend. There was a Loan Exhibition in Holy Trinity Parish on the 20th and 21st; and on the 22nd a crowded gathering of some 2000 children met in the Victoria Rooms under the presidency of Mr. H. O'B. O'Donoghue, and the Rev. L. H. Deering, Vicar of Long Ashton, gave a missionary address illustrated by lantern slides.

At *Long Ashton* there were special services in the Parish Church on Sunday the 23rd, and on the 24th a public tea and meeting. Over 60*l.* was contributed to the Centenary Fund.

The Bishop of Bristol preached at Holy Trinity Church, *Hotwells*, on Sunday evening, April 23rd, for the Centenary Fund.

#### DIocese of CANTERBURY.

The Centenary was observed at *Canterbury* on April 18th under the auspices of the East Kent C.M. Union. There was a special service in the Cathedral at noon, and meetings were held in the Cathedral Library at 3 p.m. and in the Foresters' Hall in the evening. Canon Hitchens presided at the former of these meetings. The Rev. Dr. Townsend observed that over a million pounds is spent in the country by ladies on feathers; two and a half millions by men on football; and seventeen millions on tobacco. He referred to Archbishop Temple as "the missionary prelate of the century." The Rev. H. Woffindin, of Tulse Hill, was also one of the speakers at the meetings. The Dean of Canterbury presided in the evening; and he also preached for the Society at the evening service in the Cathedral on the 23rd. He asked:—

"Why had God given to these bleak islands this ever-increasing position, this splendid history, this political freedom, and this mighty preponderance in the fortunes of the world? It was not because we were to be the accumulators of the world's riches, the manufacturers of the world's goods, or the bankers for the world's gold; it was that we might be the messengers of God's Gospel."

A combined meeting of the Churchpeople of *Deal*, *Walmer*, and *Kings-down* was held on April 27th, Mr. Murray, of Walmer, presiding. Special hymns written by the Rev. Dr. Bruce Pain, Vicar of St. George's, Deal, were sung at the meeting. The deputation were the Revs. E. D. Stead and W. Salter Price. It was mentioned that it was proposed to raise 100*l.* as a Centenary Offering.

At *Dover* a conversazione was held in St. James' Boys' School on April 12th, and the Treasurer of the Branch, Mr. E. W. Knocker, gave an account of the history of the Dover C.M. Association from its formation in 1829. In the evening a service was held in the Parish Church, and 100*l.* was given



to the collection for the Centenary Fund. The celebrations in Dover concluded with a largely-attended public meeting in the Town Hall on April 17th, presided over by the Rev. Henry Venn, Vicar of Walmer. The Rev. H. Molineux, of Peckham, also spoke.

At *Folkestone* a large children's meeting was held at the Town Hall on Saturday, April 22nd, presided over by the Rev. H. L. Richmond Deck. The Centenary gifts from Folkestone amounted to 293*l*.

At *Kippington* Centenary meetings were held in the Parish Room on April 18th, under the presidency of the Vicar, the Rev. H. Percy Thompson, who announced that the Sevenoaks district had contributed 222*l*. towards the Centenary Fund; and on the 19th services for children and adults were held in the Iron Church. Dr. C. F. Harford-Battersby was the deputation.

Meetings and services were held from April 17th to 23rd at *Maidstone*, which were "all exceedingly well attended." On the 17th the Rev. H. Collis, Vicar of St. Philip's, presided at a meeting at the Hollingworth Hall of the Maidstone Church Institute, the Revs. H. Woffindin and Rowland Bateman being the deputation. A lantern lecture was given to children by the Rev. J. G. Easton in the Corn Exchange on the 18th. And on Sunday afternoon the 23rd Mr. G. A. King addressed a large meeting of men in the Corn Exchange on "A Hundred Years of Heroism."

At *Ramsgate* there were special sermons and meetings on April 20th and 21st, the preacher being the Rev. C. G. Baskerville, of Tonbridge. A juvenile service was held at Christ Church, followed by a tea and a Thanksgiving Meeting in the Christ Church Parish Hall, the Vicar, the Rev. C. L. Williams, being in the Chair. A sum of 150*l*. was raised as a contribution to the Centenary Fund.

At *Tunbridge Wells* and in the neighbourhood sermons were preached at some dozen churches on April 16th in connexion with the Centenary. A meeting for men only was held in the Great Hall on the 19th, presided over by the Rev. D. J. Stather Hunt. The speakers included the Rev. H. Foster Pegg, of St. Leonards, Mr. C. E. Cæsar, of Islington, and the Rev. F. Glanvill.

#### DIocese of CHICHESTER.

At *Chichester*, the Bishop of Chichester preached from Ps. lxxxii. 8 in the Cathedral on April 17th; and on the 19th a children's meeting and a meeting for adults were held in the Assembly Room. A house-to-house collection in the city and other contributions realized over 70*l*. for the Centenary Fund.

At *Brighton* the Centenary was observed from April 16th to 18th. On the 17th Mrs. Wilberforce, wife of the Bishop of Chichester, presided at a meeting for women in the Pavilion, when Miss M. C. Gollock gave an address; and there were meetings for children and for men only, the former in the Dome, and the latter in the Music Room at the Pavilion, both addressed by Mr. G. A. King, in the evening. On the 18th there was a celebration of the Holy Communion at St. Margaret's, when the Rev. Prebendary Eardley Wilmot delivered an address. The Bishop of Chichester presided at a public meeting held in the Dome in the afternoon, when Prebendary Eardley Wilmot and the Rev. R. C. Joynt, of Gipsy Hill, were the deputation. The Centenary gifts amounted to 1000*l*., including donations of 50*l*. and 25*l*. from Non-conformists.

At *Eastbourne* there was a special service in the Parish Church on Wednesday morning, April 19th, and the Rev. E. J. Kennedy, Vicar of St. James', Hatcham, was the preacher. The service was attended by the Mayor and

Corporation in State. In the evening the Mayor presided at a meeting in the Town Hall. The Vicar of Eastbourne, Canon F. W. Goodwyn, gave a graphic account of Archbishop Wilfrid's (of York) labours in the seventh century for the pagan inhabitants of Sussex, and his building the first Sussex Cathedral at Selsey. He also mentioned that Sir Samuel Baker and Charles Gordon of Khartoum were his kinsmen, the former on his mother's side and the latter on his father's. These facts were all suitably applied to the occasion of the meeting. Chancellor P. V. Smith and the Rev. E. J. Kennedy also spoke. On the evening of the 20th there was a gathering in the Town Hall, at which the Rev. W. A. Bathurst presided and Mr. Eugene Stock was a speaker. It was announced that 884*l.* had been contributed towards the Centenary Fund.

At *Hastings* and *St. Leonards* the Centenary was referred to in most of the churches on Sunday, April 16th. On the 20th a meeting was held at the Concert Hall, Warrior Square, St. Leonards, in the afternoon, which was "crowded in every part," Alderman Bagshawe, M.D., J.P., presiding. Mr. C. R. Walsh, of Sydney, New South Wales, and the Rev. E. A. Pargiter, of Leamington, were the deputation; and in the evening another meeting was held at Brassey Institute, Hastings, at which Mr. W. B. Liddiard presided and the Rev. W. H. Falloon, of Dover, spoke.

At *Lewes* special sermons were preached at most of the churches on Sunday April 23rd, and the Archdeacon of Lewes, the Ven. R. Sutton, presided at a public meeting in the Town Hall on the 24th, at which the Rev. A. Downes Shaw, of Tunbridge Wells, was the deputation.

#### DIocese of ELY.

There was a special Centenary service and collection in *Ely* Cathedral on April 21st, and the Rev. Professor Ryle preached from 1 Sam. xiv. 6. The Bishop subsequently presided at a Conference in the south transept, the Dean, Bishop Macrorie, and a large number of clergy being present. The Rev. J. P. Haythornthwaite was the deputation.

The town and University of *Cambridge* celebrated the Centenary from April 23rd to 30th. On the 23rd special sermons were preached in most of the churches, and in the afternoon Great St. Mary's was crowded to overflowing by a gathering of children, estimated to number nearly 2000, to whom the Rev. G. W. Blenkin, the Superintendent of Jesus Lane Sunday-school, preached. On the 24th, in the afternoon, Lady Alwyne Compton, wife of the Bishop of Ely, presided at a meeting for women at the Guildhall, and Miss Gollock addressed the meeting. In the evening a public meeting was held in the Guildhall under the presidency of Lord Robartes, of Wimpole, the other speakers being the Rev. Dr. Watson, representing the S.P.G., the Bishop of Coventry, and Mr. Eugene Stock. On the 25th there was an administration of the Holy Communion at St. Paul's Church, followed by a conference in the afternoon, and in the evening the Centenary Service was held in Great St. Mary's Church. Professor Ryle read one of the lessons from St. John xii., beginning from verse 20; the hymns "For My sake and the Gospel's, go," "For all Thy saints who from their labours rest," and "O God, our help in ages past" were sung; and the Bishop of Ripon preached from Acts xvi. 9. The service was attended in state by the Mayor and Corporation. On the 26th the Master of St. John's gave a Public Breakfast in the College Hall, when the Bishop of Ripon and Professor Handley Moule spoke. The latter received a remarkable ovation on rising to speak, an indication of the general satisfaction at his appointment to the Norrisian Professorship. On the 27th the Mayor held a public reception, and subsequently presided over

a remarkable gathering of men only in the Guildhall. Townsman and undergraduates crowded the room. The Master of Trinity, who was one of the speakers, said he had never seen so grand a missionary meeting in Cambridge before. He said it was God's will that the Gospel of His Son Jesus Christ should be made known in all the world, that not one single one of His creatures should be left without an opportunity of hearing the Name of Christ, and he could not understand that anyone could be living as an earnest Christian man and yet should be indifferent on this subject. The Bishop of Sierra Leone also spoke. On the 28th an important Conference was held in the Divinity Schools, under the chairmanship of the Master of Trinity. Professor Jebb, M.P., Canon Armitage Robinson, the Bishop of Minnesota, the Rev. P. Taylor, and the Norrisian Professor of Divinity (Dr. Moule) were among those who took part in the Conference. The same evening the Guildhall was packed with an enthusiastic audience representing all the Protestant denominations. The Rev. Dr. H. P. Stokes, Vicar of St. Paul's, Cambridge, presided. He said he should have to rule out of order any reference to their Society as the first or greatest of societies, because they did not meet to magnify it, but to stir up their hearts to extend further the Kingdom of Christ. The other speakers were the Rev. Dr. Camm (B. and F.B.S.), the Rev. F. B. Meyer, the Bishop of Minnesota, Professor Lindsay, the Rev. F. W. Killett (of the Wesleyan Missionary Society, late Fellow of Sidney Sussex College), and Dr. E. W. G. Masterman (London Jews' Society). The last of the Centenary functions was a sermon at Holy Trinity Church on Sunday, April 30th, when the Bishop of Sierra Leone was the preacher.

At *Bedford* there were special sermons on April 16th at St. Andrew's, St. Cuthbert's, Holy Trinity, and St. Martin's Churches, and public meetings were held in the Town Hall on the 17th, that in the afternoon being presided over by the Rev. R. Lang, Vicar of Old Warden, and that in the evening by Dr. Kinsey; the speakers at both were the Revs. H. J. Molony and J. B. Whiting.

At *Bury St. Edmunds* the Mayor and Corporation attended St. Mary's Church in state on April 23rd, and sermons in connexion with the Centenary were preached by Canon Reith, Vicar of St. Andrew's, Watford. On the 24th a large and influential meeting was held at the Athenæum Hall, presided over by the Marquis of Bristol. Mr. G. A. King, of London, Miss S. Etches, and Miss E. Payne, of Bury St. Edmunds, an accepted missionary of the Society, were the deputation.

At *Luton* special sermons were preached at the Parish Church on April 23rd by the Rev. F. C. Bickmore, Vicar of Husborne Crawley. On the 25th there was a sale of work which realized 83*l.*; and on the 26th the Vicar, the Rev. E. R. Mason, presided over a public meeting in St. Mary's Hall, at which Dr. Downes, of Eastbourne, and Dr. Kinsey, of Bedford, were the deputation.

At *Turvey* there was a Missionary Exhibition on April 19th and 20th; also a sale of work, service of song, and a supper.

At *Wisbech* a sale of work and a meeting in connexion with the Centenary were held on Wednesday, May 3rd, in the Selwyn Hall. Mrs. F. M. Bland, in the absence of Mrs. Buxton, of Cromer, opened the sale, and the Rev. R. E. R. Watts presided at the meeting. The Rev. A. H. Bowman was the deputation.

#### DIocese of Exeter.

The Centenary celebrations at *Exeter* took place during the week commencing April 16th. On the 19th there was a crowded meeting for children

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in Barnfield Hall, at which the Rev. P. Williams, Vicar of St. James', Exeter, presided, and Miss Etches and the Rev. H. T. Kingdon were the deputation. This meeting was succeeded in the same place by one for women, at which Mrs. Sandford, wife of the Ven. Archdeacon Sandford, occupied the chair, and Mrs. Kingdon and Miss Etches also spoke. On the evening of the 20th the Bishop of Crediton presided at a meeting in Barnfield Hall for men only, and Dr. Herbert Lankester and Major Kenyon spoke of medical missionary work. On the 21st there was a celebration of the Holy Communion in the Lady Chapel of the Cathedral at 7.45 a.m. and a special service at noon, when the Dean of Norwich was the preacher from Luke xiv. 22. There was a large party at a luncheon after the service in Barnfield Hall, when Sir John H. Kennaway, M.P., presided. In the afternoon a third special service was held in the Cathedral, at which the Rev. S. Nihal Singh preached, taking his text from John ix. 25. A tea, at which four hundred sat down, was held in the Royal Public Rooms, and in the large upper hall of the same building the closing meeting of the celebrations was held under the presidency of Sir John H. Kennaway. Many were unable to find seats. The other speakers were the Bishop of Exeter, Prebendary Dimond-Churchward, Prebendary Scott, the Rev. F. F. Buckingham, the Rev. S. Nihal Singh, and the Dean of Norwich.

At *Barnstaple* and at the neighbouring churches special sermons were preached on April 23rd. There was a special service in the Parish Church on the 26th, when the Rev. F. Baldey, of Southsea, was the preacher. A conference in the Parish Church Rooms was held the same evening. General Desborough, C.B., who presided, referred to his father-in-law, Sir Peregrine Maitland, Commander-in-Chief of the Madras Army, having resigned his office, with 10,000*l.* a year, rather than sign an order involving respect for an idol, an act which he trusted would be cherished by his posterity as the brightest event in their family history. The Rev. F. Baldey and the Rev. M. G. Goldsmith, of the South India Mission, also spoke.

At *Devonport* a meeting was held in the Temperance Hall on April 20th, at which Lieutenant-General Sir F. E. Forestier-Walker, K.C.B., C.M.G., commanding the western district, presided, and the Rev. Dr. H. U. Weitbrecht was the deputation.

At *Heanton*, in Barnstaple Deanery, sermons were preached on April 23rd. The Rector, the Rev. C. E. Lamb, announced that as the annual contribution from the parish, amounting to over 80*l.*, had just been sent in, no collection would be made in church for the Centenary Fund, but he would gladly receive and forward any voluntary gifts from members of the congregation. In response he received a sum exceeding 170*l.*

At *Ilfracombe* there was a special service at St. Philip's and St. James' Church on April 27th; a public tea; and a Missionary Conference at Runnacleave Hall, presided over by General Desborough.

At *Plymouth*, on April 19th, Archdeacon Wilkinson presided at a meeting in the Corn Exchange, and the Rev. Dr. H. U. Weitbrecht and General Brownlow were the speakers.

At *Teignmouth*, on April 20th, Sir J. H. Kennaway opened a Loan Exhibition in the Town Hall.

At *Tiverton* Sir J. H. Kennaway presided at a meeting in the Drill Hall, on April 17th, and the Rev. H. Newton was the deputation.

At *Torquay* the celebration began on Saturday, April 15th, by devotional meetings. Special missionary sermons were preached at nearly all the churches on the 16th. On the 17th a *Conversazione* was held in the Lecture Hall of the Y.M.C.A., when Dr. Odell, President of the local branch of the

Y.M.C.A., occupied the Chair. On the 18th, in the afternoon, Mr. R. Andus Clark, J.P., presided at a meeting in the Smaller Bath Saloon; and in the evening the Rev. E. Lombe presided at a gathering in the Royal Public Hall. The other speakers were Prebendary Scott (Rector of Tiverton), the Rev. J. C. J. Pavay, formerly of the Telugu Mission, Mr. A. A. Phillips, of the West China Mission, and Miss R. D. Howard, of the Japan Mission. Mr. Lombe announced at the closing meeting that 929*l.* had been contributed to the Centenary Fund, which he hoped would be increased to 1000*l.*

#### DIocese of GLOUCESTER.

At *Gloucester* the Anniversary of the City Association synchronized with the Centenary Commemoration, and both were observed from April 15th to 21st. There was a prayer-meeting in the Raikes' Memorial Schools on Saturday evening, the 15th, and on the following day special sermons were preached in the Cathedral and most of the city churches. Canon Christopher, of Oxford, was the preacher at the morning service in the Cathedral, and the Rev. W. E. Burroughs preached in the afternoon from Job viii. 7. The Dean of Gloucester and Mrs. Spence entertained at breakfast on the 17th the deputation, the Bishop and Cathedral clergy, and the incumbents of the Gloucester churches. The Dean referred to the "cloud through which the Church of England was now passing," but added that the fact of its being a Missionary Church was "a certain index that it was destined to have a long and prosperous and blessed career in the future." A meeting for women was held at the Raikes' Memorial Schools in the afternoon, the Rev. J. B. Probyn occupying the Chair; in the evening the Anniversary Meeting was held in the Guildhall under the presidency of the Bishop. The deputation were Archdeacon Phair, of Winnipeg; Canon Christopher, of Oxford; the Rev. C. T. Wilson, of Jerusalem; the Rev. T. Lancaster; and Mr. Henry Morris, of Blackheath. On the 20th, Thursday, there was a special service in the nave of the Cathedral in the afternoon, when the Rev. F. S. Webster, Vicar of All Souls', Langham Place, preached from Esther viii. 14—an unusual and very appropriate missionary text. A meeting for children in the Corn Exchange on the 21st, under the Chairmanship of the Dean of Gloucester, when there were present some 1200 young people, brought the celebrations to a close. The Rev. J. Lofthouse, of Fort Churchill, Hudson's Bay, was the special speaker.

The Bishop of Gloucester presided at a Centenary meeting held in the Holy Trinity Parish Rooms at *Stroud* on April 21st. The Rev. D. H. D. Wilkinson was one of the speakers.

Bishop Marsden, Assistant Bishop of the Diocese of Gloucester, presided at a meeting at *Wickwar* on April 20th, and addresses were given by him and by Canon Lyon, Canon Brenan, and the Rev. E. R. Mosley.

#### DIocese of HEREFORD.

At *Hereford* there were special sermons in the Cathedral and in the city churches on Sunday, April 16th, the Bishop of Hereford being the preacher (from the Society's text for the new century, 1 Kings viii. 56, 57, and 60) at the morning service in the Cathedral. The deputations were Prebendary Webb-Peploe, of Kensington, and the Rev. E. H. Sanders, of Dalston. A men's meeting was held in the evening of Monday, the 17th, in the Corn Exchange. The Chairman was Prebendary H. Askwith. The following evening a number of Sunday-school teachers met in the Cathedral Library, the Rev. R. Powell, Rector of Withington, presiding; on Wednesday afternoon Prebendary Webb-Peploe preached at a special service in the Cathedral from Rom. xiii. 7; the same afternoon eighty-five day-school teachers of the

city were entertained at tea by a number of ladies in St. Peter's Church House; that evening there was a public meeting in the Shire Hall, the Mayor of the city presiding, who announced that it was hoped to raise at least 1000*l.* for the Centenary Fund in the Archdeaconry of Hereford; and on the 20th some 500 children met in the Corn Exchange, the Rev. W. L. B. Janvrin being in the chair.

The Bishop of Hereford preached at *Ross* Parish Church on Sunday evening, April 16th, and the collections throughout the day amounted to 52*l.*; a day or two later a telegram was sent to the Wednesday Guildhall meeting at Hereford stating that *Ross* had raised 100*l.* for the Centenary Fund, "clear of expenses."

#### DIocese of LICHFIELD.

At *Lichfield* a Festival Service in honour of the Centenary was held in the Cathedral on April 15th; the Cathedral choir was augmented by the choirs of St. Editha's, Tamworth, and St. Mary's and St. Michael's, Lichfield. The Bishop of Lichfield preached from Psalm lxvii. 2. In reviewing the history of the Society, he referred to Thomas Scott, an ancestor of the late Archdeacon Scott of Lichfield; to the fact that Bishop Ryder of Lichfield was one of the first Bishops to ordain men for C.M.S. mission-fields; and to Bishop Heber having gone forth from Hodnet to the Bishopric of Calcutta. Special trains were run to convey people to this service from Stafford, Wolverhampton, Derby, and other places. In spite of showery weather, the congregation numbered about 1000. Sermons were preached at St. Mary's and St. Chad's churches on the 16th; and a meeting was held in St. James' Hall, under the presidency of Canon Mortimer, on the 17th. The Rev. F. C. Smith, formerly of the Uganda Mission, was the deputation.

At *Alstonfield* there was a children's meeting on April 19th, a special service in the Parish Church on the 20th, and a meeting in the schoolroom, also on the 20th.

At *Burton-on-Trent*, on Saturday, April 15th, there were services of intercession in several churches, and on the 16th nearly all the churches in the Rural Deaneries of Tutbury and Repton had special sermons. On the 17th Canon Hamilton, of Derby, preached at a special central service in Holy Trinity Church. There was also a mid-day service for working men; a meeting of the G.U. members and other C.M.S. workers in the Masonic Hall presided over by Canon Feilden; and a well-attended public meeting in the Town Hall in the evening, over which the Mayor presided. On this day also, the Mayor entertained the clergy and prominent workers at dinner at the Queen's Hotel on the 17th, and subsequently had some 500 Sunday-school teachers as his guests at tea in the Town Hall. On the 18th Mrs. Percy Grubb addressed a meeting for women in the Masonic Hall; and in the evening there was a thanksgiving service in Holy Trinity Church. The Revs. H. P. Grubb and S. Nihal Singh were the deputation.

At *Shrewsbury* a devotional meeting was held on Saturday, April 15th, in the room of the Y.M.C.A., and on the following day sermons were preached at most of the churches in the town and neighbourhood. On Monday morning there was a special service at St. Chad's, with Holy Communion, and Prebendary Moss, Headmaster of Shrewsbury School, preached from Psal. cxxi. 1. In the afternoon and evening two public meetings were held in the Music Hall, presided over by the Bishop of Shrewsbury. On the 18th there was a drawing-room meeting for young people at Mrs. Craig's The Crescent, in the afternoon; in the evening a children's meeting was held in the Working Men's Hall, presided over by the Rev. A. C.

Thisleton; and later, there was a social gathering for day and Sunday school teachers, C.M.S. collectors, and others, in a room of the Music Hall. On the 19th the Mayor of Shrewsbury opened a sale of work. The deputation consisted of the Revs. H. G. Thwaites, of Paddington, and R. D. Monro, Rector of Little Munden, Herts.

At *Stafford* special sermons were preached at St. Thomas', St. Paul's, and Castle Churches on Sunday, April 16th. A meeting for children was held in the Oddfellows' Hall on the 17th, at which the chair was taken by the Rev. Melville Scott, a great-grandson of Thomas Scott, the Society's first Secretary; and a public meeting was held in the same hall in the evening under the chairmanship of the High Sheriff, Mr. A. L. Vernon; and Archdeacon Long, of Bishop Auckland, was the deputation. The Secretary, the Rev. W. Budgen, stated that he had received the following resolution passed at a meeting held in the Congregational Chapel:—

"The members of the Stafford Congregational Church, in Church meeting assembled, rejoicing in the splendid record of the Church Missionary Society, in the abundance and extent of its labours, and in the spirit of zeal and sacrifice, even to the shedding of blood, which has ever inspired and still animates its missionaries, congratulates the Society on the attainment of its hundredth year, and prays that the grace and power of God so manifestly vouchsafed to it in the past may ever continue to rest upon this noble Society."

The Bishop of Shrewsbury preached the sermons in connexion with the Centenary in the Parish Church, *Broseley*, on Sunday, April 23rd. The Mayor (Lord Forester), accompanied by the Wenlock Corporation and the Ironbridge Volunteers, attended the services.

At *Stoke-on-Trent* the Rev. A. E. Stuart, of Bayswater, preached at a special service in the Parish Church on Monday afternoon, April 17th, and spoke at a meeting in the Assembly Rooms in the evening, at which the Rector of Stoke, the Rev. C. Hare Simpkinson, presided.

At *Wolverhampton* Mrs. Isabella Bishop was the chief speaker at the Centenary meeting on Thursday, April 18th, in the Agricultural Hall, when Colonel the Hon. F. C. Bridgeman presided. Mrs. Bishop is reported to have said:—

"During her travels in Asia the last eight and a half years she had been converted from extreme indifference to an interest in Missions. When she started on her travels she dreamt that somewhere, especially in Buddhist countries, she should find virtue, and in some form or other, godliness. In Turkey, Arabia, Persia, Northern Asia, Northern India, Cashmere, Ceylon, the Malay Peninsula, China, Corea, and Japan, she had found that, to a great extent, all the peoples were alike, that virtue was scarcely to be met with, that the condition of all was hopeless, that the professed religions—Buddhism, Hinduism, Confucianism, and others, which contained, originally, much high moral teaching, had been going down and down through the course of ages, till the good in them had been lost, and evil had gone on increasing. Gross superstition, corruption, idolatry, and demonology had spread, and in China, Corea, and Japan Buddhism was superstitious and childish, and there were as base forms of idolatry as one could find in Africa, though bloody rites had never, either in the past or present, defiled the temples. Still, the temples were packed with idols, and the priests were about as bad as they could be. It was the same with Confucianism. There were a few who were groping after righteousness, but one could not find in any of those countries that the teachings of Confucius had raised one man to a moral life. In Persia the debasement of Mohammedanism in the lives of Mohammedans was something fearful, holding as they did the unity of God. Lying, too, was the characteristic of the Oriental world. Everywhere were suspicion and distrust. and except in Japan, the whole fabric of government and society was absolutely and hopelessly corrupt, and there was no resurrection power in Heathenism and Mohammedanism. Things had been going from bad to worse through the ages, and must go on through the ages to come unless something were done from the

outside. Nothing could be done from the inside. It could only be the response of Christianity which would raise these people from the political and social death in which they were living to a life of manhood and womanhood. There was no public opinion in the whole of Asia; nothing to condemn wrong or sustain right; and the loss was something fearful. The countries were absolutely festering in corruption, and, saddest of all, one of the greatest obstacles to Christianity and progress was woman."

#### DIocese OF LINCOLN.

At *Lincoln* there were special sermons and collections for the C.M.S. in the Cathedral and in most of the churches of the city on Sunday, April 16th. The Bishop of Lincoln presided at a public meeting in the Masonic Hall on the 17th. He spoke with much thankfulness of the way in which the Society, through good report and evil report, had stuck to its principle of sending out spiritual men for spiritual work. The Bishop also preached at a special service in the Cathedral on the 18th from Zech. iv. 6. The Rev. J. P. Haythornthwaite, of the North-West Provinces Mission, was the deputation. Canon F. H. Leslie-Melville announced that 580*l.* had been received for the Centenary Fund.

At *Boston* sermons were preached on April 16th in the Parish Church and in St. James' Church, and the Vicar, Canon Stephenson, presided at a public meeting in the Blondin Memorial Hall on the 19th, at which the Rev. H. Woffindin, of Tulse Hill, was the deputation. On the 20th there was a public meeting in the Town Hall, presided over by the Rev. P. E. Wilson.

At *Louth* there was a special service at Holy Trinity Church on April 26th, when the Rev. G. E. A. Pargiter, of Leamington, preached; a meeting for Sunday-school children in the Town Hall, presided over by Mr. T. Cheney Garfit, J.P., of Kenwick Hall; and an evening meeting, presided over by Mr. T. F. Allison, the Town Clerk. A monster birthday cake,\* weighing 548½ lbs., had been prepared, bearing suitable mottoes and scenes, and half a pound was given to each Sunday scholar. The Rev. G. E. A. Pargiter, of Leamington, and Mr. H. E. Thornton, of Nottingham, were the deputation.

At *Market Rasen* a special service was held in the Parish Church on April 19th, the Rev. A. C. Downer, Vicar of Limber Magna, preaching from Luke iv. 16-19. A meeting in the Temperance Hall was held in the afternoon for children, and a public meeting in the evening in the same building presided over by the Rev. D. M. Melville. The Revs. A. C. Downer, G. E. A. Pargiter (of Leamington), and H. Fuller, were the deputation.

At *Stamford* there was a special service at All Saints' Church, at 3 p.m., on April 21st, at which all the clergy of the town were present. The Rev. F. R. Pyper, of Nottingham, preached the sermon. A public tea was given by the Mayoress and other ladies in the Assembly Rooms, at which over 300 were present, and this was followed by a crowded public meeting in the same building, presided over by the Marquis of Exeter. The Rev. A. Gedge, of Ludbore', and the Rev. F. R. Pyper were the deputation.

#### DIocese OF LLANDAFF.

The Bishop of Llandaff presided at a Centenary meeting at *Cardiff* on April 17th; the other speakers were Canon Thompson, the Rev. J. R. Buckley, the Rev. F. Storer Clark, of Greenwich, and the Mayor.

At *Monmouth* there were special sermons at the Parish Church on April 26th, and the Vicar, the Rev. C. F. Reeks, presided at a children's meeting in the Institute and a public meeting in the Rolls Hall. He described

\* See *C.M. Gleaner* of this month, p. 93.



himself as "a High Churchman," but spoke most cordially of the C.M.S. The Rev. Hubert Brooke, of Brighton, was the deputation.

#### DIocese of NORWICH.

At *Norwich* there was a special service and an administration of the Holy Communion at St. Stephen's Church on April 12th, and the Rev. A. G. Blyth, Vicar of St. Philip's, gave an address. On Saturday, the 15th, a prayer-meeting was conducted at the C.E.Y.M.S. Rooms. On the 16th many of the city churches had special sermons, and the collections were unusually large: at Holy Trinity 100*l.*, at St. Philip's 90*l.*, St. Stephen's 60*l.* On the 17th some 1500 elementary school children were present at a meeting in St. Andrew's Hall, and were addressed by the Rev. E. A. Stuart, of Bayswater. In this same hall, in the evening, Mr. Samuel Hoare, M.P., presided at a public meeting. The Bishop of Thetford was one of the speakers. On the 18th the Rev. E. A. Stuart preached to a crowded congregation in the Cathedral from Heb. x. 12, 13. The Mayor presided in the evening at a public meeting in St. Andrew's Hall, and referred to the "utmost enthusiasm which the Centenary was stirring up in all parts of the kingdom." The Bishop of Norwich spoke of the Church's responsibility. He was not, he said, a "Societyarian," what he advocated was the Cause, and he venerated the C.M.S. as an instrument for promoting it. He attributed the blessing the Society had received mainly to its fidelity to two great principles—following the leading of God's Providence, and employing spiritual men for spiritual work. He gave some account of the formation of the Norwich C.M.S. Auxiliary in 1813. On the 20th over 1400 partook of tea in St. Andrew's Hall; the arrangements were carried out by members of the C.E.Y.M.S., and one hundred ladies gave the tables and presided at them. In the evening the Rev. F. C. Davies presided at another public meeting in the same hall, when Canon Trotter, of High Barnet, and the Rev. H. B. Macartney were the deputation.

At *Bradwell* a three days' loan exhibition took place in Easter week, which was visited by some 600 people (including the workers), and a sum of over 14*l.* was realized.

At *Oromer* the Centenary celebration begun with a children's meeting in the Lecture Hall on Saturday, April 15th, presided over by the Rector, the Rev. J. Sheldon; the Rev. R. J. Kennedy, of the Bengal Mission, addressed the children. Mr. Sheldon's text on Sunday afternoon was 1 Kings viii. 54. At that service the Rector received at the communion rails Centenary contributions enclosed in 368 envelopes, and the collection realized 206*l.* 13*s.* 9*d.* On the 19th a special service was held in the church, the Rev. J. Outram, of Ipswich, being the preacher; on the 20th there was another service, with the Archdeacon of Norwich as preacher; and in the evening of the 20th there was a tea and public meeting in the Lecture Hall, at which the Revs. J. Outram and H. B. Macartney were the deputation.

At *Holt* a special Communion Service was held in the Parish Church on Tuesday, May 2nd, and a well-attended meeting was held in the Gresham Grammar School, which was presided over by the Rev. E. Brumell and addressed by the Rev. J. G. Hoare, of Aylsham, and the Rev. R. E. Meadows. The next day a Thanksgiving Service was held in the church, attended by a large congregation, and Canon Pelham was the preacher. A missionary *soirée* was held in the Rectory barn in the evening.

At *Ipswich* there was a meeting for prayer on April 15th at the Council Chamber, and most, if not all, the churches in the town had special sermons on the 16th; the Bishop of Norwich preached at St. Helen's Church in the morning, and at St. Peter's in the evening. The Bishop also gave an

address at a special service in St. Margaret's Church on Monday morning, the 17th, and presided at a great meeting in the Public Hall in the evening. On the Sunday afternoon 2300 children above the age of ten gathered in the Public Hall and were addressed by the Rev. D. Davies, of Birkenhead, and Mr. T. Jays, of the Yoruba Mission. Simultaneously with this meeting a thousand children between the ages of eight and ten were at a service in St. Margaret's Church, and were addressed by the Rev. W. D. Clarke, of Madras. On the 18th two public meetings were held in the Town Hall, that in the afternoon presided over by Mr. H. E. Buxton, and that in the evening by the Bishop of Thetford. The deputation, besides those mentioned above, consisted of Mr. R. H. Leakey, of the Uganda Mission, Dr. H. Lankester, and Miss E. Baring-Gould. The Hon. Treasurer, Mr. C. Cowell, announced that 440*l.* had been contributed to the Centenary Fund.

At *Lowestoft* a *Conversazione* for Church workers was held in the Public Hall on April 24th, and Canon Lawrence, in opening the proceedings, announced that on Sunday, the 23rd, the Centenary collection had amounted to 140*l.* On the evening of the 24th, Colonel H. Jebbings presided at a public meeting, and on the following afternoon the Mayor, Mr. C. Y. Fry presided at a second public meeting. On the 25th a women's meeting was held in the afternoon; on the 26th special services were held at all the churches in the evening. The deputation consisted of the Revs. Dunlop Smith, of Bristol, and W. Seetal, of the North-West Provinces, India.

At *Lynn* a series of special services with addresses were held at St. John's Church. The collections amounted to about 100*l.*

At *Walton* there were special sermons on April 16th, a children's meeting and a large birthday cake on the 17th; and a public meeting on the 18th, at which Mr. C. E. Chapman, late of the Bengal Civil Service, and Miss E. Baring-Gould were the deputation. The Vicar announced that 40*l.* had been contributed in the parish as a Centenary thankoffering.

Among the Centenary events at *Yarmouth* was a gathering on April 18th of 1000 voluntary school children in the Town Hall, one hundred of whom were placed on the platform dressed in the various costumes of the lands in which the Society's Missions are carried on, five girls and five boys representing each of ten of the Missions. The materials for making the costumes had been given for the purpose by leading drapers of the town. A second meeting for other schools was held later, and in the evening Mr. T. Cheney Garfit, of Louth, and Dr. Dina Nath Pridhu Datta spoke at a public meeting over which Mr. H. E. Buxton presided. On the 20th a great tea was held, followed by an enthusiastic mass meeting in the Town Hall, which was densely packed. A prominent feature, presumably at the tea, was a gigantic birthday cake, the gift of the Mayor, embellished with 100 candles presented by Miss Tunbridge. There was a special choir of male and female voices, and a band composed of ladies and gentlemen. The Bishop of Norwich presided. The Rev. D. Harford-Battersby, who had organized the meetings, stated that 200*l.* had been contributed to the Centenary Fund.

#### DIocese OF OXFORD.

On Sunday, April 16th, special sermons were preached in most of the churches in *Oxford*. On Wednesday, the 19th, there was a service of intercession on behalf of foreign Missions held in Christ Church Cathedral. The Bishop of Coventry was the preacher, and took for his text Rev. xvii. 14. He said:—

"At the present time the authorities of their Church who once looked on 'with candour' spoke of Missions as a first duty of the Church. They talked no longer of an obligation to this or that colony or dependency. They spoke of evangelizing.

the world. This was language which even to the missionary pioneers of the last century would probably have appeared extravagant, the language of enthusiasts, if not of fanatics. Did they mean it? Was it real? If so, what had borne in upon them so remarkable a conception of their responsibilities? Facts and deeds had been more powerful interpreters than words. But while they attributed to the course of events its full share in the matter of their enlightenment, they must not forget on such a day as this that they owed a still greater debt to the men who dared to be literalists, and who had the courage of their convictions. As Oxford men, they might almost expect to hear a commemoration list of their Oxford missionaries."

He referred to some of Oxford's great missionaries: Heber, Wilson, H. Watson Fox, T. Valpy French, J. Coleridge Patteson, Knott, Hannington, Maples, Johnson, Madan, Fremantle. Three public meetings were held in the Town Hall: the first on Wednesday evening, when the Hon. T. F. Fremantle presided, and the speakers were Sir Henry Bemrose, M.P., and the Rev. Dr. W. H. Barlow; the second was on Thursday afternoon, when the Bishop of Oxford presided, though suffering from a severe cold (the Bishop said he dated his connexion with the Society for at least sixty-five out of its hundred years), succeeded in the chair by the Bishop of Reading when himself obliged to leave, and the Rev. W. E. Burroughs was the speaker; and the third was on Thursday evening, when the Professor of Divinity, Dr. Ince, was in the chair, and Mr. Burroughs and the Rev. F. J. Chavasse, Principal of Wycliffe Hall, were the speakers.

At *Aston Sandford*, Thomas Scott's parish for many years, a sermon was preached on April 20th by the Rev. R. Pargiter, Vicar of Towersey.

A large congregation gathered in the Parish Church of *Buckingham* on April 25th to take part in a bright and hearty Centenary service. The Rev. F. Pilcher, of Oxford, was the preacher. The Town Hall had a full meeting in the evening under the chairmanship of Mr. Henry Small, when Canon Christopher, of Oxford, the Rev. E. W. S. Kingdom, of Leamington, and Mr. Pilcher, were the special speakers.

At *Olney*, the poet Cowper's retreat, there was a special service on April 25th, when the Rev. E. N. Coulthard, of Bermondsey, preached; and a meeting in the British School.

Special sermons were preached on April 16th at several churches in *Reading*; in the evening of the 17th there was a well-attended devotional meeting in the Abbey Hall, presided over by the Rev. S. H. Soole; and in the morning of the 18th there were special administrations of the Holy Communion at St. John's and Greyfriars' Churches. In the afternoon of the 18th a children's meeting was held at the Abbey Hall, the chair being occupied by the Rev. P. G. Wood; and in the evening what the *Reading Mercury* describes as "a gigantic gathering" of elementary school children was held in the large Town Hall; the Revs. E. Grose Hodge, of Marylebone, and C. F. Bickmore addressed both gatherings. Mr. G. A. King, a member of the Parent Committee, addressed a meeting of young men in the small Town Hall on Tuesday evening. On Wednesday there was a special service in St. Giles' at 11 a.m.; a women's meeting in the small Town Hall in the afternoon, and a thanksgiving meeting in the large Town Hall in the evening. At this last meeting the Rev. W. Clayton read a resolution of "fraternal greeting" and "united congratulation" from the Reading Auxiliary of the London Missionary Society. On Thursday Mr. Martin J. Sutton gave a breakfast in the Town Hall to 150 gentlemen, clergymen of the Church of England, ministers of other denominations, and professional and business men. A *Conversazione* was held at 6 p.m. in the small Town Hall; and later the closing meeting was held in the large Town Hall. Mr. Martin John Sutton presided at the meeting on Wednesday evening, and Mr. Martin Hope Sutton on Thursday. The other speakers were

Prebendary Webb-Peploe, of South Kensington, the Rev. Hubert Brooke (of Brighton), the Rev. C. F. Bickmore (of Husborne Crawley), and the Rev. W. E. Burroughs. It was announced that 1500*l.* had been contributed from Berkshire to the Centenary Fund.

At *Swanbourne* a special service was held in the Parish Church on April 26th, the preacher being the Rev. E. N. Coulthard, of Bermondsey. Mr. Coulthard was also the chief speaker at a largely-attended meeting in the National School in the evening, at which the Vicar presided, in the unavoidable absence of Lord Cottesloe. The offerings amounted to over 24*l.*

At *Thame* a meeting for children was held on Saturday, April 22nd; Centenary sermons were preached on the 23rd, a special service for men being held in the afternoon; a special service was held in the Parish Church on the 24th, when the preacher was the Rev. E. N. Coulthard, of Bermondsey; and a public meeting was held in the Town Hall, presided over by the Hon. T. F. Fremantle, in the evening of the 24th, at which the Earl of Stamford and Mr. Coulthard were the speakers. It was announced that nearly 40*l.* had been given for the Centenary Fund in the past three days, as much as the parish's annual contribution to the C.M.S.

At *Upton-cum-Chalvey* special sermons were preached on Sunday, April 23rd, and a meeting was held at the Public Hall on April 25th. The Dean of Windsor presided, and the Archdeacon of Bucks and the Rev. H. E. Selwyn were the other speakers. The Archdeacon said that he "thanked the C.M.S. with all his heart, not only for what it had done in the heathen world, but for what it had done in England by bringing home some glimmers of light to Christian people. He thanked the Society for what it had done to shake them out of their sluggishness and to shame them out of their selfishness, and to drag them out of their insularity; for never sticking at any difficulty, never sitting down disheartened by any obstacle, believing that where God's work was to be done He would find the means." Over 72*l.* was contributed towards the Centenary Fund.

#### DIocese of PETERBOROUGH.

At *Peterborough* there was a special service in the Cathedral on Wednesday, April 19th, at which the Bishop of Peterborough was the preacher; and a public meeting in the Drill Hall, at which he also presided. The Rev. F. R. Pyper, Vicar of St. Andrew's, Northampton, was the deputation.

All the *Loughborough* churches had special sermons on Sunday, April 16th. On the 18th the Mayor, Alderman Coltman, presided over a well-attended meeting in the Corn Exchange, at which Canon Trotter, of Barnet, spoke on "The Tale of a Century of Mission Work"; Major Pelham Burn, of Noseley Hall, Leicestershire, on "Missionary Compassion"; and Mr. Eliot Howard, of Buckhurst Hill, Essex, on "Open Doors." After the meeting the Mayor and Mayoress invited all present to tea in the Victoria Room. At 6.30 Mr. W. E. Woolley, Chairman of the Loughborough School Board, presided at a meeting for teachers and scholars, and addresses were given by Mr. E. Howard and Major Pelham Burn on "Left alone in the Dark" and "Missionary Obedience." A "Centenary Cake" was cut up and sold after this meeting. Later, a public meeting was presided over by the Rev. W. Fraser, Vicar of Holy Trinity, Loughborough. The Centenary contributions amounted to 194*l.*

At *Lutterworth* Canon Watson presided over a Centenary meeting on April 18th, which was addressed by the Rev. J. Harford-Battersby, of Ridley Hall, Cambridge.

## DIOCESE OF ROCHESTER.

At *Rochester* special sermons were preached at St. Nicholas' Church on Sunday, April 16th, by the Vicar, the Rev. E. L. Gedge; on the 17th there was a children's service with address illustrated by lantern slides, and a meeting of G.U. members; and on the 19th there was an administration of the Holy Communion and address by the Rev. G. D. Symonds, a meeting in the Corn Exchange presided over by the Mayor of Rochester in his robes and with his badge of office, and a service in the Cathedral at which Canon Bruce, of Durham, preached, he being the deputation.

At *Clapham* Canon Pennington, Rector of Utterby, Lincolnshire, preached \* on April 16th, reminding the congregation of the connexion of Clapham through its Rector (John Venn), Mr. Thornton, Charles Grant, and William Wilberforce with the foundation of the C.M.S., and informing them that his own mother attended the church during Mr. Venn's incumbency.

At Christ Church, *Gipsy Hill*, the Centenary offerings on Sunday, April 23rd, amounted to 540*l*. On the 24th there was a Sunday-school teachers' gathering, addressed by the Rev. Evan H. Hopkins; on the 25th a largely-attended meeting for ladies, presided over by the Vicar and addressed by Miss Gollock; and on the 26th an address by the Rev. A. G. Dodderidge to young people and children, and a public meeting.

At *Redhill* the celebration was described in the local paper as "enthusiastic and fervent." Special sermons were preached on April 16th at St. Matthew's Church and the mission-room of the parish, at which the collections amounted to 216*l*. On the 18th there was a small Loan Exhibition in the Market Hall, which was opened by the Bishop of Rochester; and on the 19th there was a meeting for children in the Market Hall at 6 p.m., followed by a public meeting, at which the Vicar, the Rev. H. Brass, presided, and the Rev. E. A. Stuart, of Bayswater, spoke. The special Centenary collections amounted to 569*l*.

At *Reigate* special sermons were preached at St. Mark's and Nutley Lane Churches on Sunday, April 23rd. There was a meeting for children in the Public Hall; and the Bishop of Rochester presided at a meeting in the same building.

## DIOCESE OF ST. ALBANS.

At *St. Albans* a meeting was held in Christ Church Parish Room on April 18th, at which the Vicar, the Rev. H. B. Worthington, presided; and on the 20th there was a mid-day celebration of the Holy Communion at St. Peter's Church, and an address by the Rev. F. E. Murphy, of Hornsey, a service in the Cathedral in the afternoon, and a public meeting in the Town Hall in the evening, presided over by Archdeacon Laurence. The Mayor of St. Albans and the Rev. Ihsan Ullah spoke at this meeting.

At *Chelmsford* twenty guests were entertained at breakfast on Wednesday, April 25th, at the White Hart Hotel by Mr. H. Collings Wells, J.P., C.C., who were addressed by the Rev. J. A. Faithfull, Rector of Whitechapel. The Rev. R. C. Joynt, of Gipsy Hill, preached the same day at the evening service at St. Mary's Church. In the afternoon Mr. Collings Wells presided at a well-attended meeting in the Grand Jury Room at the Shire Hall. This was followed by a children's meeting in the Ball Room. And in the evening a crowded gathering assembled in the Ball Room under the presidency of Sir T. Fowell Buxton, G.C.M.G., the speakers were Archdeacon Sinclair, the Rev. R. C. Joynt, and the Rev. A. G. Dodderidge, of Cambridge. The collection throughout the day amounted to 49*l*.

[\* Canon Pennington's sermon on this occasion is printed at the beginning of this number.—Ed.]

At *Clucton-on-Sea*, on April 25th, a special service was held at St. Paul's Church in the afternoon, the Rev. A. H. Bowman being the preacher. At a tea and social gathering afterwards the Revs. E. Legh, A. Pertwee, J. B. Whiting, Professor Caldecott, and Mr. C. E. White spoke. In the evening the Vicar delivered a lecture on the History of the Society in St. Paul's Hall, which was filled to its utmost capacity.

At *Colchester* several of the churches had special sermons on April 23rd, and on the 24th there was an administration of the Holy Communion at St. Peter's Church, and a largely attended meeting in the Castle Library, at which Mr. J. W. Tremlett presided, and the Revs. Canon Leslie, J. B. Whiting, Gurney Hoare, and J. E. Padfield spoke.

At *Great Baddow* the collection for the Centenary Fund on April 23rd, when the Rev. Henderson Burnside, of Forest Gate, was the preacher, amounted to 114*l*. There was a sale of work on the 25th, and a social evening on the 26th, when a Japanese reception was held by Miss R. Dora Howard.

At *Harpenden* Parish Church the collections for the Centenary Fund on April 16th amounted to 30*l*. A meeting was held in the National School on the 17th at which the Rector, the Rev. Spenser Bull, presided, and the Rev. F. R. Pyper, of Nottingham, was the deputation.

At *Harwich* there were missionary sermons on Sunday, April 23rd, and a meeting in the Public Hall on the 24th, presided over by the Mayor (Alderman Groom, J.P.), and addressed by the Rev. J. H. Askwith, of Derby.

A united meeting for *Hoddesdon* and *Broxbourne* was held at the Baths (the walls of which were hung with missionary texts), Hoddesdon, on April 25th, Mr. R. Barclay presiding. Canon McCormick, of Highbury, and Mr. G. A. King were the speakers. On the 26th a drawing-room meeting was held at Broxbourne, and addresses were given by Chancellor P. V. Smith and the Rev. A. H. Bowman. The contribution to the Centenary Fund amounted to 130*l*.

At *King's Langley* special sermons were preached at All Saints' Parish Church on April 23rd; and on the 24th there was a public tea, followed by a meeting in the girls' schoolroom, at which Mr. Lewis Evans, of Barnes Lodge, presided. The collections were 41*l*.

At *Ongar* special sermons were preached at St. Martin's Church on Sunday, April 30th, and there was a flower service in the afternoon. On Monday, May 1st, Mr. H. Gibson presided at a public meeting in the Budworth Hall. The deputation were the Rev. J. A. Faithfull, Rector of Whitechapel, and the Rev. G. Denyer, Association Secretary for Lancashire.

At *Roydon* there were sermons in the Parish Church on April 23rd, a public meeting on the 24th, and a meeting for young people on the 28th. The Rev. J. W. Marshall, of Blackheath, was the deputation. The collection amounted to 30*l*.

Special sermons were preached at most of the churches of *West Ham*, *Stratford*, and *Forest Gate*, on Sunday, May 7th, and on Monday evening a largely-attended thanksgiving meeting was held at Stratford, presided over by the Bishop of St. Albans. The Rev. S. Nihal Singh was the deputation.

#### DIocese of ST. ASAPH.

A Centenary Meeting was held at *Wrexham*, in the Public Hall, on April 26th. The Bishop of St. Asaph presided, and the Bishop of Ripon was the principal speaker.

#### DIocese of ST. DAVID'S.

Special sermons were preached at the *Carmarthen* churches on April 30th, the Bishops of St. David's and of Swansea being among the preachers.

## DIOCESE OF SALISBURY.

At *Salisbury* the programme prepared for the week from April 23rd to 30th by the Rev. Edgar N. Thwaites, Rector of Fisherton, was a very full one, and the celebration was pronounced by the *Salisbury Express* at the close of the week to have been "an unqualified success." Special sermons were preached on Sunday, the 23rd, at Fisherton, St. Edmund's, St. Thomas', St. Mark's, and Bemerton. In the evening there was a service for men only in the Cathedral at which several thousands are said to have been present. The employees of the L. & S. W. and G. W. Railways walked in procession from the L. & S. W. Station to the Cathedral, and were joined *en route* by members of different clubs and Bible-classes. The Bishop of Sierra Leone preached from Rom. iv. 19-21. On Monday the 24th, the C.M.S. Local Committee gave a breakfast in the Council Chamber to a number of professional and business men, who were addressed by the Rev. S. Nihal Singh, and the Bishop of Sierra Leone. The Dean of Salisbury entertained about seventy day-school teachers in the Council Chamber at tea on the same day, and the Revs. Foster Pegg, of St. Leonard's, and S. A. Selwyn, of Boscombe, addressed them. On Tuesday afternoon a meeting was held in the Council Chamber, presided over by the Rev. Chancellor Bernard, of Wells, for farmers and others attending the market, but not many responded to the invitation. That evening the Mayor of Salisbury entertained some 230 Sunday-school teachers at tea, and these were addressed by the Revs. S. Nihal Singh, Foster Pegg, and S. A. Selwyn. Wednesday, the 19th was the great day of the Salisbury week. The Holy Communion was administered at the Cathedral at 8 a.m. At 1 p.m. Chancellor Bernard presided at a luncheon to which all the clergy of the diocese were invited, and the Rev. S. A. Selwyn spoke to them. The same afternoon there was a Festival Service in the Cathedral. The Mayor and Corporation in their robes of office headed by a number of police officials and the mace bearers, walked in procession from the Council Chamber to the Cathedral. The preacher was the Rev. T. D. Bernard, Chancellor and Canon of Wells. At 5 p.m. the Bishop and Mrs. Wordsworth entertained the clergy and their wives to tea at the Palace. In the evening the Bishop presided at a large meeting in the County Hall, at which the speakers were the Revs. S. A. Selwyn, Foster Pegg, S. Nihal Singh, and Mr. Eugene Stock. On Thursday there was a service for young men in Fisherton Church and a public tea in the Maundrell Hall. On Friday evening a missionary service of song was rendered by a large choir in the Maundrell Hall. On Saturday a meeting for prayer and praise was held in the same building. On Sunday, April 30th, there was a Thanksgiving Service in Fisherton Church. About 308*l.* was contributed to the Centenary Fund during the week.

At *Blandford*, on the 19th, the Rev. A. J. Santer, formerly of the Bengal Mission, preached at the Parish Church, the Rev. J. Hemming, of Clifton, addressed a meeting of children in the Corn Exchange, and both gentlemen spoke at a public meeting in the same building in the evening.

*Bridport* observed the Centenary on April 20th, as the flag floating over St. Mary's Church and the bells ringing out peals announced to all. There was a service at 11 a.m., at which Canon Stephenson was the preacher, and his text Gen. xii. 2. In the evening there was a meeting in the Drill Hall, at which the people began to congregate an hour before the time announced. Never before had *Bridport* seen such a gathering for Foreign Missions. Plants arranged round the platform gave the room a bright appearance. Colonel Williams, M.P., the Society's Hon. Treasurer, presided, and spoke most earnestly of the lessons of the Centenary, emphasized by what he had seen in his recent tour. Archdeacon Moule, formerly of the Mid China

Mission, and the Rev. G. C. Williamson, of Birmingham, also addressed the meeting.

At *Poole*, on Wednesday, April 19th, there was an administration of the Holy Communion at St. Paul's Church at 8 a.m., and the Rural Dean, the Rev. W. Okes Parish, delivered an address. At 3 p.m. the Mayor and Corporation, in their robes of office, attended a service in St. James' Church. A public meeting in the Amity Hall in the evening was presided over by the Mayor (Alderman F. G. Wheatley), and addressed by Canon Roxby, of Cheltenham. The Rev. A. Sharp announced that the Poole Deanery had already sent up 300*l.* towards the Centenary Fund.

At *Shaftesbury* there was a meeting with lantern views on April 18th, at which 450 children were present. Canon Roxby, of Cheltenham, preached at Holy Trinity Church at 11 a.m. on the 19th, from Psal. cxxvi. 3. Canon Roxby spoke again after a public luncheon in the Town Hall, and at a meeting in the Market Hall in the evening.

At *Sherborne* there were crowded congregations at the Abbey on April 16th, when Canon R. Bruce, of Durham, preached. A public meeting was held in the Digby Hotel Assembly Rooms on April 18th, at which Mr. J. K. D. Wingfield-Digby, M.P., presided, and the Rev. G. C. Williamson and Miss Hönischer were the deputation.

The Archdeaconry of Dorset celebrated the Centenary by special meetings and services at *Wimborne* on Friday, April 21st. Visitors were present from almost every parish in the Archdeaconry, and the proceedings were marked by much enthusiasm. There was an administration of the Holy Communion at 8 a.m. in the Minster. A large and influential gathering, including the Archbishop of Canterbury, who arrived from London, met at lunch in a marquee erected in the playground of the Grammar School. The Bishop of Salisbury presided; on his right were the Primate and Mrs. Wordsworth, and on his left Lord Portman and Lady Glyn. Sir Richard Glyn, Sir William and Lady Smith-Marriott, the Hon H. Portman, Colonel R. Williams, M.P., and Mrs. Williams, Mr. J. K. D. Wingfield-Digby, M.P., and Mrs. Wingfield-Digby, Colonel and Mrs. Churchill, the Mayors of Poole, Bridport, and Wareham, and others. Lord Portman in welcoming the Archbishop said he believed that was the first time an Archbishop of Canterbury had visited Wimborne in his official capacity. The Archbishop, as reported in the *Bournemouth Observer*, said:—

“He was much obliged for the kindness of the reception they had given him. He came there because he believed that the celebration of the Centenary of the Church Missionary Society was a very worthy object for the Archbishop to promote. He believed that the Society had done a great and good work. He felt that in his present position the more he could stir the whole Church to work in the same direction and to seek the same aims, the more service would he do, not only to the Church of the present, but to the Church of the future—both the immediate and the distant future. The work of the Society was marvellous, not only in respect of what it had done abroad, but also in respect of what it had done in this country. At its beginning the Society met with very little encouragement; there was very little to make people believe that it was a reality; and for some years its founders could not find a single missionary to send out, although all the time they were collecting money as well as they could for the purpose of sending out such missionaries. When at length they did begin to send out missionaries, of the first twenty only three were Englishmen. Still, the Society persevered, and they had succeeded in doing what they professedly endeavoured to do—to make some way in the evangelization of the Heathen all over the world. They had also succeeded in doing what was of quite as great importance for the future of the Church, for they had succeeded in arousing within the Church a perpetually increasing sense of the importance of the work. They had persevered through every discouragement and through every obstacle and difficulty, and they had gone on until—so



Lord Portman had said—they had a large income and a large staff. That was one thing said that afternoon with which he thoroughly disagreed. It was not a large income, and it was not a large staff. It was a very small income and a very small staff. When they considered the wealth of the country, and considered, as Christians, the imperative character of the duty which the Society was endeavouring to discharge, they were a long way off from the time when they could speak of having a large income or staff sufficient for the work that had to be done. He was grateful to the Society for having done as much as it had. If they compared the present position of the Society with the past, of course Lord Portman was entirely in the right. The Society had made marvellous progress. He trusted that what the Society did would go on perpetually increasing, until, in another hundred years, people would be astonished to think that all they could give in these days was what appeared in the reports of the Society as the contribution of this country to that part of the missionary work. In his judgment the Society had yet more to do in this country than abroad. There was much yet to be done in awakening Englishmen to some sense of what their Heavenly Father and Saviour were calling on them to do. The Church Missionary Society must take its part in that awakening, and he hoped that the Centenary would be a very powerful instrument for the purpose. He thanked them from his heart for inviting him there. He trusted that what he saw before him in that truly remarkable gathering was a good omen of what was to come from the action of the Society in stirring up the Church throughout the whole breadth of the land."

In the afternoon, at 3.30, there was a service in the Minster, which was crowded in every part. Fifty clergy, who had robed in the crypt, were in the procession, and the hymn, "All hail the power of Jesu's name," was sung. The Archbishop preached, taking for his text, Mark x. 21. He said:—

"The reward which God gave them for service done for Him or their fellow-creatures was that He called them to a higher spiritual rank, a more devoted service than before. He did not say to them, 'You have done enough,' but, 'One thing thou lackest. Go and do something which at present is quite beyond you, and has been quite beyond you all along. Go on to a higher service; a more complete self-sacrifice.' This was the lesson which such a Society as the C.M.S. had to learn. It was a very remarkable record that was written in history of the way which the Lord's work had prospered in their hands through all that period of 100 years. But the Society had to learn that they had more yet to do; that a more complete self-sacrifice was needed; that to stop now would be to go away sorrowful when the Lord called them; that to stop now would be to leave it doubtful whether the work was really the Lord's work, to take away all the value of what they had hitherto done. They must not stop. And if this was what the recollection of the past must necessarily say to the C.M.S., how much more must that same recollection say to the whole Church of England. They spoke sometimes of the greater interest in religion which belonged to the present days, and of the entire disappearance of that indifference which seemed, when they read the records of the past century, to have characterized the whole life of the Church throughout the land. They talked of the time when so many abuses prevailed, when so many clergy were visibly and outwardly unfit for the work that they were doing, when so many were altogether surrendering that work, when so many were non-resident, and the services were often slovenly and so curtailed. They looked back upon the time in the last century when so little religious teaching was being given to children, when there was very little visiting of parishioners by the parson of the parish, when it seemed as if the clergymen in so many cases were eaten up either with wordliness or laziness. Thank God, that reproach was taken from them. There were few now who were not really interested in their duties, who did not really care about the Lord's work; and all the gross abuses of non-residence had been entirely stopped. They could hardly realize that it had once been so common. He could remember when, in one place that he knew, five parishes were held by five clergymen who lived in Italy, and they clubbed together to employ one curate to take charge of the five parishes. The curate used on Sundays to have a service in each of the five churches, riding hard from one service to another. He could remember three parishes held by one man who never came near one of

those parishes from the time of his institution. He could remember when such cases were all over the land, but they saw nothing like that now. That was a great gain, a very real progress. While they could not say, like the rich young man, 'All these things have I kept from my youth up,' it was undeniable that they had made very great progress, that the Church of England was doing her work as she had not done it for many hundred years before. She was doing it with zeal, with perseverance, with self-sacrifice; and sometimes, when such things were said, he seemed to catch the child-like vanity of that rich young man when he said, 'All these things have I kept from my youth up.' If there had been any such progress as he had indicated, what ought the Church of England to be doing now? So far as the Lord recognized that they had made progress, so far they might be sure He was saying to the Church, 'Go forth to that duty to which I have called you—for which indeed the Church exists, and begin at last to fulfil My parting command; go forth and speak My words to those who have not heard them yet.'

The service was followed by a tea in the Grammar School grounds, of which about 600 persons partook. In the evening a meeting was held in the Victoria Hall, which was crowded. Sir Richard Glyn, Bart., presided. A special choir of fifty voices led the singing. Lieut.-General Brownlow, R.E., and the Rev. W. Seetal were the deputation. The offertory at the afternoon service amounted to 94*l.*, and that at the evening meeting to 21*l.*

#### DIocese OF SOUTHWELL.

At *Ashbourne* a meeting was held in the Town Hall on April 20th, presided over by Mr. H. C. Okeover. The Revs. Alan H. Watts (of Lenton) and G. H. Parsons (of the Bengal Mission), were the deputation. Mr. F. C. R. Allen, formerly British Consul at Fuh-chow, also spoke, and testified that missionaries are in the van of civilization.

At *Chapel-en-le-Frith* a public meeting was held in the Girls' Schoolroom early in May, presided over by Mr. W. H. G. Bagshawe, J.P., D.L., of Ford Hall, who said he had been a subscriber to the Society's funds and a reader of its publications since he was ten years of age, and he regarded it as one of the principal bulwarks of England's world-wide Empire, as well as one of the most honoured instruments in God's hands for the extension of His Kingdom. He invited prayer that it might be kept ever true to the Protestant and Evangelical principles of its founders.

At *Chesterfield* a meeting was held on April 24th in the Holy Trinity Institute, presided over by the Rector of Holy Trinity, the Rev. N. L. Aspinall. The Rev. Ll. Gwynne, of Nottingham, was the deputation.

At *Derby*, on Sunday, April 16th, several of the clergy exchanged pulpits, and preached sermons in connexion with the Centenary. The celebrations were, for the most part, parochial. On Monday, the 17th, a Loan Exhibition was opened in St. Peter's Parochial Room by the Mayor of Derby. On the 19th a meeting arranged by the clergy of All Saints' was held at the Temperance Hall, and was addressed by Mrs. Isabella Bishop. The above, however, were only preliminaries. On Sunday, May 7th, special sermons were preached at all the Derby churches, and on the 8th a public meeting was held in the Temperance Hall, followed by a mass meeting in the Drill Hall. Mr. C. E. Newton presided at the former meeting, and the Bishop of Derby—the Bishop of Southwell being unable on account of his state of health—at the latter one. The Rev. James Johnson, of Lagos, and Mr. Eugene Stock were the deputation.

At *Ripley* there was a children's sale of work, and a public meeting in the Town Hall on April 19th, presided over by the Vicar.

At *Wirksworth* there was a prayer-meeting in the Parish Room on Saturday, April 29th, and special sermons in the Parish Church on the 30th. On Monday afternoon a large gathering, including a number of the local clergy,

assembled in the Town Hall, and later there was an "At Home" at Nether House, tea in the Parish Room, and an address on China by the Rev. H. C. Knox, formerly of the Fuh Kien Mission. On Tuesday the Rev. J. E. Padfield addressed the members of the Women's League in the Parish Room. The sum collected amounted to £70.

#### DIocese OF TRURO.

At *Truro*, Canon Edmonds preached at the Cathedral on Sunday, May 7th. A meeting was held in the Town Hall on the 8th, which was presided over by Archdeacon Cornish. Canon Donaldson, Canon Edmonds, and the Rev. H. Edwardes were the other speakers.

Bodmin Deanery held a meeting on April 26th, at *Loswithiel*, at which Alderman George Hext presided. The Rev. E. Guilford, of the Punjab Mission, after preaching in St. Bartholomew's Church in the afternoon, had an attack of illness, but happily Mrs. Guilford was able to speak at the meeting in his stead.

#### DIocese OF WINCHESTER.

On Sunday, April 16th, special Centenary sermons were preached at the Cathedral, *Winchester*, and at many of the city churches. On Tuesday the Bishop of Dover preached in the morning at the Cathedral from Hag. ii. 4, and public meetings were held in the afternoon and evening. The Earl of Northbrook, G.C.S.I., presided at the afternoon meeting in St. Thomas' Parochial Hall. He recalled the facts that his grandfather was one of the first Vice-Presidents of the Society and his father was an intimate friend of Henry Venn. The Bishop of Guildford, who presided at the evening meeting held in the Banqueting Hall of the Guildhall, mentioned that his father, Charles Richard Sumner, was "a very staunch supporter of the Society when staunch supporters were few and far between, and was the first Bishop who preached one of the Anniversary Sermons at St. Bride's." The Revs. G. E. A. Pargiter (of Leamington) and H. D. Williamson (of the Bengal Mission) were the deputation. The Hon. Secretary, the Rev. R. B. Miller, announced that 121*l.* had been contributed to the Centenary Fund.

In *Bournemouth* the congregations in all the churches heard something about the Centenary on April 16th. On Monday evening, the 17th, a special service for teachers and church-workers was held in St. Paul's Church, and an address was given by the Rev. W. E. Burroughs. At St. John's, Boscombe, services and meetings were held each day during the week. On the 16th the offertories for the Centenary Fund at this church amounted to 31*l.* On Tuesday morning the Committee of the Bournemouth C.M.S. Association entertained over seventy representative clergymen and laymen of Bournemouth and district at the Hotel Metropole, Canon Eliot presiding. Mr. Burroughs addressed those assembled. In the afternoon a public meeting was held in the Shaftesbury Hall. Canon Eliot presided, and Sir Richard Temple, Bart., was the principal speaker. Canon Eliot announced at this meeting that the offerings from Bournemouth towards the Centenary Fund had already reached 3000*l.* The same evening Sir Richard Temple presided at a meeting in the Cairns' Memorial Hall; and the following evening Colonel Williams, M.P., presided at a public meeting in the Shaftesbury Hall. Besides Mr. Burroughs, the deputation were the Rev. D. A. Canney, lately of the Sindh Mission, and the Rev. W. Bottomley, of Exeter.

At *Chobham* special sermons were preached in St. Lawrence Church on Sunday, April 23rd, by the Rev. F. T. Colson, of Reading, and on Monday a meeting was held in the Village Hall, presided over by Mr. Ingham Baker. The Centenary contributions amounted to nearly 70*l.*

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At *Dorking* there was a special service in St. Paul's Church on April 19th, at which the Rev. W. H. Griffith Thomas, Incumbent of Portman Chapel, was the preacher. A drawing-room meeting, children's service, conversazione, and a crowded public meeting were also held.

At *Farnham* Parish Church the Bishop of Winchester and the Rev. G. E. Hitchcock, Vicar of Hale, preached Centenary sermons on Sunday, April 16th. The Bishop's text was St. John x. 16. The *Farnham Times* reports him as having said:—

"A demonstration quite unique in the history of the world had been taking place in London during the week just ended, and there had been nothing like it in human history until now. It had never been before that tens of thousands—he used the words deliberately—of men and women had gathered for thanksgiving, for counsel, for prayer, and thought in connexion with what they called Foreign Missions. Anyone who was present at those gatherings, or, at any rate, at the larger of them, would bear him out when he said that the characteristics of the whole were quiet, restrained enthusiasm, and a deep sense of God's presence. What was that commemoration for? It was to commemorate a work that for 100 years, under God's guidance, had been doing good—the Foreign Missions. But, more particularly it was to commemorate a work that had been under the direction of one great Society—the Church Missionary Society—for 100 years, and especially it was to recall the fact of the foundation and starting of that Society and that mighty effort just a century ago. As they knew, it was on April 12th, 1799, when a little band of twenty-five men—sixteen clergy and nine laymen—most of them unknown to fame, met in an upper room in Aldersgate Street, London, and started for the first time definitely in England an effort for the conversion of the Heathen. It was hardly too much to say that since the gathering in the upper room in Jerusalem more than eighteen centuries ago, there had been no other gathering on such a scale which had borne such fruit for God."

Two public meetings were held in the Institute on Wednesday, the 19th, Mr. John H. Knight presiding in the afternoon, and the Rector of Farnham, the Rev. T. G. Gardiner, in the evening. The deputation were the Rev. J. W. Marshall, of Blackheath, and Mr. E. M. Anderson, Assist.-Sec. of the C.M.S.

At *Guildford* special sermons were preached at Stoke Parish Church, Christ Church, St. Saviour's Church, and Emmanuel Church, on Sunday, April 16th, and a united children's service was held in the afternoon at Christ Church, Bishop Ingham giving the address. On Monday afternoon Mrs. A. E. Ball, of Karachi, addressed a united meeting of mothers in Stoke Church Institute. An enthusiastic meeting was held in the Large Hall in the evening of the 17th. Viscount Midleton, Lord-Lieutenant of Surrey, occupied the chair, and amongst those present were Sir Archibald Campbell, and Generals Young, Hamilton, C.B., and Battersby. A choir of sixty voices sang hymns before the proceedings commenced. Bishop Ingham, the Rev. Dr. Lansdell (who mentioned that he had visited 170 Mission stations and met 400 missionaries in his travels), and Mr. E. M. Anderson were the other speakers. A reception was held at the Stoke Institute, Guildford, on Saturday, the 22nd, at which the Bishop of Southampton was present, as representing the Bishop of Winchester. The Centenary was the subject of the sermons again at several of the churches on Sunday, the 23rd.

Bishop Ingham preached at a special Centenary service at *Godalming* Parish Church on April 18th; and in the evening Viscount Midleton presided at a largely-attended meeting in the Public Hall. The Rev. J. W. Marshall, of Blackheath, and the Rev. J. Harding, of Cold Harbour, Dorking, were the deputation.

In the *Isle of Wight* there were special services and meetings at Cowes, Newport, Sandown, and Ventnor. Canon Eliot, of Bournemouth, spoke at a meeting at Newport on Monday, April 24th. At Sandown the congregation of Christ Church raised 340*l.* for the Centenary Fund.

At *Little Bookham*, the Rector, the Rev. P. P. Edwards, gave a tea to the G.U. members in the schoolroom on April 26th, and the Rev. W. A. Rice, of the Persia Mission, subsequently addressed an interested audience. The Centenary contributions amounted to 131*l.*, and the Rector announced that much practical sympathy had been manifested by the working class members of the parish.

At *Portsmouth*, on April 16th, the Centenary was referred to in most of the churches. On the 17th a meeting was held in Albert Hall, Southsea, presided over by Major de Winton. The subject was "Medical Missions," and the deputation were the Rev. R. B. Ransford and Dr. Herbert Lankester. On Tuesday afternoon there was a children's meeting in St. Jude's Mission Chapel; and in the evening a *Conversazione* for Sunday-school teachers and workers in the Albert Hall, presided over by the Rev. J. S. Blake. On the 19th nearly 100 attended a missionary breakfast in St. Saviour's schoolroom; there was a *Conversazione* in the Mayor's Banqueting Room in the afternoon; and a public meeting in the evening, presided over by the Bishop of Winchester. The Bishop referred to the testimony of leading statesmen to the value of missionary work, and instanced the fact that the Lord Lieutenants of both the counties in Winchester diocese (Surrey and Hants) had been speaking that week day by day, and presiding at Centenary meetings.

Sermons were preached in behalf of the C.M.S. at over twenty churches in and near *Southampton* on Sunday, April 23rd. In the evening a meeting for men only was held in the Philharmonic Hall; the chair was taken by Canon Durst, and General Brownlow, R.E., gave the address. A prayer-meeting was held at the Shaftesbury Hall on Monday evening, Mr. R. C. Hankinson, J.P., presiding. On Tuesday morning there was a service with Holy Communion at St. Mark's Church, and the Bishop of Sierra Leone was the preacher. That afternoon a meeting for women was addressed by Miss M. C. Gollock. In the evening a well-attended public meeting was held in the Philharmonic Hall, under the presidency of Mr. Hankinson. A choir of ladies occupied a place on the platform, and sang hymns before the meeting began. The Bishop of Sierra Leone, Mr. Eugene Stock, and Miss M. C. Gollock were the special speakers. On Wednesday some forty gentlemen met for breakfast in the Philharmonic Hall, and were addressed by Mr. Stock. In the same hall the Centenary meeting took place on Wednesday afternoon. It was presided over by the Earl of Northbrook, G.C.S.I., and addressed by the Bishop of Sierra Leone and Mr. Stock.

At *Surbiton* a public meeting was held at the Assembly Room on Monday, April 24th, presided over by Sir Douglas Fox. The Rev. W. E. Rowlands, of Bonchurch, Isle of Wight, was the deputation.

At *Woking* public meetings were held on Wednesday, April 19th. In the afternoon the Rev. B. G. Popham presided at a large gathering in the Church Hall. A meeting for children and a public meeting in the evening were also held. Bishop Ingham was the chief speaker. The Centenary gifts amounted to 102*l.*

#### DIocese of WORCESTER.

At *Worcester* the Anniversary of the City Auxiliary and the Centenary were observed simultaneously. Sermons were preached on April 16th at the Cathedral and at several of the City churches. The Mayor of Worcester (Mr. J. A. Steward) and Canon Teignmouth Shore presided respectively at two meetings in the Guildhall in the afternoon and evening of Monday, the 17th; and the Bishop of Worcester presided at a third meeting in the afternoon of the 18th. Canon Gell was one of the speakers at the

last-named meeting. A children's meeting was held in the Guildhall on Wednesday evening, presided over by the Rev. M. T. Spencer. The Revs. A. R. Steggall, of the East Africa Mission, and G. S. Winter, lately of the North-West Canada Mission, were the deputation.

The handsome and capacious Town Hall of *Birmingham* was filled, and indeed the papers say "in some parts crowded" on Monday evening, April 17th, when the Bishop of Worcester presided at a Centenary meeting. He informed his audience that he was born in India, that his father was a C.M.S. missionary, and that his mother was the first English lady to open a school for native girls in India. He believed that God was making use of the Society not only to carry His truth to the Heathen, but also to bless His Church in this land. There were signs that it was, without knowing or intending it, helping to inaugurate a new Reformation. On Tuesday, the 18th, there was a Communion Service in St. Martin's Church in the morning; in the afternoon a meeting in the Council Chamber to set forth the value of Medical Missions, at which Mr. Alexander Chaunce presided; and in the evening a combined meeting of the Gleaners' and Lay Workers' Unions and Ready Band in the Assembly Rooms, presided over by Canon Sutton. The Rev. James Johnson, of Lagos, Mr. Eugene Stock, and Dr. H. Lankester were the deputation, one or more of whom took part at all the above gatherings. On Wednesday, the 19th, a conference of Clerical and Lay Workers was held in the Church Room at the Queen's College, presided over by Canon Sutton. Thoughtful papers on parochial missionary organization were read by the Revs. W. E. S. Holland, W. H. Probert, F. E. Warner, F. H. Ward, W. H. Walker, and J. B. Carpenter, and Mr. T. Bethune Baker.

At *Coventry* three public meetings were held in St. Mary's Hall on April 19th and 20th, the Chairmen being the Rev. G. C. Vecquerez, Mr. Beresford Wright, and Canon Beaumont. A children's meeting, under the presidency of the Rev. F. M. Brodie, and a conversazione were also held. The deputation were the Rev. F. S. Webster, Rector of All Souls', Langham Place, and the Rev. Perez Holbrook, Vicar of Holy Trinity, Nottingham. The former gentleman delivered an address at a Communion Service at St. Michael's Church, and the latter spoke to a gathering of children in Holy Trinity Church.

At *Kidderminster* the Bishop of Worcester presided, on April 28th, at a large meeting in the Town Hall, at which the Rev. P. Holbrook, of Nottingham, and Miss R. Dora Howard, of the Japan Mission, were the deputation.

At *Leamington* special services were preached at St. Mary's, St. Paul's, St. Mark's, Holy Trinity, and Lillington Churches; and a children's Centenary service was held in St. Paul's Church at which the Rev. A. N. Wood, of the East Africa Mission, delivered an address. On Monday, the 17th, there was a United Holy Communion Service at Holy Trinity Church, when the Bishop of Coventry delivered an address. The Bishop also presided at a meeting in the Town Hall on Monday afternoon. He said, as reported in the *Warwick Advertiser*:—

"A hundred years ago few nations would have been singled out as more unlikely for an imperial position than the English nation. The empire of the world seemed to be in the hands of France, under the great commander Napoleon. Then it was little thought that England, who only refused to know that she was beaten, would a hundred years hence be a great imperial race. He had heard of an interesting paper on that subject by Professor Jebb, and he pointed out that not only was it unlikely, but that Englishmen seemed to have few of the qualities which would make them a great imperial nation. The French had much greater facility for accommodating themselves to foreign ways and manners and foreign

habits, and they much sooner made friends of foreigners than we did. He also pointed out that Germans had great advantages over us in the matter of imperial settlement. He also tried to trace the secret of our success, and he attributed it to the sense of duty and responsibility, and the idea of justice which we possessed. It had been his (the Bishop's) privilege to join a deputation to the Colonial Office to represent to Mr. Chamberlain the enormous evils of the liquor traffic in Africa, and ask him to do what he could to suppress or repress that traffic. Mr. Chamberlain made it quite clear that his idea of patriotism was that England had a duty to perform to improve and elevate other nations with which she came into contact, and not to do anything which would injure them in any way. He was determined, as far as lay in his power, to do that duty, and where the liquor traffic had not penetrated to prevent it altogether, and where it had penetrated to do all he could to either repress or suppress it. That sense of responsibility to other nations was one that was gaining strength and power. God had used over and over again the rise of a great empire and the clash of great empires for the advancement and furtherance of His own Kingdom on earth. They could hardly have failed to notice that the prophets who anticipated the coming of the time when Jehovah, the God of the Jew, should be God of the whole earth, and the kingdom should stretch from sea to sea, lived in the clash of a conflict between the empires of the old world, and God used them to impress upon the nations their duty, and he used the great events of the world for the instruction of His people. Should we in these days say the rise of our empire had nothing to do with His Church?"

The Rev. B. Baring-Gould also spoke. In the evening the Rev. T. A. Gurney, of Swanage, delivered an address on the history of the Society; the chair on this occasion was occupied by Mr. Beresford Wright. The Vicar of Leamington, the Rev. Cecil Hook, presented at the afternoon meeting on Monday, a resolution of the Ruri Decanal Branch of the S.P.G., expressing "cordial sympathy" with the members of the C.M.S. on the occasion of the Centenary of the Society.

On Thursday, April 27th, the Rev. A. E. Barnes-Lawrence was the preacher at a Centenary service at the Priory Church, *Malvern*; and a conversazione with exhibition of curios and costumes was held in the afternoon and evening in the Assembly Rooms.

At *Rugby* a public meeting was held on May 5th in the new Big School, lent for the occasion by the Rev. Dr. James, Headmaster of Rugby. A special choir of 100 voices led the singing. The Rector of Rugby, the Rev. A. V. Baillie, presided, and the Revs. A. P. Neile, H. A. Barker, and W. Rigby Jubb were the other speakers.

## II. PROVINCE OF YORK.

### DIOCESE OF CARLISLE.

A thanksgiving service was held in the Cathedral, *Carlisle*, on Tuesday, April 11th, when the Bishop of Carlisle preached from Zech. iv. 10. On the same day a missionary loan exhibition was opened by the Bishop in the Drill Hall, and re-opened on each of the three following days by the Bishop of Barrow, Sir John T. Hibbert, K.C.B., and Mr. Crowder. The last-named specially recommended to those who desired interesting, thrilling reading the perusal of the Society's Annual Reports.

At *Barrow* a public meeting was held in the Town Hall on May 22nd, presided over by Archdeacon Phillips.

At *Kendal* special sermons were preached on Sunday, April 23rd, in the Parish Church, St. Thomas' Church, St. George's Church, and All Hallows' Church, the Bishop of Carlisle preaching two of the sermons. On Monday morning, the 24th, the Bishop presided at a conference on missionary progress, at the close of which he promised that the *Diocesan Gazette* should thenceforth give a list of missionaries who had gone forth to S.P.G. and

C.M.S. fields, and that on their retirement from foreign work their claims to be appointed to vacant livings should be considered as well as the claims of those who had remained at home. In the afternoon over one hundred guests responded to the invitation of the President and Committee of the C.M.S. Auxiliary to a Reception in the Town Hall; the Mayor (Mr. J. Somervell) in presiding, compared the C.M.S. not to a river, but to a stream—a stream which had confronted many a rock in its course, but now ran in a smoother track; it was their business to broaden and deepen it, and make it a mighty and powerful river. In the evening the Bishop presided at an “exceedingly well-attended” public meeting in the Town Hall. The Bishop referred to his own brother having laid down his life in India as a C.M.S. missionary. He also recalled that it was Carlisle that gave William King, one of the first English men sent out by the Society, and that it was the Rev. J. Fawcett, Vicar of St. Cuthbert’s, Carlisle, who enlisted his interest; Carlisle provided the first dignitary of the Church, in the person of Dean Isaac Milner, to give his name to the C.M.S. Kendal, moreover, had the honour of being one of the first C.M.S. Associations in the kingdom, formed in 1813. The Bishop paid a tribute to the Society’s publications. A Gleaners’ Union Conference was held in Stramongate Hall on Tuesday afternoon. The total contributed in Centenary gifts amounted to 210*l*. The Rev. G. Denyer was the deputation.

#### DIocese of CHESTER.

Two public meetings were held at *Chester* on April 17th, presided over respectively by the Mayor (Dr. Stotterfort) and Mr. J. R. Thomson. Canon Acheson, of Bungay, the Rev. Dr. Weitbrecht, of the Punjab Mission, and Mr. McInnes were the deputation. A service of thanksgiving was held in the Cathedral on the 19th; the preacher was the Rev. Dr. T. Randell, Rector of Sunderland.

The Bishop of Chester presided at a crowded public meeting held in the Y.M.C.A. Hall, *Birkenhead*, on Monday evening, April 24th, and the Rev. G. Harford-Battersby, Vicar of Mossley Hill, was the deputation. On the following day Canon Turner presided over a meeting in the Town Hall, when the Rev. J. Howell, of Derby, was the chief speaker. And on Thursday evening, the 27th, a meeting was held in the Y.M.C.A. building, Grange Road; the Rev. Paige-Cox, Vicar of St. Peter’s, Rock Ferry, occupied the Chair, and the Revs. J. H. Thorpe, of London, and S. Williamson, of Birmingham, were the deputation.

Special sermons were preached in the *Macclesfield* churches on April 16th. On Tuesday evening, the 18th, there was a conversazione in the large Sunday-school, presided over by Mr. Thornycroft, J.P., at which curios were exhibited, and a service of song was rendered by “the Missionary Choir.” The narrative of the service of song was written for the occasion by Mr. Charles James. On Wednesday evening a well-attended public meeting was presided over by Sir Anthony Marshall; and on Thursday evening Mr. John Smale presided over a children’s meeting, which was addressed by the Rev. J. Lofthouse, of Churchill, Hudson’s Bay.

At *Stockport*, commemoration services were held in St. Mary’s Parish Church and St. George’s Church on Wednesday, April 19th, Canon Spooner, of Liverpool, preached at the latter church from Isaiah xii. 5. The Bishop of Chester presided at a Centenary meeting on Monday, April 20th. He mentioned it as a matter cognate to his own circumstances, he having an interest in public-house reform, that both the L.M.S. and the C.M.S. took their birth in a hotel! One great object of the Centenary, he said, was that the Society’s income should be doubled or trebled. The worst



possible result of it would be that they should rest on their oars. Mr. E. Hall, of Cork, and Mr. G. A. King, of London, were the deputation.

#### DIocese of DURHAM.

At *Durham* the Bishop of Newcastle preached in the Cathedral in connexion with the Centenary, on Sunday, April 23rd. There were also special sermons at several other churches of the city. The Bishop of Durham presided at a large meeting in the Castle Hall, on April 24th. The Bishop is reported by the *Newcastle Daily Chronicle* to have said:—

"They had been looking forward for some time with great hope to these Centenary Meetings, and the hope had been abundantly fulfilled. There had been everywhere a revelation of deep, calm, energetic spiritual force, which must be active for a long time to come. Such a manifestation of feeling at a time like that, a time of great anxiety and distress for many, was of the very highest moment. Looking round and back over that great mission-field, which was nothing less than the world, he fancied they had found there the great fulfilment of the great promise of which they had been reminded, and abundant grounds for hope. The first feeling that must rise in them was one of devout and most humble thankfulness for the great things which God had done. It was very common for them to hear explanations of the slow progress of Missions, apologies for what were regarded as the scanty results to which they could point. His own feeling, he confessed, was wholly different. He was astonished, surprised, and humbled by the marvellous things which had been done, altogether out of proportion to the human forces which had been employed. He saw, in one place a race, which had sunk so low as in human judgment to be incapable of restoration, brought by the message of the Cross to Christian life. In another place, he had seen a race lost, as it seemed, in long self-indulgence and corruption, brought to sobriety. They had seen fresh powers called out and used, new peoples awakened to a great mission. In every part of the world they could see abundant signs of the power of the Gospel of God. God had not left Himself without witness. Their missionaries, few, far too few, and hindered by natural frailties and mistakes, told them what their secret was. In strange lands and among alien peoples, they find that they were assuredly in the presence of a living and a speaking God. That, they told them, was the secret of their work. Their first thought then must be a thought of deepest thankfulness. Their next thought must be a thought of deep penitence and shame. Where God had done so much, how little had they done. The Church was called into being and received its commission to evangelize the world; but after eighteen centuries, it had hardly realized the charge. They had been reminded in that most striking history of their Society that, at the beginning, it seemed scarcely to take a place in men's thoughts, so completely had the great commission passed out of men's minds. Yet they found that abundant volunteers were to be found if the needs of the Empire seemed to call for them. The attractions of commerce never failed to bring to her service numbers of competitors. Even adventure carried away men who had nothing but this love of enterprise to move them. And, yet, in all this, they feel the lack of men to carry the noblest message that ever could be committed to any human agent. God in His mysterious Providence had, in a certain sense, committed the salvation of the world to men, and men seemed to shrink from accepting the glorious work. Yet in spite of their failures God had done great things, while men had been sleeping. He had worked, and as they looked back and round they could see abundant signs of progress, new openings for labour, which filled the future with hope if only they accepted it. He believed there never was a time when the spread of Christianity was more rapid or effective than during the last century."

The Revs. J. P. Haythornthwaite and W. Seetal, of the North-West Provinces Mission, were the deputation. In the evening a public meeting was held in the Town Hall, presided over by Canon Tristram, and the speakers included the Revs. W. Seetal, J. Barton, and H. Knott.

At *Bishop Auckland* a united public meeting for the Rural Deanery was held in the Edgar Memorial Hall, on April 24th, the Rev. E. Price, Rural

Dean, presided, and the Revs. W. H. Williamson, of the Bengal Mission, and W. Banister, of the South China Mission, were the deputation.

At *Darlington* a devotional meeting was held in St. Paul's Mission Room, and an address given by the Rev. J. P. Haythornthwaite, of Agra, on Saturday, April 22nd. Special sermons were preached in the churches on the 23rd. A young people's lantern meeting was held in the Central Hall, which was crowded with some 2500 Sunday-school children and teachers. On Tuesday, the 25th, there was a service with Holy Communion at St. Cuthbert's Church, and an address by the Rev. H. E. Fox, Honorary Clerical Secretary of the Society. In the afternoon a conference of church workers was held in St. Cuthbert's Parochial Hall, at which the Rev. F. W. Mortimer presided. In the evening the Centenary meeting was held in the Central Hall, presided over by the Mayor (Councillor W. J. Stewart). The Revs. G. Denyer and Ihsan Ullah were the deputation.

At *Stockton-on-Tees* a public meeting was held in the Borough Hall, the Mayor of Stockton (Alderman Cameron) being in the chair. There was a reception prior to the meeting in the vestibule of the Hall, tea was provided by a Ladies' Committee. The Revs. J. Barton and W. McLean, the latter of the North-West Provinces (India) Mission, were the deputation.

At *Sunderland* a public meeting, presided over by Archdeacon Long, was held in the Victoria Hall on April 24th. The Revs. H. E. Fox, Honorary Clerical Secretary of the Society, and J. Lofthouse, of the North-West Canada Mission, were the deputation. The meeting concluded with singing the *Te Deum*.

#### DIocese of LIVERPOOL.

There was an administration of the Holy Communion at the Cathedral, *Liverpool*, on Tuesday morning, April 18th, when an address was delivered by Canon Burbidge. In the afternoon the Lord Mayor (Mr. Wm. Oulton) and the Lady Mayoress gave an "At Home" in the Town Hall; the suite of reception rooms were beautifully adorned by flowers and plants from the Botanic Gardens, and the Police Band played at intervals. In the evening the Philharmonic Hall was crowded in every part, some hundreds being unable to get admittance, and for them an overflow meeting was arranged in Hope Hall. The Bishop of Liverpool presided, and he reminded the meeting that he was the oldest Bishop on the bench and the oldest surviving preacher of the C.M.S. The Bishop of Hereford moved the audience by his reference to the Society's Evangelical principles, and to the Society as the strongest of all practical proofs of the power of the Evangelical Movement over English life at the present time. The Rev. H. E. Fox and the Rev. E. A. Stuart, of Bayswater, were the deputation. The *Liverpool Daily Courier* described the meeting as "one that will be memorable for the heartiness and Christian fervour throughout, as well as for the exceptionally numerous attendance." A choir of 500 voices occupied the orchestra. On Friday afternoon Bishop Royston presided at a Conference of missionary workers held in Hope Hall, at which Mr. Fox and Mr. Stuart spoke, as they did also at a young people's meeting in the same hall in the evening.

The churches at *Southport* had special services on Sunday, April 23rd, and a public meeting was held in the Town Hall on Monday evening. The Mayor (Councillor C. E. Austin) presided, and said that, being a busy man, he could give but a cursory glance at the daily papers, but he should judge that none could have failed, however preoccupied, to see that the C.M.S. Centenary was being celebrated all over the land. The Rev. E. Abbey Tindale, Rector of Didsbury, and the Rev. F. W. Carpenter, of Gatehouse, were the deputation. The Rev. Grantley C. Martin read a letter from Mr. W. N.

Heald, expressing a hope that Southport would contribute 5000*l.* to the Centenary Fund, and enclosing his own cheque for 500*l.* It was mentioned that Christ Church had raised 164*l.* and All Saints' 130*l.*

#### DIocese of MANCHESTER.

At *Manchester* the Centenary was celebrated by a great meeting in Free Trade Hall on Tuesday evening, April 18th, at which the Bishop of Manchester occupied the chair, and the Archbishop of Canterbury and the Dean of Norwich were the other speakers. The Archbishop dwelt on the difficulties which beset the founders of the C.M.S., for not only was the machinery for doing the work wanting, but the spirit was absent in the Church itself which should animate that work. And the Archbishop, instead of drawing a contrast in this respect between a hundred years ago and now, insisted that this is still, in a large degree, true. He said, according to the *Manchester Guardian* :—

"Then there was the difficulty, which still existed, of rousing the Church at home to a sense of its duty. Missionary work was treated then, as it was still to some extent, as if it were a work of supererogation—work it was good to do, but not work that men were required to do. It was their duty still, not only to evangelize the world, but also to educate their own Church to do it. They had done something, no doubt, in this direction. It was true that something had really stirred the Church of England, and was stirring it even now. Yet he feared it would be years before they could say that they had so leavened the Church of England with the teaching and the precept of the Lord that they were really discharging the duty that He put upon them, and were really understanding what it was that He required of them. Christ had called them to this work; by every sign that He had given He had said to them, and especially to the English, that they were to do this work for Him. It was for them, for whom Christ gave His life, to make all mankind know what it was that He had done. They must remember His last command, and no longer continue to live as if He had simply bidden each one devote himself to a holy life, and had said nothing at all about the task for which the Church had been created, about the reason why they called themselves a Church, and why they spoke of Him as their Head. The task was one which the Church of Christ could alone perform, and they must give to it that zeal which was the only proof that they were indeed His children and members of His body."

The Dean of Norwich made a happy allusion to the influence of the "Manchester school" of politicians in opening the world's ports and promoting Free Trade, and urged the men of Manchester to take as lively an interest in the free proclamation of the Gospel. The collection after the meeting realized 112*l.* In the morning of the same day the Lord Mayor of Manchester (Mr. W. H. Vaudrey) entertained the Archbishop and Mrs. Temple and a large number of members of the City Council, representatives of the religious bodies, and other leading citizens, at breakfast in the Town Hall. Those present included Sir Frank Forbes Adam, Colonel Birley, Colonel Bridgford, Sir William Bailey, the Dean of Manchester, Mr. A. Hopkinson (the Principal of Owen's College), the Principal of the Lancashire Independent College, the Principal of Didsbury Wesleyan College. The Archbishop, when invited by the Lord Mayor to say a few words about the C.M.S., said :—

"He was very grateful to the Lord Mayor for the kind welcome he had given him. He was very grateful to receive so warm an acknowledgment of whatever service he was able to do for the cause which brought him to Manchester, and whatever service he might render to the promotion of that cause within the limits of this great city. That cause was very near his heart. It did not seem to him that the Church of England had yet risen to the height to which she had been called in the providence of God in obeying the command which our Saviour

gave before He left this earth. That command was to go and preach the Gospel to all nations, and though so many centuries had elapsed since it was given, it could not be said that the Gospel had been preached with real effect even to half of the inhabitants of the surface of the earth. He did not think it could be said that we had done our part in proportion to the position which God had given to us, because it was quite plain that God had given us opportunities of preaching the Gospel such as He had given to no other nation in the world. We had more intimate intercourse with the uncivilized parts of the world than any other nation they could name; we had more opportunities of really understanding their needs, their character, and the possibility of bringing them to our Lord's service; and we had more opportunities of living amongst them, for many of us went to those foreign nations and lived there for a considerable length of time. And he did not think that there had been sufficiently impressed on the people the double duty of the direct preaching of Christianity all over the world, and of representing that Christianity in their own persons when they quitted these shores for others. (Hear, hear.) He did not think it was true as yet that Christians from this country when they went to other countries paid that respect to the religion which they themselves acknowledged to be their own which was due from true Christians wherever they might be. He did not think it could be said that the example of Christians to the Heathen was at all like what the example of a Christian Church should be in presenting Divine truth for the apprehension of those who had not attained to it. He did not think we did enough directly even through societies such as this; we did not send missionaries enough—we did not send anything like enough—for the work that was to be done. It was with exceeding difficulty that what had been done was still maintained, and the amount we spent on this great task which the Lord had given to us was absurdly out of proportion to our wealth or the opportunities that God had bestowed upon us. He desired with all his heart to impress the Church of England, and not only the Church of England, but to impress also all those who believed in the Saviour, with some sense of the great duty that was incumbent upon them as real servants of Christ. He found—and it was impossible not to notice it—that a very large number of Christians did not think it was any part of their duty to have anything to do with the preaching of the Gospel to the Heathen. They seemed to think that that was a thing to be done by those who had some special desire to do it, and that unless a man had some special desire he might let the matter altogether alone, whereas any reader of the New Testament who would read with an impartial mind and not be biassed by any feeling of self-interest would see plainly enough that the Lord intended that the work of preaching the Gospel should be placed on the shoulders of the whole Church, and not on particular individuals therein. (Hear, hear.) He contended that no man was really a Christian in the full sense who left that part of his Christian duty altogether out of sight. He contended it was part of their ordinary Christian life to do their share, each one in proportion to his means and opportunities, in discharging that duty which God had called upon us to do when He sent His Son to die for our salvation. It would be, in his judgment, a greater service to the Church of England to awaken all the members thereof to a sense of that duty than almost any other service that could possibly be named. There were things that called for attention amongst themselves, things of great importance, and it was true always that duties at home would take precedence of duties outside, but they ought not to allow that precedence to exclude consideration of the outside duties altogether. Yet how true it was, go where they would, that the clergy very rarely preached on such a subject as Mission work unless on a special occasion when some deputation came from one of the missionary societies, or some occasion when there was a demand for a collection to be made. He did not want to have their duty put on that low foundation. It was not only when they were called upon to give to a collection, but at all times, that they were bound to take a real interest in the matter, and he did not think any one of them was living a real Christian life who did not feel that interest in his heart. He knew it took a good deal of time to rouse up a country like this to a sense of duty such as he had described. He knew how naturally Englishmen moved along the ruts in which the wheels of their chariots had been going. It would not be

the work of one year or twenty years to call Christians to the true importance of what God required of them. We were going over the world with our commerce, a commerce which was intended by God to be a blessing to all mankind, increasing human comfort and giving—taking it altogether—probably more real happiness to mankind than almost anything else that could be named short of the Gospel itself. We were brought by that commerce into constant contact with the people it was desired to reach. Were we doing the one thing which was really worth doing beyond anything else? Were we doing anything in proportion to the importance of the call to make these people servants of our Heavenly Father, children of God Himself? The Lord called us. Were we awake to the call?"

A Conference on "The Coming Century" was held in the Memorial Hall, Albert Square, on April 17th, at which Canon Davenport Kelly presided, and the Revs. George Ensor, C. D. Snell, and others spoke. In the same hall a meeting was held in the evening presided over by Mr. T. W. Freston. The Dean of Norwich preached a Centenary sermon in Manchester Cathedral on April 19th. A young people's meeting under the chairmanship of the Lord Mayor was held in the Free Trade Hall on Saturday afternoon, the 22nd, when the Revs. G. C. Williamson, of Birmingham, and James Johnson, of Lagos, were the speakers.

At *Blackburn* a large gathering of the local clergy was held in the Committee-room of the Town Hall on Wednesday afternoon, April 19th, presided over by Bishop Cramer-Roberts. Addresses were given by the Revs. W. D. Clarke, of Madras, and G. B. Durrant, and by Mr. Sydney Gedge, M.P. The last-named mentioned a complaint he had against the clergy; it was that their personal gifts to the missionary cause bear too large a proportion to the gifts of the laity; he considered it was largely their fault that the disproportion was so "disgracefully" against the laity, as interest depended on knowledge, and one or two sermons a year would not give the knowledge requisite to create a real interest. A meeting of day-school teachers was held in the evening in the Exchange Lecture Hall, presided over by Canon Dixon. On Thursday morning the Committee-Room of the Town Hall was well filled with ladies; Mr. Gedge presided, and the Bishop of Sierra Leone and the Rev. W. D. Clarke spoke. A meeting of day-school children was held in the Town Hall Assembly Rooms in the afternoon, which Bishop Cramer-Roberts and the Bishop of Sierra Leone addressed; and the Bishop of Sierra Leone preached to a large congregation at the Parish Church in the evening.

At *Blackpool* devotional meetings were held on Saturday, April 15th, and special sermons were preached at the churches on Sunday, the 16th. On Monday evening a meeting for children was held in the Town Hall, presided over by Mr. H. W. Kearns. A public meeting was held on Wednesday evening in the same hall, at which Mr. A. Appleby occupied the chair, and Archdeacon Madden, of Liverpool, and the Revs. C. H. Wainwright and H. S. Mercer were the speakers.

At *Preston* the Anniversary of the Auxiliary and the Centenary of the Society were observed together by special sermons on Sunday, April 16th, and by a meeting on the following evening in the Guildhall. The Mayor (Councillor J. Pearson) presided at the meeting, and spoke with much fervour of the Society's past history and its Evangelical principles. The Rev. W. Banister, of the South China Mission, who described himself as a "Preston man," as is also Dr. Rigg of the same Mission; the Rev. Grantley C. Martin, Miss Bazett, of Ealing (who was dressed in Oriental costume), and the Rev. D. Marshall Lang, of the Japan Mission, were the deputation.

At *Rochdale* a meeting was held in the Parish Church schools on April 25th, at which Archdeacon Wilson presided and the Revs. J. H. Thorpe (of Northport) and G. Denyer were the deputation.

#### DIocese OF NEWCASTLE.

At *Newcastle* the Bishop of Newcastle preached on Sunday, April 16th, in the Cathedral and in Jesmond Church, and on Monday evening he presided at a large Centenary meeting in the Town Hall. He said he was ambitious for his diocese that it should send out a great many more labourers than it had yet sent out. The Rev. Ihsan Ullah, of the Punjab, and the Revs. W. J. L. Sheppard and H. Knott were the deputation. Mr. R. H. Hoare stated that 2736*l.* had been contributed to the Centenary Fund.

At *Gateshead* special sermons were preached on Sunday, April 23rd, and a meeting for young people was held in the Co-operative Hall on April 24th; and on the following day in the evening a public meeting was held in the same hall, presided over by Mr. George Wilson. He stated that 42*l.* had been raised by means of Centenary boxes. The Rev. H. D. Williamson, of the Bengal Mission, was the deputation. A drawing-room meeting was also held in the same hall.

At *North Shields* a crowded public meeting was held in the Howard Hall on April 19th, Canon Brutton, Vicar and Rural Dean of Tynemouth, occupying the chair. Archdeacon Martin and Canon Tristram were the other speakers.

At *Sunderland* Archdeacon Long presided at a public meeting in the Victoria Hall on Monday evening, April 24th. Canon Nicholson, of Newcastle, the Rev. H. E. Fox, and the Rev. J. Lofthouse were the deputation.

#### DIocese OF RIPON.

At *Ripon* there was a special service at the Cathedral on Tuesday morning, April 18th, Canon Tristram, of Durham, being the preacher. In the afternoon a meeting was held at the Town Hall, presided over by the Dean of Ripon; and the Rev. J. C. Martin (of Southport) and Canon Tristram were the deputation. Subsequently a juvenile meeting was held in Holy Trinity Parish Schools, and a tea was given to Gleaners and C.M.S. workers in the Cathedral Hall. Canon MacColl presided at a public meeting in the evening in the Town Hall.

At *Bradford* the celebration of the Centenary began on April 15th. The Bishop of Ripon presided at the general meeting on Thursday, the 20th, and the Dean of Ripon and Mr. Sydney Gedge, M.P., were among the other speakers. On the 18th Mrs. E. P. Arnold-Foster presided at a women's meeting in the Church Institute, which was addressed by Mrs. Knox, formerly of the South China Mission, and Miss Hönischer. The clergy in the Rural Deanery were invited to breakfast by the Vicar, the Rev. Dr. Robertson, on the 19th, and were addressed by Canon Bardsley, of Huddersfield.

At *Clapham* the Rev. Dr. Robertson, of Bradford, preached in the Parish Church in connexion with the Centenary on April 22nd, and a Conference was held in the afternoon. In the evening the Rev. F. Rowling, of the Uganda Mission, gave a lecture on Uganda.

At *Harrogate* special sermons were preached at most of the churches on Sunday, April 16th; and on Monday there was a central service with Holy Communion at Christ Church, when the preacher was the Rev. Dr.

Robertson, of Bradford. On Monday afternoon a public meeting was held in the Church Institute; and another in the evening in the Winter Garden, presided over by the Dean of Ripon. The deputation were the Bishop of Sierra Leone, the Rev. A. G. Lingley, of Hertford, and Lieutenant-Colonel Yates, of Newcastle.

At *Leeds* the Centenary was observed from Saturday, April 15th, to Wednesday, the 19th. On Monday a meeting for business men was held at 12.30 p.m., presided over by the Rev. D. Allison, Vicar of St. James', Leeds. The principal speaker was Lieutenant-Colonel Yates, of Newcastle. In the afternoon a Bible-reading was conducted by the Rev. H. B. Macartney, of the B. & F.B.S. In the evening special services were held at St. George's Church; St. Mary's, Hunslet; St. Clement's, Chapeltown Road; and at Holy Trinity, Armley Hall. On Tuesday morning a large number of clergy and laity partook of breakfast at the Queen's Hotel, on the invitation of Mr. Robert Armitage, whose state of health prevented his being present, and Mr. Thomas Harrison acted as chairman in his absence. At 12.30 the Bishop of Ripon addressed a large attendance of business men in the Philosophical Hall. In the afternoon the Bishop of Sierra Leone preached at a special service in Leeds Parish Church. In the evening an "overflowing and enthusiastic mass meeting" was held in the Coliseum, at which the Bishop of Ripon presided. The *Leeds Mercury* says: "The body of the hall, the galleries, and beneath were all filled with an enthusiastic crowd of men, women, and children, who listened to the addresses with an interest, an earnestness, and an obvious appreciation, which, if nothing else be taken into consideration, at once stamped the gathering as a success." The Bishop referred to the twenty-five men who founded the Society in April, 1799, among whom was Dr. J. W. Peers, "the great-great-grandfather of his own children," and Basil Woodd, a name greatly honoured in Yorkshire. The other speakers were the Bishop of Sierra Leone, the Revs. H. B. Macartney and A. Armitage. On Wednesday there was a Conference in the Philosophical Hall, presided over by the Rev. D. Allison, and addressed by the Rev. F. D. Thompson (Secretary for Yorkshire of the B. & F.B.S.), Dr. A. Lankester, of the Punjab Mission, and Miss Gollock. In the afternoon a women's meeting was presided over by Mrs. Boyd Carpenter in the Philosophical Hall, which was crowded. In the evening thanksgiving services were held at many of the churches in the city. It was announced at one of the meetings that 910*l.* had been contributed to the Centenary Fund.

#### DIocese OF SODOE AND MAN.

At *Castletown* special sermons were preached at St. Mary's Church on Sunday, April 23rd; and on Monday a Centenary sermon was preached by the Rev. Dr. H. U. Weitbrecht. In the evening the Town Hall was well filled by a public meeting, at which the speakers were Dr. Weitbrecht and Mr. T. Jays. The Rural Dean, Canon Kewley, presided.

At *Douglas* special sermons were preached on Sunday, April 23rd. On Thursday morning, at 10.30, there was a special administration of the Holy Communion at St. George's Church, and an address by the Rev. C. W. A. Clarke, of the Telugu Mission. At 11.30, after morning prayer, a sermon was preached by the Bishop of Sodor and Man from Rev. xi. 15. In the afternoon and evening public meetings were held in the Gymnasium, that in the afternoon presided over by the Bishop, and that in the evening by Canon Moore. The deputation were the Rev. Dr. H. U. Weitbrecht, the Rev. C. W. A. Clarke, and Mr. T. Jays.

## DIOCESE OF WAKEFIELD.

At the Cathedral, *Wakefield*, Archdeacon Donne preached a special sermon on Sunday evening, April 16th, and the Rev. Evan H. Hopkins preached on the following Wednesday afternoon from Rev. iii. 8. On the evening of the 19th a public meeting was held in the Music Saloon, presided over by Archdeacon Donne and addressed by the Revs. E. H. Hopkins and H. Armstrong Hall. On Thursday there was an early celebration of the Lord's Supper at the Cathedral; a prayer-meeting in the Music Saloon, conducted by Mr. Evan Hopkins; a meeting in the Music Saloon in the afternoon, presided over by Archdeacon Donne, at which several Non-conformist ministers were present; an evening meeting, also in the Music Saloon, presided over by the Rural Dean, the Rev. R. N. Hurt. In addition to those mentioned above, the Rev. T. C. Greenwood, of Salterhebble, and the Rev. G. C. Martin were the deputation. A crowded children's meeting was held in the Corn Exchange on Friday evening, when Archdeacon Donne delivered a lecture illustrated by lantern slides. A local paper says that while the services and meetings did not attract very large audiences, "there could be no mistaking the downright earnestness" of those who did attend.

At *Halifax* a well-attended Centenary service was held in the Parish Church on Wednesday evening, April 19th, at which Bishop Taylor Smith was the preacher. About 180 people were present at a public tea in the Parish School Rooms on Thursday; and a meeting was held in the evening in the Public Hall, at which Archdeacon Brooke presided, and the other speakers were Canon Bardsley, of Huddersfield, and the Rev. James Johnson, of Lagos. On Friday a meeting of the local branches of the Gleaners' Union was held in the lecture-hall of the Literary and Philosophical Institute, presided over by Mr. W. E. Barber. On Saturday a children's meeting in the Lecture Hall concluded the celebration.

At *Huddersfield* special sermons were preached in the town and district on Sunday, May 7th, and on Wednesday, the 10th, the large Town Hall was filled throughout by a public meeting, the first time that this Hall had been used in connexion with Foreign Missions. An orchestra of 500 voices led the singing. Canon Bardsley, Vicar of Huddersfield and Rural Dean, occupied the Chair, and expressed his pleasure at the presence on the platform of many clerical supporters of the S.P.G. He reminded his audience that they met on the forty-second anniversary of the outbreak of the Indian Mutiny, and that India was saved to England on that occasion by a band of heroes of the military and civil services who made no secret of their earnest interest in the evangelization of the people. Referring to the foundation of the C.M.S., he said that though the Society was born in London, the West Riding of Yorkshire had rocked its cradle. It was the Elland Society which sent Samuel Marsden to the University, the neighbourhood of Dewsbury gave the C.M.S. its second English clergyman, and the first prominent C.M.S. Association was the one at Dewsbury. He mentioned some touching memories of Bishop Crowther, at whose consecration in 1864 he was present. Canon Bruce, of Durham, Lieut.-General Brownlow, and the Rev. W. E. Burroughs were the deputation.

## DIOCESE OF YORK.

At *York*, special sermons were preached at several of the churches on Sunday, April 16th, the Bishop of Hull and the Dean of York being the preachers at York Minster. On Tuesday afternoon, the 18th, the Rev.



J. Howell, of Derby, conducted a missionary Bible-reading in the De Grey Rooms. In the evening Mr. H. Venn Scott presided over a public meeting, and Canon Jones and the Rev. J. Howell were the deputation.

At *Beverley* there were special services at the Minster and other Churches on Sunday, April 16th, Prebendary Wace being one of the preachers. There was an administration of the Holy Communion in the Minster on the morning of Tuesday, April 18th. In the afternoon a juvenile meeting was held in the Assembly Rooms, when the hall was "packed to its utmost limits." The Bishop of Beverley presided, and Canon Nolloth and the Rev. Wright Moore addressed the young people. In the evening the Bishop of Beverley again presided at a public meeting in the same hall, the Bishop of Derry and the Revs. R. Fisher, A. Griffiths, and Wright Moore being the other speakers.

At *Bridlington* there was an early morning prayer-meeting in the Wycliffe Rooms on Tuesday, April 18th; followed by a celebration of the Holy Communion at Christ Church, when the Rev. E. H. Bennett, of Doncaster, gave an address. In the afternoon there was a meeting for children in the Wellington Hall, presided over by the Rev. C. S. Booty, and addressed by the Rev. T. Brocas Waters, of Jesmond. In the evening there was a large gathering in the Wellington Hall; the Vicar of Holy Trinity presided, and announced that over 600*l.* was in hand towards the Centenary Fund. Of this, 500*l.* was the gift of Mr. J. A. Jameson, who wrote from Bournemouth that he was present at the Society's first Jubilee, and had been a regular subscriber ever since. He had known three of the original founders of the Society. The Revs. T. Brocas Waters and S. W. Darwin Fox were the Deputation.

At *Doncaster* a prayer-meeting in St. George's schoolroom on Saturday, April 22nd, inaugurated the celebration of the Centenary. The following day there were special sermons at several of the churches. On Monday, the Rev. F. R. Pyper, of Nottingham, preached at a special service at St. James' Church. A meeting for women was held in the Guildhall in the afternoon; another for children in the Corn Exchange, also in the afternoon; and a public meeting, presided over by Canon Tebbutt, was held in the evening. On Tuesday morning the Rev. E. R. Mason, of Luton, preached at a special service in the Parish Church; in the afternoon there was a meeting in the Mansion House, presided over by Lieut.-Colonel Skipworth, of Feversall Hall; and in the evening the "Great Centenary Meeting," presided over by the Mayor (Councillor Birkinshaw, J.P.), was held in the Corn Exchange. The Deputation included, besides those mentioned above, Lieut.-Colonel Yates, of Newcastle.

At *Easingwold* meetings were held in the Town Hall on April 20th, the one in the afternoon presided over by the Rev. M. E. Stanborough, Rural Dean; and that in the evening by the Rev. H. Peploe. A letter of congratulation was read at the latter meeting from a missionary meeting then being held in the Wesleyan Chapel, and a resolution warmly reciprocating the kindly sentiments was adopted.

At *Howden* a meeting was held in the Town Hall on May 1st, presided over by the Vicar, and addressed by the Revs. P. B. de Lom and S. S. Farrow.

At *Hull* the celebrations began with a prayer-meeting on Saturday evening, when Canon McCormick gave the address. He also preached at a united special service at Holy Trinity Church on Sunday, the 16th. On the morning of Monday, the 17th, the Bishop of Derry preached at the same church from Rom. iii. 29. A devotional meeting was held in the afternoon

in the Assembly Rooms, presided over by Archdeacon Hughes-James, and an address was given by Canon Tristram. In the evening a public meeting was held in the Assembly Rooms, presided over by Colonel Hobart, R.A., J.P. The other speakers were the Bishop of Hull, Canon McCormick, the Bishop of Derry, and the Rev. T. Brocas Waters. On Tuesday afternoon a meeting of the Ladies' Missionary Union was held in the schoolroom of St. Thomas' Church. Besides those mentioned above, the Rev. S. S. Farrow, formerly of the Yoruba Mission, was one of the deputation.

At *Middlesborough* a public meeting was held on May 1st in the Town Hall, presided over by the Bishop of Beverley. Archdeacon Eyre, of Sheffield, Canon Bruce, of Durham, and the Rev. J. W. Fall, lately of the Ceylon Mission, were the deputation. A local paper describes the meeting as "a great success from every point of view. There was a large attendance and the speeches were excellent, the spirit of the meeting being gratitude for what had been accomplished in the past, and hopefulness and determination for the future."

At *Northallerton* a women's meeting was held on Monday, April 24th, in the Grammar School, which was addressed by Miss Valpy, of the C.E.Z.M.S. In the evening a meeting for elder girls was held in the same building. On Tuesday there was a children's meeting in the Boys' National School, which was addressed by the Rev. A. J. Shields, of Scarborough.

At *Pontefract* there were special services in the Parish Church on Sunday, April 23rd, the Rev. J. E. Jump, of Sheffield, preaching in the morning. A public meeting in the Town Hall was held on Monday evening, presided over by the Rev. J. W. Sangster. The Rev. S. S. Farrow and the Rev. H. Howlett were the deputation.

At *Scarborough* there were special services during the week beginning April 9th at different churches; on the 12th a thanksgiving service was held at Christ Church, the preacher being the Rev. J. Stephens, of York. On Tuesday, the 18th, two meetings, the first for young people, presided over by the Rev. A. J. Shields, the second for adults, presided over by the Bishop of Hull, were held in the Old Town Hall. The Deputation were the Rev. Sydenham Dixon, of Lowestoft, and the Rev. W. J. L. Sheppard.

At *Sheffield* Archdeacon Eyre presided at a meeting in the Cutlers' Hall on Monday morning, April 17th. In the afternoon some 3300 children of the Sheffield Church day-schools gathered in the Albert Hall, the Archdeacon again presiding. The singing was led by a choir of 450 children. In the evening the Sheffield Auxiliary held its Annual Meeting in the Albert Hall. On Tuesday afternoon a women's meeting was held in the Albert Hall, presided over by Mrs. Eyre, and addressed by the Rev. W. Seetal and Miss Gollock. In the evening a men's meeting filled the body of the same hall, under the chairmanship of the Lord Mayor (Alderman W. E. Clegg). The deputation were Canon Sutton, of Aston; the Revs. J. Lofthouse and F. Swainson, of the North-West Canada Mission; the Rev. W. Seetal, and the Rev. F. S. Webster, of All Souls', Langham Place.

At *Thornaby*, on Tuesday, May 23rd, a large gathering of children was held in the Central Hall, followed by a public meeting presided over by the Mayor. The Revs. H. Newton and S. S. Farrow were the deputation.

At *Whitby* a meeting was held at Iron Hall, West Cliff, on Monday, April 10th, presided over by the Rev. J. Rowland. The Rev. H. F. Fisher and the Rev. P. B. de Lom were the deputation. It was announced that 567*l.* had been received towards the Centenary Fund.

G. F. S.

## THE MISSION-FIELD.

## WESTERN EQUATORIAL AFRICA.



T a meeting of clergy at Lagos in February it was decided to hold a "mission" extending over a period of three weeks, with the special object of reaching the Heathen. The dates fixed were St. Paul's, Breadfruit, March 5th to 11th; Ebute Ero District, 12th to 18th; St. Peter's, Faji, 19th to 25th. A Committee of thirty laymen was appointed, the Rev. A. W. Howells being secretary. Bishop Tugwell, who had been on a visit to the Gold Coast, did not return to Lagos until after the "mission," but he was able to send us the following notes from Mrs. Tugwell's account:—

The attendance at the open-air meetings was very good throughout. The interest deepened from day to day. The third week was of the deepest interest: the attendance varied from 600 to 1200; many Mohammedans were present, and appeared to be much interested. On one occasion a funeral wake was being observed on the spot selected for the meeting for the day. Drums were being beaten, &c., and there was much noise and confusion. But on the arrival of the Rev. N. Johnson, those who were responsible for the proceedings stopped the beating of drums, &c., for an hour, whilst the meeting was held, many of those attending the wake joining the listeners.

The evening meetings were also well attended throughout. Many Mohammedans attended these meetings also. Mr. Fadipe, evangelist from Abeokuta farms, appears to have been much blessed in dealing with the Heathen. The Christian voluntary workers did valuable work in gathering the Heathen together.

The hymn-sheets were in great demand; unfortunately, our press could not meet it: people waited for hours outside the bookshop in order to purchase copies. The price was

doubled, but this did not affect the demand. We have since had an order for 1000 copies from Abeokuta; from Ijebu we shall have large orders by-and-by. An attempt was made by the younger Mohammedans to organize an opposition; some of their number bought hymn-books to the value of 5s., and burnt them. However, when tidings of this came to the ears of their elders, they issued a notice to the young men forbidding them to offer any opposition whatever. This is a very remarkable answer to our prayers. During the week of prayer we especially asked that all opposition might be overruled. We had also looked for some opposition from ungodly young men professedly Christian, but it does not seem that there was any trouble from this quarter.

The Rev. N. Johnson and the Rev. A. W. Howells were responsible for the organization; they worked indefatigably, and are much encouraged. The Rev. J. S. Williams, of Ebute Meta, frequently attended the afternoon meetings, and rendered much good service in speaking to the Mohammedans, his knowledge of the Koran being most valuable. People were most attentive whenever he spoke.

## EASTERN EQUATORIAL AFRICA.

The famine in the Coast district is still severe. Soon after the following words were written by our Secretary at Frere Town (the Rev. H. K. Binns) on April 20th, he would receive a remittance which had been sent to him by the Lay Secretary:—

The famine is worse than ever. There was a little rain in March, but in April only one little shower. The crops that had commenced to grow, that is where the people returned just for the planting, are now perishing on account of drought, and the young locusts have appeared in myriads. We are supporting here over a thousand people every day. They only get enough to keep body and

soul together. Numbers of little children are left fatherless and motherless; many are mere living skeletons; numbers have died and are dying of starvation and dysentery; many of their poor bodies are ulcerated from jiggers and other causes. I have only about Rs. 500 in hand, which will last about six days only. In the name of our Master, I do beg that you urge upon Christian

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friends at home the necessity of their helping us quickly. Will you allow us to take in little children and care for them? It is heartbreaking to see the little ones starving, sitting about under the trees, vainly endeavouring to keep the flies off their sores, or, as I have seen before, little ones, almost infants, sitting by, driving the flies from the body of their dying mother.

The *Taveta Chronicle* for March gives several items of news which we pass on to our readers. During the week—February 19th to 26th—a special mission was held “to deepen the spiritual life of the Christians, and to induce those who have been so long under the sound of the Gospel to come out on the side of Christ.” The attendance at all the services was good. Four special services were held each day. The Rev. J. E. Hamshire, of Frere Town, who was at Taveta on a visit, gave some of the addresses. He took back with him two Christian lads for a course of training in the Divinity Class; one of them, Masai, with a view to future work in Masai-land. The construction of a new road from Taveta to Voi station on the Uganda Railway, with the exception of bridging the rivers and watercourses, has been accomplished. Unfortunately, the engineer under whose direction the work was done, Mr. J. W. C. O’Hara, was killed by a lion while sleeping in a tent.

#### UGANDA.

At an ordination in the large church at Mengo on January 29th, Bishop Tucker admitted to priests’ orders the Revs. Bartolomayo Musoke, Nua Kikwunga, Natanieli Mudeka, and Henry Mukasa. At the same service, Mr. A. J. Fisher and five Natives, viz., Samwili Kamwakabi, Eriya Mukasa, Sedural Kibuka, Ediweri Bakayana, and Asa Nkangali, were ordained deacons. Toma Bazira was set apart for work as a lay reader, and has received the Bishop’s license. There are now fifteen native priests and deacons in Uganda, all of whom are supported by the Native Church. Bishop Tucker says:—

Those who have received priests’ orders have served a diaconate of two and a half years, and having been tested and tried, have not been found wanting. The deacons have with great self-denial been for several years engaged in Christian work, and four out

of the five as licensed lay readers. They have all been trained by Archdeacon Walker in his Divinity Class and were strongly recommended to me by him; the Church Council of course giving the title.

Early in February Bishop Tucker held a Confirmation at Kyagwe, in Ngogwe. The candidates numbered 250. On the Sunday, when the Bishop preached, the church was crowded. There were 381 communicants.

The Rev. J. Roscoe wrote from Kabaroli, Toro, on December 7th. On his arrival in Toro he received a warm welcome from the Rev. T. R. Buckley and the people, many of whom came out some distance to greet him and bid him make speed. When the party reached the Mission hill there was quite a large following, and they were received in great state. Soon after his arrival Bishop Roscoe had the teachers from the out-station in for a conference in order to find out the state of the country. They brought reports from thirty places, and told of some fourteen others where work had been begun. At the head station a school for the children had been commenced, which had an average attendance of ninety in the morning and fifty in the afternoon. “There is one feature of our work,” Mr. Roscoe says, “which is most pleasant, and which is sure to win in our favour sooner or later, viz. all the people who come give up intoxicants, and then begin to read for baptism. No one thinks of being baptized and continuing to take strong drink.” Some of the Waganda teachers have already done good work in translating into the language of the people the first reading-book and parts of the Prayer-book and St. Matthew’s Go-

Mr. Roscoe regrets the paucity of European labourers for the work of supervision. He concludes: "A people who so early in their Christian life are supporting all their teachers should receive every assistance to make them thoroughly efficient to carry on the whole of their Church work."

#### PALESTINE.

Bishop Blyth visited Salt and held a Confirmation on March 15th. Sixteen candidates were presented, thirteen males and three females, and besides these two others were prepared for Confirmation and admitted to Holy Communion who had been baptized in the Greek Church. This was the third time the Bishop had visited Salt since his consecration, and he received a very warm welcome.

#### BENGAL.

The half-yearly Bengal C.M.S. Conference was held from March 13th to 17th. The first day was devoted to the work of committees, when many questions were discussed more thoroughly than they can be in a large Conference. The 14th was kept as a "Quiet Day," and two very earnest addresses were given by the Rev. I. W. Charlton on the subject of "Faith." On the 17th the Rev. E. T. Butler preached the Conference sermon, and the same evening there was an "At Home," at which Bishop Welldon and many friends of the C.M.S. were present, including missionaries of other societies working in Bengal.

In connexion with the Calcutta Hindi work, which was started in order to reach the 150,000 immigrants who speak Hindi as their mother tongue, two interesting converts were recently baptized. On March 4th Prabhu Das ("the servant of the Lord"), formerly known as Chorga, received baptism in the tank in front of his dwelling in the presence of a little band of his fellow-countryman. He comes from Chota Nagpur. The meaning of the service was briefly explained to the Heathen in Oraon, their own language. On April 9th at Trinity Church, at the morning service, the first of a series of Centenary services, Koili, a girl of thirteen, was baptized as Anugrahit ("Favoured").

On Easter Monday four Hindu women were brought into Christ's fold by baptism at Barnagore, by the Rev. S. Biswas.

Mr. G. H. Kiernander, the great-grandson of the Rev. Zecharias Kiernander, who built the Old Church, Calcutta, in 1770, has made over by a deed of gift to the Old Church Educational and Charitable Society a number of shares and debentures of the nominal value of Rs. 40,000. Mr. Kiernander is to enjoy the life interest of this sum of money. On his death a small life annuity is to be paid to his nominee, and the remainder of the interest is to be used as an endowment to the Old Church Free Day School.

The Report of the Ranaghat Medical Mission for 1898 has been sent to us. As some of our readers are aware, the Mission was established in 1893 by Mr. James Monro, C.B., a retired member of the Bengal Civil Service. While Mr. Monro was in the service of the Government, during more than a quarter of a century, both he and Mrs. Monro were impressed with the crying need for Mission work amongst the millions of Bengal, and they and their family resolved to form a missionary band to carry the message of salvation to the inhabitants of the Lower Provinces. The staff of the Mission now consists of fifteen Europeans and eleven native dispensers and nurses. The town of Ranaghat is forty-five miles from Calcutta, and gives its name to a sub-division of the district of Nadiya, which comprises a tract of about 600 square miles, containing a population of 250,000, partly Mohammedans, partly Hindus. The people live principally in the 1000 villages of the sub-district. The report states that during the past year the work has continued to advance, and has been largely increased by the opening of a branch dispensary at Kaligunge. The missionaries have been able to preach the

Gospel to above 55,000 people at the two dispensaries and in camp, to pay 271 visits to 148 villages, and to systematically evangelize all the paras or quarters of the town of Ranaghat itself. Since the report was published we have received a letter from Mr. Monro, from which we may quote a few sentences. Under date March 14th he wrote:—

We have just finished our camping season after a period of phenomenally large attendances of patients. At the three dispensaries, Ranaghat, Kali-gunge, and Camp, we have had during the two months of January and February 20,000 attendances. On eight occasions at one place in one day we have had upwards of 1000 patients, to

whom we have been able to give the message; and the effect is beginning to appear. Both our hospitals are full to overflowing, and it seems to me that the staff will soon be patients! for the work is overwhelming. Still, it is an immense privilege to be able to speak to so many thousands, and be able to point them to the Great Physician.

The Rev. F. T. Cole, of the Santal Mission, writes to the North India localized *C.M. Gleaner*, "I have just made up the returns for the Native Church Council. It has been a most cheering year. Christians, 3112; catechumens, 79; baptisms during the year: adults, 72; children, 155; subscriptions, Rs. 1370. Special Mission Fund, Rs. 340; Bible Society, Rs. €3." Mr. Cole's principal work in the matter of literature during the year has been the translation into Santali of fifty-two selected lessons from Mr. Eugene Stock's *Life of our Lord*, which it is believed will be a great help to the isolated native agents in Santalia.

The Christians at Godda have suffered a great loss in the death, on January 14th, of the wife of the Rev. Ram Charan.

#### NORTH-WEST PROVINCES.

At an ordination in All Saints' Cathedral, Allahabad, on March 12th, the Bishop of Lucknow anointed the Revs. J. B. Ventura, of Muirabad, and J. Qalander, of Basharatpur, to priests' orders; and Mr. H. Bennett, of Mussourie, to deacons' orders.

The Commissioner of the Jabalpur Division (Mr. J. B. Fuller, I.C.S., C.I.E.), when visiting the C.M.S. High School, Jabalpur, on March 3rd, corroborated the statement recently made by Lord Curzon at the convocation of the Calcutta University as to the great advantage to India of higher education imparted on sound principles, and stated that it gave him (Mr. Fuller) great pleasure to be able to say that he had noticed of late years a marked improvement in the moral character of the subordinate officials under his charge, and he considered much of the praise for this change should be accorded to the Mission-schools, and institutes of a similar character.

#### PUNJAB AND SINDH.

The work in the Kashmir Hospital under Drs. A. and E. F. Neve during 1898 shows considerable increase, more than a thousand new patients having been admitted into the wards. As to the evangelistic work, the report just received says:—

Those who are imperfectly acquainted with practical Mission work often assume that the preaching and teaching of Christianity is disliked by the peoples of India, and is, so to speak, forced upon unwilling hearers by ignorant and more or less fanatical missionaries. This view would be amusing if it were not so generally current. It is certainly not the case in Kashmir. No doubt there are many amongst our hearers who are apathetic and listless. There

are others who make no attempt to listen; who are too ill, in too much pain, poor things! too ignorant, or too certain that their own is the one true faith; and, of course, there are always some who are too worldly and sensual to even understand the teaching of Christ. But these raise no objection to the preaching; their attitude is rather one of indifference. On the other hand, there are many who are quite the reverse, who listen with atten-

tion—almost with eagerness, and some of whom audibly assent. It is by no means uncommon for patients in the wards to *ask* us to come and talk to them.

No, it is not the teaching they

object to. It is the idea of changing their religion, of breaking their caste, and being formally, by the act of baptism, cut off from all their old associations and family ties. There lies the crux.

#### WESTERN INDIA.

The plague is still raging in Bombay. The Rev. W. A. Roberts (who has been appointed Secretary of the Western India Mission, in succession to the Rev. G. W. Peel) tells us that upwards of one thousand people died of the plague during the first week of March. This third visitation has proved the most severe. From its course in former years it was hoped that it had then reached its height for this season, and would soon commence to decline.

On March 30th the Bishop of Bombay held a Confirmation in the Mission Church, Girgaum, when fifty-six candidates were presented. The candidates belonged to four different native congregations. The Bishop gave two impressive addresses, which were translated by Mr. Ahmad Ali Shah, C.M.S. senior catechist, into Hindustani. The service tended to show the cosmopolitan character of Bombay, as the candidates comprised Marathi, Tamil, Guzerathi, Arabic, and Hindustani-speaking Christians. Four of the candidates from the C.M.S. Mohammedan congregation belonged to the Arabian-Chaldean Church, and one was an Arabian-Jewish convert.

During the late famine fifty-six children were admitted to the Nasik Orphanage. Of these, twenty-three boys and twenty-two girls were without either parent, four girls and one boy had only fathers living, while five girls and one boy have only mothers.

#### SOUTH INDIA.

The results of the B.A. degree examination of the Madras University have recently been published, and the *Madras Mail* comments as follows on the remarkable success of Miss Ratnam Krishnamah—granddaughter of the late Rev. M. Ratnam—in the English and second language divisions:—

Her elder sister, now Mrs. S. Satthianadhan, had the distinction last year of passing out as the first Indian lady graduate of the Madras University, and this year the younger sister has followed her footsteps with an even more brilliant place in the class list. Competing with nearly a thousand young men in the English language division, she has won a first class with six others—a distinction much coveted by young aspirants to university honours. She has

also secured a first in the second language division, with Telugu as her optional subject. In the science division (history) she stands fifth in the second class and seventh in the Presidency. Miss Krishnamah was educated at the Noble College, Masulipatam, where she had a distinguished career. After the brilliant success of this young Indian lady, none need despair of the future of female progress in India.

#### TRAVANCORE AND COCHIN.

The Archbishop of Canterbury has conferred the degree of D.D. on the Rev. W. J. Richards in recognition of his work in connexion with the revision of the Malayalam New Testament and Prayer-book.

The Diocesan Conference and Bishop's Visitation, the Provincial Church Councils, and the half-yearly Conference of Missionaries in Travancore and Cochin, all took place at Cottayam from February 9th to 13th. The Diocesan Conference commenced with Holy Communion in the pro-Cathedral, Cottayam. Bishop Hodges in his episcopal charge dwelt upon the need of the self-support of the Native Church in Travancore, and of the necessity to aim at a native Episcopate. Resolutions were passed in connexion with the self-support of the Native Church ;

the appointment of an approved pastor as a Diocesan Missioner; the celebration of the C.M.S. Centenary throughout the diocese; the raising of the Cottayam College to the B.A. standard; and a collection of one day's income to be sent to the C.M.S. as a token of love and esteem.

The Bishop has appointed the Rev. T. K. Joseph Diocesan Missioner.

The Bishop has received and forwarded home Rs. 878:7:6 from the diocese as Centenary gift to the Society.

#### SOUTH CHINA.

From a report of the year's work at the Pakhoi Medical and Leper Mission we learn that 17,925 out-patients were seen during the twelve months, exclusive of dressings and prescriptions for lepers, which reached 18,000. During the same period the number of in-patients were—General Hospital, 408; Leper Hospital, 140. In the course of his report Dr. Horder gives the following account of a special effort last August to help the undecided to come boldly out on the Lord's side:—

One special effort was a week of meetings, beginning on Monday and closing on Saturday afternoon with a prayer and testimony meeting. Much prayer was offered for many weeks before the meetings, for we all felt the great need of spiritual blessing, both for ourselves, our fellow-workers, and the professing Christians around us.

Each day for half an hour all the workers assembled for prayer, and these were very solemn and refreshing times. The meetings were held every afternoon, each day was definitely set apart for one department of the work, viz. Male Lepers, Female Lepers, Girls' Boarding School, General Hospital

Patients, &c., our prayers and efforts being concentrated on that branch of the work for that day.

We thanked God heartily for what we saw; it was truly a joy to hear one and another acknowledge having received definite blessing, and to see others, with tears in their eyes, accept Christ as their Saviour. About seventy came forward for further teaching, with the hope of being baptized, as a result of God's blessing on the effort; these are still attending the classes provided for them, and we trust some day—when the people of England send us an ordained missionary—to see many of this number received into the Church.

Mrs. Hill says the work among the women has been very encouraging. The Bible-class is well attended, and it is hopeful to see women coming to it from very long distances. Four or five come regularly from Kó Tak and beyond, and it takes them from an hour and a half to two hours to get to Pakhoi. One woman has to leave home at daylight to arrive in time for the eleven o'clock service. "No one except those in real earnest," Mrs. Hill truly says, "would think of walking this distance every Sunday, when there is no earthly advantage to be gained by it."

#### NORTH-WEST CANADA.

From our reference to recent baptisms among the Indians at Blackfoot Reserve last month (p. 436), it might be inferred that the firstfruits of the Mission were gathered only a year ago, whereas the first Blackfoot adult was baptized in 1891. When Archdeacon Tims handed over the Mission to the Rev. H. W. G. Stocken, some three years ago, there was a small band of converts, four of whom were communicants. What Mr. Stocken meant evidently was that the first adult convert subsequent to his going to the Mission was baptized a year since.

#### BRITISH COLUMBIA.

Archdeacon Collison, of Kincolith, writes in his Annual Letter under date January 7th:—

Several of our leading men have been removed by death during the past year. Amongst them was the head chief of the Nishgas, George Ginzadak. If you refer to page 93 of the *Intelligencer* for

1865, you will there find this chief mentioned by the Rev. R. A. Doolan in his journal as "Kinzardu, a chief who is doing all in his power to undermine our work"; and he is there repre-



sented as dragging members of his tribe by main force to a whisky feast. I could describe many much darker pictures from Ginzadak's old heathen life, but I prefer briefly to give you a bright one; indeed, the closing scene in his new and changed life on earth. He had grown rather feeble during the spring, but was not confined to bed, so that when I received a message from him one Saturday evening requesting me to call on him, I was surprised to find him lying down. He raised himself up on my entering, and thus addressed me: "My brother, I have been long enough here. I want to arise and go to my Heavenly Father. I want to remove from the sorrows of this life to my home above. Will you sing for me? There are two songs I long to

hear again: 'I will arise and go to my father,' and 'Rock of Ages cleft for me.'" With the aid of several native voices, I sang the translation of both these, and then read a portion of Scripture and prayed. In praise and prayer his voice was heard throughout. Afterwards, at his earnest request, I administered the Holy Communion to him. I was desirous to postpone this to the following day, Sunday, but he replied, "It is best now; better not to postpone it." "Are your feet resting on the Rock of Ages?" I inquired, as I grasped his hand on what proved to be a final parting on earth. "Yes," he replied, "and my heart is strong." And early on the following morning, with the dawn of the Whitsuntide, the birthday of the Church, he departed to be with Christ.

## CONFERENCE OF C.M.S. WOMEN MISSIONARIES.



**BRIEF** mention has already been made in the *Intelligencer* of the Conference held at Westfield College from April 6th to 10th, but we feel sure that some further account of those days will be of general interest.

Many Conferences of C.M.S. Home Workers have been held in recent years, and have proved of great value in stimulating fresh interest and effort in different parts of the country, but the Westfield Conference in its results will prove more far-reaching than any Conference of Home Workers could be, for its influence will be felt in the uttermost parts of the earth.

It was a unique gathering in the history of the C.M.S. up to the present time, being a Conference of C.M.S. Women Missionaries on furlough in this country.

With the exception of those Secretaries and Women's Department workers who held some distinct office in connexion with the working of the Conference, and a few of the members of the Ladies' Foreign Consultative Committee who were present at some of the meetings, the Conference was composed entirely of missionaries. Invitations had been sent to all the women missionaries (including wives of missionaries) who were at home, and between sixty and seventy accepted the invitation. A fund was raised privately to cover all the expenses of the Conference.

There were missionaries from almost every C.M.S. mission-field—from West and East Africa, Palestine, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, Ceylon, Mauritius, South China, Mid China, West China, Japan, North-West Canada, and British Columbia—and every branch of women's work was represented. There were present veteran missionaries, such as Miss Laurence, formerly of China, now of Japan, and Miss Gedge, of East Africa, as well as those who had only seen a few years' service; there were those who from various causes had been kept at home for many years, and those who had only just arrived in England from their distant stations.

The diversity of the spheres represented was strikingly illustrated when, in response to a suggestion made during the Conference that St. John iii. 16

should be repeated in the different languages represented, nineteen different tongues were spoken !

Arrangements had been made to hold the Conference at the C.M.S. Children's Home at Limpsfield, during the Easter holidays, but a few days before the date fixed for the Conference illness broke out at the Home, and we could not go there. The invitations had been sent out and the arrangements were all completed.

What was to be done ?

At this juncture someone thought of Westfield College. The Council was approached, and they generously agreed to our having the Conference there. We felt it was a signal proof that God was guiding and overruling our Conference, and we went forward full of hope and faith, confident that He was going to bless us. We could hardly have had a more suitable place for our gathering than Westfield College, and the kindness of Miss Maynard, the Principal, and of all the lecturers and students, in thus willingly and courteously placing their rooms at our disposal, will never be forgotten by those who were present.

Expressions of appreciation and gratitude were heard on every side, and we believe that many a link of interest and prayer has been formed between the missionaries and the Westfield students. Two suggestions made during the days spent at Westfield helped to form these links. In a letter from Miss Maynard came a request that each missionary should leave her name and the name of her station in the room she occupied, and it was suggested by some of the members of Conference that each missionary should remember in definite prayer the student in whose room she was staying.

The Rev. H. E. and Mrs. Fox were the host and hostess of our Conference, and Mr. Fox acted as chaplain and conducted morning and evening prayers. One table was set apart as the high table in the dining hall, and the missionaries took it in turns to sit there at meals.

In the course of the Conference nearly all the C.M.S. Secretaries were able to be with us. Some came to join us at a meal, while those Secretaries who are most closely connected with the work of the Missions were invited to give lectures or to preside at some of the meetings.

The Conference opened with an informal reception of the missionaries by the Rev. H. E. and Mrs. Fox, Mrs. Henry Wright, Mrs. F. E. Wigram, and Mr. and Mrs. Marshall Lang.

Each guest on arriving was given a badge on which was written her name and the name of her station ; these badges were worn during the days that followed, and proved a great help in enabling us to get to know each other.

On Saturday afternoon two photographs were taken of the members of the Conference.\* Copies of the photograph can be had on application to Elliott & Fry, Photographers, Baker Street, W.

Thus far we have looked at the Conference in its more social aspect. Now for a few words as to its object and outcome.

There were two aims in view in the minds of those who planned the Conference. It was to be devotional and practical, and all through those days at Westfield the two were closely interwoven.

We began with a devotional meeting on the evening of April 6th, and the Rev. H. E. Fox struck a beautiful keynote for the days that followed, when, taking St. John xx. 19-23 for his text, he reminded us first of the necessity of being brought into touch with Christ and of having His peace in our hearts and lives before we can go forth into service for Him ; then of the

\* See *C. M. Gleaner* for this month.—Ed.

trust Jesus Christ places in us in sending us forth to carry on the very work He began; and lastly of the only power that can enable us for this service—the power of the Holy Ghost.

Friday and Saturday's programme included a devotional meeting from 10.15 to 11.15 each day. The first day Miss Gollock spoke on "The Holy Spirit's work in relation to Character," and the following morning Mrs. Banister (of the Olives Training Homes) on "The work of the Holy Spirit with regard to our Witness and Service" as illustrated in the life and work of John the Baptist. A time of prayer followed.

Then from 11.30 to 1.15 each morning there was a Conference. On Friday the subject for discussion was "The Woman Missionary in contact with Christians"—(a) with fellow missionaries, (b) with native helpers, (c) with Native Christians, and (d) with inquirers and secret believers. And on Saturday, "The Woman Missionary in contact with non-Christians"—(a) in Moslem lands, (b) in the farther East, and (c) in Africa. The various points were introduced by short papers or addresses by different missionaries. The following took part in this way:—Mrs. Guilford, of Tarn-Taran; Mrs. Banister, of Fuh-chow; Miss Grover, of Ibadan; Miss Young, of Colombo; Miss Stirling, of Julfa; Miss Wardlaw Ramsay, of Acca; Mrs. Duncan Main, of Hang-chow; and Miss Colsey, of Mamboia. Then followed open discussion, led by Miss Gollock.

Each afternoon there was a meeting for intercessory prayer, when we gathered together to pray definitely for the work and workers and the Native Christians in the distant stations which represented "home" to so many of the missionaries.

At five o'clock each evening there was a lecture, followed by general discussion. On Friday the Rev. D. H. D. Wilkinson gave the lecture on "The Training of Woman Missionaries—its Development at Home and Abroad"; and on Saturday the Rev. F. Baylis was the lecturer on "Our Policy in Women's Work." These lectures and the discussions that followed were felt to be most valuable both to the missionaries and to the Secretaries at headquarters.

Sunday, our closing day, was throughout a day of rest and praise. In the morning we had service in the College, and the sermon was preached by the Rev. H. E. Fox, on St. John xxi. 15-17. In the afternoon we met for thanksgiving and prayer, and a stream of heartfelt praise ascended to God for the blessing He had given during those days. In the evening we adjourned to St. Luke's Church, and there again the Rev. H. E. Fox preached at the invitation of the Vicar, the Rev. J. Salwey. The closing service on our Conference programme was the first of the Centenary gatherings, the Communion Service at St. Bride's Church. Seats were reserved for members of the Conference, and most of them gathered for that service. As we entered upon the Centenary week we felt what a beautiful preparation those quiet days at Westfield had been for the great Centenary gatherings.

Many testimonies have been received as to the helpfulness of the Conference. The opportunities afforded for fellowship one with another, for united prayer, and for interchange of thought about practical subjects connected with the work abroad, were a real source of strength, and the quiet time of waiting upon God "to renew their strength" was a blessed refreshment to those who had been for years in isolated places in the mission-field, surrounded by the darkness of Heathenism, and cut off from fellowship with Christians. We hope that the Westfield Conference will prove the pioneer of many a similar gathering.

C. STORR.

## LETTERS TO THE EDITOR.

*THE REV. J. H. HORSBURGH AND THE C.M.S.*

DEAR SIR,—I have just seen the very kind notice of me in the *Intelligencer* for January, p. 68. Would that it were more deserved!

There is one thing which I hoped would not be said, should any mention be made of my leaving the C.M.S.—one thing which I thought my letters to the Society had fully guarded against. No one is more conscious than I am myself—no one has pointed out to me so clearly as I have to myself—that if a missionary dissociates himself from all existing Churches and works on his own special lines, he may (although, I think, *not necessarily*) only be adding, as you say, to the already too numerous divisions. So long as the great Societies work on sectarian lines, individual missionaries can do almost nothing by working independently, and may (quite true) only increase the evil they deplore. No one, let me repeat, realizes this more fully than I do.

All this lies a little outside the ground of my severance from the C.M.S. If I receive the Bishop's licence, and make the necessary declarations, I do clearly to my own mind solemnly pledge myself to aid in forming the Church of England as a separate and peculiarly distinctive Church in this province. Whilst missionaries may make some use of their own Church systems, in my view they should not pledge themselves to form their respective Churches side by side in new soil, because it divides the Native Christians straight away into recognized sects. This being my belief, I am unable to receive the Bishop's licence. As an unlicensed, and therefore unpledged, worker, I have been able (subject to your kindness and the Bishop's) to remain for a time in this Mission; but with the restrictions and difficulties it involves, I think we all feel my position *here—as a permanent arrangement*—is untenable.

Further, though quite secondary, the principles upon which this Mission was started are ingrained in me, and my presence here now is embarrassing. I begged that I might be allowed to work in another part of China (without expense to the Society), and whilst still a Churchman myself, not be required to aid in forming the Church of England as a separate Church. The answer to this is, that the Committee, after prayerful consideration, felt they must sever my connexion. To their decision I must of course consent, though I *dis-sent* very sorrowfully to the principles, however reasonable they appear on the surface, which render my severance from the dear old C.M.S. necessary.

I have written more fully to the Committee, and I should like to hope that some parts of my letter, not least that which speaks of the Society's unfailing kindness and consideration to me during all these years, may find their way into your pages. *Please do all you can for this Mission*; and may it be kept—such is my prayer—on simple, native lines.

Mien-Cheo, Sichuan, March 6th, 1899.

J. HEYWOOD HORSBURGH.

[We are sorry if we have caused a moment's unnecessary pain to our dear brother by pointing out what, as he says, he was already conscious of. What we wrote was not of course intended *especially* for his eye. We do not understand his point of view, but we wish him God-speed with all our hearts in any work he may take up for China's evangelization.—ED.]

*"BEGINNING AT JERUSALEM."*

SIR,—The Gospel for to-day brings before us a mis-translated and therefore frequently mis-quoted text—a favourite one with those who advocate the necessity of "home work" to the exclusion, or the reduction to a minimum, of missionary effort—the familiar "beginning at Jerusalem." It is obvious that in any case the words are no real argument for the policy above described, since "beginning" anywhere must imply going on to some other place. But the Revised Version accurately translates our Lord's expression so as to bring out the real meaning of His words still more forcibly, rendering it "beginning *from* (ἀπὸ) Jerusalem." It is possibly a small point, but one that may be of some use to missionary workers and advocates, and I therefore venture to call attention to it, by your permission.

Ascension Day, 1899.

W. J. L. SHEPPARD.

## EDITORIAL NOTES.



IN commenting on the Anniversaries of recent years, the crowded services and meetings have usually claimed the first word. This year, while St. Bride's Church and Exeter Hall were comfortably full, or nearly so, there was no excessive crowding. The memory has to go back many years to recall an Anniversary when belated attendants could secure seats, as they could this year in the remoter corners. It would have given no just cause for surprise if the contrast in this respect had been far more striking. Country friends, to extend a remark of Sir John Kennaway, had scarcely had time to unpack their portmanteaus on returning home from the Centenary celebrations, and town friends might well, if so minded, have pleaded excuses for non-attendance after the multiplied demands made on their time only a fortnight before. Considering this, the Anniversary gatherings, from the point of view of the numbers present, was undoubtedly far more remarkable than any of its predecessors. And there was assuredly no sign of weariness or of satiety. The Committee's General Review of the year and the successive speeches were followed with as keen interest as in any year within our recollection, and this notwithstanding that the year's story contained nothing of very thrilling interest, and the speeches were remarkable for earnestness and sobriety rather than brilliancy of oratorical effect.

ONE of the most distinctive features of the Anniversary for many years past—since 1882—is the Honorary Secretary's Breakfast, which takes place on the Thursday of the Anniversary week. All the Honorary District Secretaries throughout the country, some 560 in number, receive an invitation, as well as the members of the Committee and the missionaries at home on furlough. The number present has in some years reached, and even exceeded, four hundred. This year it was 220. We have printed on another page Mr. Fox's address to his guests. His witty comparison of the recent political crisis with the crisis through which the Church is now passing, and his hope that "the high-spirited adventurers who are attempting their own experiments in ecclesiastical geography will be willing to find it consistent with duty and honour to retrace their steps in obedience to constituted authority," was, of course, highly appreciated. And not less so were his assurances that "the electrical condition of the atmosphere has caused no deviation in the compasses of the good old C.M.S. ship," and that "we are not the less Protestant because we are not always protesting."

THAT the Centenary has developed a new type of missionary meetings, as Mr. Fox told us, is, we think, clear beyond question from the reports which have been reaching us these past few weeks from all parts of the country, and which we have abstracted, with necessary brevity, to serve at least as a record in the pages of the *Intelligencer*. Many of the sermons and speeches at the provincial meetings were of uncommon interest, though of course the story of the Society's origin and the leading events of its history were the prominent features in most of them. How much the success of the Centenary has been due under God to Mr. Stock's little book, *One Hundred Years*, is a reflection which is inevitably forced again and again on anyone who attempts to glance over the hundreds of newspaper reports which have reached Salisbury Square. And again, how much is due to the Three Years' Enterprise! As to the book, we owe to it that so large an army of speakers were ready, well furnished with striking and reliable facts and arguments, to take the field simultaneously; while to the Enterprise it is probably

mainly due that the notion of demonstration was so little in evidence. "Thanksgiving, Humiliation, Advance," were truly not only the watch-words, but—if reports of speeches, &c., can be trusted—the terms which most fitly express the characteristics of the movement throughout the land. Is it likely, is it conceivable, that this would have been so but for the preparation which the T.Y.E.—its manifesto, its prayer-meetings, its spontaneous "Own Missionary" efforts—has afforded? "No one," to quote again Mr. Fox at the Breakfast, "is now speaking of reaction. No, for reaction is usually the result of unwholesome stimulation. The lassitude which follows a fever or the depression which succeeds a cyclone will have no parallel, we trust, in C.M.S. experience." The confidence appears to us to be warranted by the prevailing tone of the late movement. Let us pray that it may be so, that missionary interest may deepen and spread until every true believer in our Saviour may realize that he is saved to serve, and that as his salvation is "to the uttermost" so must be his service—to the uttermost of his opportunities and his powers; to the uttermost parts of the earth.

WE have stated our belief that the Three Years' Enterprise has done much to deepen the sense of responsibility and to raise the standard of effort. There is an idea in some quarters that it has done but little directly to replenish the Society's exchequer. That, however, is certainly a mistake, for the T.Y.E. contributions, though not yet accurately ascertained, have been little if any short of 50,000*l.* As an able letter printed in the *Record* of May 5, and signed "S," pertinently points out, the Society's expenditure for the year ending March, 1896, was 280,000*l.* Had it remained at that figure the total expenditure in the three years would have been 840,000*l.* The actual total has been about 937,000*l.* The T.Y.E. funds have therefore paid for about one-half of the increased expenditure. Well may the writer ask, "Where should we have been without them? What would the 'deficit' be now?"

IT must, however, be remembered, as the same writer most correctly recalls, that the T.Y.E. manifesto laid its whole emphasis not on money but on *men*. The Committee asked for "a Centenary contribution of living witnesses." They said they did not "contemplate the promotion of a great Centenary Fund." They asked for contributions for the maintenance of the additional missionaries and of the work which their going forth would initiate; and they promised that "T.Y.E." offerings should be regarded as part of the Centenary Funds. What follows from this? It follows, in the first place, that the Centenary Funds have already far exceeded 100,000*l.* And it follows further that, as was intimated last month, the "deficit" so called—that is, the excess expenditure over ordinary income—may be rightly met from the money brought forward under "Centenary Funds," for this excess expenditure has been incurred in the very way to meet which the money was asked for and given, viz. the maintenance of more missionaries and extended work. We were not, therefore, surprised that the President's announcement at the Anniversary Meeting, that the "deficit" would be thus dealt with, appeared to be accepted by the audience as a matter of course.

AND now, what of the future? The Three Years' Enterprise and the Centenary are both past and gone: how are we going to apply the lessons they have taught us? An illustration (we trust it may be symptomatic) comes from Ireland. It is well known, or should be, what phenomenal progress the missionary contributions of our Irish Auxiliary have made in recent years. The year before the Disestablishment—that is, in 1870—they amounted to 5500*l.*; in 1884-5 they were 4900*l.*; this past year they were

16,761*l.*; a more than threefold increase in the past fifteen years. Yet what are the feelings of our friends? Are they content with past attainments? The Auxiliary of the united diocese of Down and Connor and Dromore at their monthly meeting in May decided to "appeal for offers of service from at least twenty-five candidates from the diocese, and to endeavour to increase the income of the Society from the united diocese by at least 5000*l.* a year." From one diocese, let it be observed, an increase is aimed at equal to what the whole Church of Ireland gave fifteen years ago! "The liberal deviseth liberal things, and in liberal things shall continue" (R.V.).

SURELY the first year of our new century will witness a far more general appropriation of missionaries, over and above existing contributions, by C.M.S. parishes. The American Presbyterian Church, following the example of the C.M.S., has lately appealed to some of its presbyteries to assume responsibility for the salaries of specific missionaries. Twenty-five of these were invited, and all without exception either pledged themselves to increase their contributions to the sums required or to contribute a salary over and above their regular offering. The total sum pledged was \$21,862, an increase of \$16,547 over the average annual contributions of the same congregations for the preceding five years. The increase varied from fifty to two thousand five hundred per cent.! The average per contributor was ten dollars, and the average for the entire membership of the congregations three dollars. The average sum contributed by communicants in the C.M.S. Missions of China and Japan for religious purposes is two dollars per head. There is no reason, therefore, to think that those well-to-do Presbyterians of the United States have as yet made too exhausting efforts, or that they may not attain to far greater things. One congregation which had averaged twenty-five dollars annually for five years is now rejoicing over its acquisition of a parish in Africa whose missionary costs \$600 a year. Another which stood at the head in the denomination for *per capita* gifts was not satisfied until it had provided two more salaries, averaging eight hundred dollars a year, and its gifts now amount to over thirty dollars a member. We are persuaded that with faith, and prayer, and work on the part of the clergy first, and of the already active lay friends next, there is scope for similar progress in a large proportion of (in practically all) our Church of England parishes. Some have proved it, and been surprised at their success. "The Apostles' Creed," it has been well said, "is the creed of apostles—of men who must preach to the world what they believe. The missionary spirit is the measure of the quality and intensity of our faith."

THERE are signs, we rejoice to say, that a largely augmented rate of giving is going to be needed. During one month, from April 12th to May 12th, the number of inquiries regarding missionary service was 115. And the quality of the men accepted in these recent years as tested by examinations does not deteriorate. The class list of the preliminary examination for orders came out the second week of May. Islington had eight candidates, and six of them were in the First and two in the Second Class. Altogether, only ten were placed in the First Class, and we rejoice to notice that they were all Missionary College men; six, as aforesaid, from Islington; three from St. Augustine's, Canterbury; and one from Winchester Missionary College. St. Augustine's has also two in the Second and two in the Third Class.

BUT the supply of recruits is still a long way short of meeting the demand. Bishop Tucker, while on a confirmation tour (the Bishop

has confirmed altogether 2221 candidates since he arrived in Uganda last May), baptized the King of Unyoro and also the Queen-sister on February 26th; the former received the name of Yosiya and the latter that of Vikitoria. The young king is a son of Kabarega, and had been under regular instruction for some time. The baptism took place at Busindi, the present capital of Unyoro. At Kawola, also called Hoima, Kabarega's old capital, the leading chief and two princesses, daughters of Kabarega, are applicants for baptism. The Bishop crossed the Nile at Mruli, the place where Gordon had his remotest southern garrison in the days of his governorship of the Equatorial Provinces. Kabarega and Mwanga, the two ex-Kings of Unyoro and Uganda, were encamped near this place, in the Bakeddi country, and it was there presumably that Lieutenant-Colonel Evatt encountered them on April 9th, and took the royal leaders of the revolutionary party prisoners of war. This event, which occurred six weeks after the Bishop wrote, adds force to his appeal for a strong reinforcement, for it removes a source of trouble and danger, and opens the region to the north of Uganda to the peaceful messengers of the Gospel. It is only a question of months, the Bishop says, if the leaders are forthcoming from home, before Wadelai may be reached by evangelists, and Wadelai will furnish a fresh base for further advance northward.

It will be remembered that General Gordon urged the C.M.S. in 1878 to send a Mission to a people called the "Makraka," occupying a territory a little to the north of Wadelai. These people are a colony of the "Zandehs," as they call themselves, or Niam-Niams, of the Bahr-el-Ghazal, about whom an article appeared in the *Fortnightly Review* for December last. Mr. Thornton, in the course of an interesting article in the May number of the *Student Movement*, the organ of the British College Christian Union, discusses the several ways of access to these people, who are by all accounts a very superior race, and he says:—

"It seems, therefore, that we are shut up for the present to an approach from the south-east, that is, from Uganda. The advantages of this are great and obvious. There we have a native agency of no uncommon kind. There we have a nearer base of operations than anywhere else. From thence we have by lake and river a means of conveyance for at least 300 miles of the way. And when there the most important branch of the race, i.e. the Makraka, will have been reached. Moreover, on the route, as here proposed, lie some of that strange race, the Shuli, or Shilluks, whose language appears to be spoken in so many parts, along the western shores of the Albert Lake by the Lubari, to the north of Unyoro by the Shuli and the Shifalu, and yet, wonderful to relate, by the Shilluks at Sobat and Fashoda.

"I appeal, therefore, to the C.M.S., without delay, largely to increase the number of their workers in the Uganda Mission, and make the outlying stations to the north of Toro considerably stronger. I appeal to their friends to put a steamer upon the Albert Lake for means of transport as far as Wadelai and Dufleh, and to establish Missions in Shuliland to the east, and among the Makraka to the west of the Upper Nile. I appeal to Student Volunteers to supply a classical scholar such as Pilkington to reduce the languages of Shuli and of the Makraka to writing, and to give the Bible by their means to the remotest parts of Africa from the coasts. And I entreat the Christians of Toro and Uganda to rise to still greater acts of self-sacrifice by helping us to penetrate still further into the unreached parts of Africa. Who knows but what the Niam-Niams may not prove to be as great evangelists as soldiers and politicians? 'Whole regiments could be formed amongst them in a few days by any decent man,' says Schweinfurth. And why not regiments of the Cross as well?

"God grant that many may come from the Zandehs, and sit down in the Kingdom of God."



Thus from the sources of the Nile, and from its Delta, two C.M.S. missionaries—if we may so call Bishop Tucker—appeal in identical terms at the same time in behalf of a region which is removed from the nearest of them by some hundreds of miles.

AND just as these appeals reach us, we are told that the prohibition to our going to Khartoum is about to be removed, so that the party we are hoping to send up the Nile next autumn will not have to pass by the Mohammedan peoples in order to find a sphere among such Pagan races of the White Nile as these very Niam-Niams are. Is this an intimation that our thoughts and prayers have not been directed to them without a merciful purpose? That having been brought unexpectedly within our missionary plans, they are not now to be left neglected? If a vision brought Paul to Europe, are these beckoning hands raised simultaneously at Mengo and at Cairo a less evident summons? May we not gather assuredly that the Lord is calling us to preach the Gospel in the region beyond Wadelai and in the Bahr-el-Ghazal?

WE notice that the Baptist Society's Report states that its farthest station up the Congo, at Yakusu, is within five hundred miles of Mengo. In that case it is within 300 miles of Toro, and less still by some fifty miles from the out-station across the Semliki River that Bishop Tucker visited last year. In other words, the chain of Missions which Krapf dreamt about and predicted now actually exists. The links need subdividing and strengthening, it is true. From the Free Church station at Kibwezi to Busoga is a long stretch, and Kikuyu, now accessible by steam all the way, or nearly so, is still without a witness for Christ. In view of all these considerations, the little party, consisting of Mr. and Mr. R. H. Leakey, Dr. and Mrs. J. H. Cook, Mr. and Mrs. W. G. S. Innes, the Revs. G. H. Carson and J. W. Purser, Mr. H. H. Farthing, Misses E. C. Pike, Ida Scott, and S. R. Tanner, who will receive the Committee's instructions on June 2nd, and will (p.v.) sail on June 3rd, is small indeed, and will convey to Bishop Tucker, it must be feared, almost as much disappointment at their fewness as hope and encouragement at their arrival.

THEN Bishop Cassels asks for men. At a conference of missionaries at Chung King, in Si-chuan, held in January last, it was agreed to leave the northern part of the province to the Missions manned by members of the Church of England, viz., the C.I.M. and C.M.S. Consequently an extensive territory with a population of several millions is assigned to the two Missions. The Bishop asks in particular for a man who could, after learning the language, devote himself to the training of native assistants—presumably to be supported by the Native Christians. He also wants *at least* one man in orders without delay.

It was a relief to get the Bishop's letter, dated from Pao Ning, March 7th. While he awaited an opportunity to return north from Chung King, the Rev. C. H. Parsons, of the C.I.M., attempted to return alone, accompanied only by one of the Bishop's Chinese servants. Before he had gone far he was murderously attacked by a party of rebels, from whom he made his escape by jumping over the side of his boat into the river, and was picked up by a Chinese gunboat. The servant also made his escape later.

THE statistics of missionary work in Japan, which the Rev. H. Loomis of Yokohama, agent of the American Bible Society in Japan, yearly supplies, are just published for the year 1898. The number of missionaries (men and

unmarried women) is now 692, as compared with 659 in 1887, the increase being wholly in the number of women, who are now 257, well in advance of the men, who are indeed one fewer than in 1897. The adult converts baptized during the year were 3070, about the same as the year before (3062); the "adult membership" of the churches is 40,981, an increase of 403; the native ministers are 308, an increase of 6; the unordained preachers and helpers are 725, as compared with 580 in 1897; and the contributions of Native Christians for all purposes during the year, 95,366 yen, an increase of about 14,000 yen. A yen equals two shillings or half a dollar.

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BISHOP TUGWELL, we are sure, will have the fullest sympathy of all J.M.S. friends. In his anxiety for the welfare of both Europeans and Natives on the West Coast of Africa, he has written strongly on the Liquor Traffic, but not one whit too strongly in the opinion of many who know the facts. From a telegram which appeared in the *Times* on May 8th, it seems that some members of the European community in Lagos have brought an action for criminal libel against him, which has been so far entertained that he was served with a summons when he arrived in Lagos, on his way to England, and was held to bail. The basis of his indictment was his letter to the *Times* of March 27th. On the face of the matter, it seems to us most improbable that any action can lie, but the Committee have hastened to assure him, not only of their sympathy, but of their readiness to accept pecuniary responsibility for his defence should any costs be incurred.

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THE missionary cause in many lands, more especially in China, North India, and Palestine, owes more than the world or the Church has any idea of to the Female Education Society, whose devoted women missionaries, though never numerous, have borne a faithful part with patience and zeal and love in communicating the light of the Gospel to the women of the Levant and the farther East. And to most people at home who had dealings with the Society the F.E.S. and Miss Webb, its Secretary, were almost convertible terms. She was the F.E.S. and the F.E.S. was Miss Webb. And Miss Webb has been taken away. She died on May 16th after a short illness. We offer our truest sympathy with the Committee and missionaries of the Society to which she gave her vigorous powers of body and mind ungrudgingly—writing for it, pleading for it in person, administering its funds, and directing its workers.

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THE death of the Rev. Canon R. J. Knight, Vicar of Throwley in Kent, on April 27th, removes a friend who in each successive sphere of his ministerial life—at Harrow Weald, at Derby, and in Kent—has rendered "very essential services to the C.M.S.," to quote the words of Law VI. which express the qualifications for the office of Honorary Life Governor, an office which Canon Knight held since 1881. His brother, the Rev. W. Knight, was a secretary of the Society from 1851 to 1862. It was a great joy to Canon Knight that he was spared to join in the Centenary Thanksgiving Service in his own parish.

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AND another very ardent friend of the Society, in the person of Mr. R. H. Gurney, of Northrepps Hall, near Cromer, has been taken. For some ten years he was an Hon. District Secretary, resigning this office to become "Group Secretary" of the five deaneries in his part of Norfolk; annually he and Mrs. Gurney (*née* Evelyn Buxton, of Colne House, Cromer) invited all the C.M.S. workers and friends of his "group" to a lawn or drawing-room meeting; these happy and useful gatherings will long be remembered by

those who attended them. Mr. Gurney took a prominent part in the Norwich Loan Exhibition of last year, and but for failing health, would have been equally active in promoting the Centenary commemorations in the county.

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AND from Mauritius we learn with much regret of the death of Mrs. Buswell, the wife of Archdeacon Buswell, and sister of our colleague, the Rev. D. H. D. Wilkinson. Mrs. Buswell went to Mauritius as Miss Wilkinson in 1897, so her period of missionary service has been but a short one, but it has been richly blessed.

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THE Archbishop of Canterbury, on behalf of the Board of Missions of the Southern Province, held a reception of Colonial and Missionary Church Workers in the Great Hall of the Church House, Westminster, on Thursday, May 18th. The Board felt that there ought to be some means of showing the Church Workers in foreign fields, and those at home who are engaged in helping them, that though they represent different Societies, they all belong to one Church, and should be honoured by it. The reception was largely attended. Bishop Ingham briefly explained the objects of the gathering, and mentioned that eleven Societies were represented. The Archbishop of Canterbury warmly welcomed the guests, and reiterated his well-known strong convictions as to the paramount importance of missionary work. The Bishop of Newcastle disclaimed any intention on the part of the Board of interfering with the proper functions of the Missionary Societies. After a few words from the Bishop of Carlisle, Col. Williams responded on behalf of the guests. It is intended to repeat the gathering every year.

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THE Committee hope to send two representatives of the Society to the Ecumenical Conference on Foreign Missions which is to be held (p.v.) in the City of New York from April 21st to May 1st, 1900. This Conference will be similar in its constitution and purpose to the General Missionary Conference which was held in London in 1888, at which 1759 delegates were present from all parts of the world. Next year the Conference will begin on Saturday afternoon, April 21st, with a reception of delegates,—and it will close on Tuesday evening, May 1st, with final reports, farewell addresses, and replies. Except on the Sundays, there will be on the average six different meetings daily, and one whole day will be devoted to the consideration of women's work in the mission-field.

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THE justice and the consideration of Lord Aberdeen's tribute at the Evening Meeting on the Anniversary Day to the courtesy of the stewards was very warmly recognized by the meeting. To one of the Centenary gatherings he had gone somewhat late and without a platform ticket—as a “waif,” he said, with no credentials to any special regard—and he could therefore bear testimony to the respectful and obliging spirit of the large band of voluntary workers. We rejoiced at this public recognition of a body of helpers on whom the comfort of our audiences so much depends. Mr. C. Walker was at the head of this department. The stewarding was so well carried out that we understand the collection at the Albert Hall only took three minutes! His lordship also said a few genial words of commendation regarding the Centenary choir. These were certainly well deserved. The music was the subject of special care. The Rev. A. Armitage worked very energetically in getting together the choirs, particularly that for St. Paul's, where Mr. Vernon Taylor conducted. The two Centenary choirs, to a large extent identical in *personnel*, were trained and conducted by Mr. Livesey

Carrott and Mr. C. Strong. Mr. W. H. Richards for the most part presided at the organ; but at St. Paul's we were honoured by the assistance of Sir George Martin himself.

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THE first year's Report of the C.M.S. Van, which works in the diocese of Manchester, is a very encouraging one. The van, it will be remembered, was built and furnished by means of special gifts through our colleague, the Rev. W. J. L. Sheppard, at whose instance mainly the Committee gave their sanction to an effort, the need for which was not self-evident to all minds. During its first year the van has visited eighty-five parishes, usually staying three days in each, and the brother in charge—an ex-student of Islington College—and his assistants gave 420 addresses, lectures with lantern views, &c., and sold books to the value of 35*l*. One clergyman wrote some little time since, "I intend having an annual offertory in both my churches, and also collecting subscriptions for the C.M.S. . . . This is the result of Mr. Laight's visit here, which was very much appreciated. He was here four days. . . . Every service was crowded. I have not since my ordination supported the C.M.S." The Archbishop of Canterbury, when at Ambleside, wrote to the Rev. George Denyer, who supervises the work of the van, "Will you assure the manager and evangelist of your van how earnestly I pray for, and how heartily I appreciate the excellent work which he is engaged in?" A postscript to Mr. Denyer's Report states that a lady in Manchester has given 120*l*. to build and furnish a second van.

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THE Committee have accepted offers of service from the Rev. Alfred Knox Boyland, B.A., T.C.D., Curate of Dromore, co. Down; Mr. Leonard Ashby, B.A., Christ's College, Cambridge; Mr. John Robert Burgin, of Cockington, Torquay; Miss Hannah R. Hewitt, of Bramcote, Nottingham, who has been trained at Highbury; and Miss Honoria Josephine Worthington, of Birkenhead. The acceptance of Miss Isabella Murray McCallum by the New Zealand C.M. Association has been placed on record.

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THE Twenty-Eighth Annual Report (for the year 1897) of the Missionary Leaves' Association has only quite recently come to our hands, a witness, we are afraid, to the inadequacy of the office staff to cope with the growing work. It gives an interesting review of the history of the Association, *à propos* of its late President's (Bishop Billing's) death, which occurred during the year reviewed, and we hope to publish this in a future number, as we fear many of our readers have little idea of the origin and useful service of this valuable auxiliary of the Society. The gross receipts of the year amounted to 11,227*l*., nearly 500*l*. in excess of those of the previous year; but it was swelled by legacies, and it was satisfactory to learn at the recent Anniversary Meeting that the receipts for 1898 were 11,212*l*., and this without abnormal legacies. It must, however, be remembered that this includes appropriated gifts of money and the estimated value of goods received for transmission to the mission-field. The general fund for all the expenses of administration, freightage, &c., amounted in 1897 to only 1243*l*., less by 300*l*. than the year before. Many of our readers know how invaluable the services of Mr. H. G. Malaher, the indefatigable Secretary of the Association, are in the preparation for, and management of, Missionary Exhibitions. The year 1898 ended with a balance due to the Treasurer of 335*l*.

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THE Report of Livingstone College for 1897-98 has been sent to us by

our friend, Dr. C. F. Harford-Battersby, its Principal. Its object is to give missionaries, or prospective missionaries, an elementary knowledge regarding the way to treat tropical diseases, and the way to avoid them by attention to sanitation, habits of life, dress, food, &c. Several C.M.S. missionaries have availed themselves of the help it offers; e.g. Mr. Bennett of the Niger, Mr. Fincher of East Africa, Mr. Weatherhead of Uganda, Mr. Morse of North India, Mr. Rice of the Punjab, and Mr. Rowlands of Japan. Arrangements have been made under which the College will carry on the work of a Medical Mission in the Rev. J. E. Watts Ditchfield's parish of St. James-the-Less, Bethnal Green.

MRS. LESLIE, who was over the Training Home at Aston near Birmingham, to which the Society sent from time to time accepted lady candidates for training in Church work, has opened a Church Home for lady workers at Jesmond, Newcastle-on-Tyne. Courses of lectures and systematic instruction in the Scriptures, Church Doctrine and History, &c., are provided under the direction of the Vicar of Jesmond, the Rev. T. Brocas Waters. Ladies whose offers of service for the foreign field have been postponed or declined may be glad to hear of an institution, conducted on definite evangelical Church lines, where they can qualify for service whether abroad or at home. Mrs. Leslie has a daughter working in North India under the C.E.Z.M.S.

WE have two requests to make. The first is that Centenary contributions may be sent in to the Lay Secretary without delay. It will be a real convenience to the Committee if this is done, especially as it may be desirable to proceed to an *ad interim* allocation of the funds before separating for the vacation. The Centenary Fund's Account will continue open till the end of the year. Our second request is that the Secretaries of Associations in which T.Y.E. boxes have been in use will either return the boxes to Salisbury Square, or, better still, if they are needed, apply for front labels which can be pasted over the T.Y.E. labels, and thus convert them into ordinary boxes.

WE are asked to mention that the postage to all places in China, except Hong Kong, is still  $2\frac{1}{2}d$ . Some of our missionaries find themselves sufferers from the mistake of correspondents in assuming that the reduction made on postage to most of the British possessions applies also to China, Japan, &c.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that missionaries may be guided in all their relations with Europeans resident in India, and that the latter may by their lives and conversation honour their Christian profession. (Pp. 455—461.)

Thanksgiving for the Society's One Hundredth Anniversary. (Pp. 462—491.)

Thanksgiving for open doors in the Upper Niger and Binué districts and in south-eastern Persia; prayer that suitable men may be raised up to preach the Gospel in those lands. (Pp. 491—505.)

Thanksgiving for the spirit of the Centenary meetings in the provinces; prayer that the thousands who have been aroused may be followed up, and that missionary interest may deepen and spread. (Pp. 505—544, 555.)

Thanksgiving for offers of service; prayer for a great increase in the supply of duly-qualified men and women, and that those responsible for the locations of the autumn reinforcements may be guided by the Holy Spirit. (P. 557.)

Prayer for "journeying mercies" for the Uganda party. (P. 559.)

## HOME DEPARTMENT.

## YOUNGER CLERGY UNIONS.

ON April 17th the members of the Bristol Y.C.U. met at St. Michael's Rectory, the Rev. Canon Brennan in the chair. After opening prayer, and short devotional address by the Rev. W. F. Jephson, addresses were given as follows: the Rev. W. T. Hollins on the Easter Messages—Missionary Messages; the Rev. D. H. D. Wilkinson on the Object and Messages of the Centenary; and the Rev. A. E. Barnes-Lawrence on Christ's Mission and its Characteristics. Fifteen members were present and a few friends.

The question of "How to arouse and sustain missionary interest in our parishes" was discussed at the London Y.C.U. meeting on May 15th. The Rev. Preb. Webb-Peploe introduced the subject, dealing with it as affecting the upper classes, and the Rev. A. E. Barnes-Lawrence dealt with work amongst the poor.

The Newcastle and District Y.C.U. met at the C.M. House, Newcastle, on May 15th, the Rev. Canon Nicholson in the chair. An able paper on "Confucianism" was read by the Rev. F. J. Key, showing its teaching with regard to God, man, and nature. Mr. Key advised the study of Confucianism, as a key to the mind of the Chinese in the present crisis of the history of China.

## WOMEN'S WORK.

THE Reading Centenary Committee arranged a meeting for women only, to form part of the celebrations on Wednesday, April 19th. A sub-committee of ladies to carry out every detail had been previously appointed, and the result was a full meeting in the small Town Hall (holding 500), with every seat occupied. The Rev. Hubert Brooke gave an address on the work of women. H. C.

Miss Etches spent a week in Folkestone for the purpose of giving talks on Foreign Missions to the girls at the various ladies' schools. Nine schools were visited, and the interest and enthusiasm shown in each were most encouraging. In one school two missionary-boxes and seven Cycles of Prayer were asked for; and fourteen girls are dressing dolls for China. Miss Etches also addressed the Sowers' Bands. Two Drawing-room Meetings were held; one for Sowers' Band workers and the other for girls of the upper classes. Out of this meeting has sprung a Girls' Missionary Study Band.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 18th, 1899.*—On the recommendation of the Islington College Visitors, Messrs. J. R. Fellows, E. E. Hamshire, J. S. Owen, and V. H. Patrick were accepted as Missionaries of the Society, and it was resolved that they should be presented for the Bishop of London's Trinity Ordination. The accepted students were then introduced to the Committee, and addressed by the Chairman (General Hutchinson), and having replied, were commended in prayer to Almighty God by the Rev. R. A. Squires.

An offer of service as a Missionary of the Society from the Rev. Philip Armitage, B.A., Trinity College and Ridley Hall, Cambridge, Curate of Holy Trinity, Cambridge, was accepted. Mr. Armitage was introduced to the Committee, and addressed by the Chairman (General Hutchinson), and having replied, was commended in prayer to God by the Rev. S. Bott.

The following ladies, Miss S. R. Tanner, Miss H. D. I. Scott, and Miss E. C. Pike were located to the Uganda Mission; and Mr. A. J. Carr to the Koi Mission.

The resignation of the Rev. D. A. Canney, on his appointment to an Indian Chaplaincy, was accepted with regret.

The Committee had interviews with the following Missionaries on their return from the mission-field:—the Revs. E. T. Sandys, H. J. Jackson, and D. M. Brown

(Bengal); the Rev. A. E. Ball (Sindh); and the Rev. C. W. A. Clarke (South India).

Mr. Sandys spoke of his work in connexion with the Calcutta Native Church Council, which had brought him into contact with all classes of the Indian Christian community of Calcutta and the neighbourhood. He bore testimony to the valuable work done by the native agents, and reported a steady growth amongst the congregations in liberality, a desire for self-support and self-extension and in spirituality of life. He urged that care should be taken to provide agents more thoroughly equipped for their work, and pleaded for University men to work amongst the educated classes in Calcutta.

Mr. Jackson referred to his seven years' work in the Santal Mission at Godda, Taljhari, and Bhagaya. In his evangelistic work he had found village dispensaries of great value, as enabling them to influence many who could not otherwise have been reached. Their village schools, scattered all over the district, had also proved a most valuable evangelistic agency. Much seed has been diligently sown, and his impression was that the reaping-time was very near.

Mr. Brown gave an account of the evangelistic work in the Hiranpur district of the Santal Mission. He stated that the people were advancing rapidly in their ability to understand the message of the Gospel, and urged that greater efforts should be made to follow up the work, and to ensure its being not only extensive but intensive.

Mr. Ball referred with much thankfulness to his eighteen years of missionary service. The workers in Sindh had many difficulties to face, but they could thank God for steady progress. He instanced as a cause for much thankfulness the prayer unions formed both amongst the men and women of the congregation. In spite of opposition from the Mohammedans, the work of preaching the Gospel had been attended with real results, and last year they had had thirty-five baptisms altogether, making it in this respect a record year.

Mr. Clarke, in describing his work at the Noble College, Masulipatam, spoke of progress all along the line. They had been blessed with remarkable results in secular matters, and had, above all, cause for much thankfulness in the growth of a deeper spiritual tone amongst masters and pupils. As educational missionaries, they laboured for the conversion of souls, and with this object in view had held last year a special mission amongst the students.

An offer from Miss Ashlin of 200*l.* per annum for five years, and a further offer from Col. Freeman of a sum of 200*l.* for the support of a chaplain at Punchgani was thankfully accepted for that period, provided that a suitable man can be found capable of undertaking direct missionary work in addition to his other duties, and also that the arrangement involves no charge on the General Fund.

It was decided to transfer the Rev. F. B. Maule from the Telugu Mission to the Bengal for educational work.

*General Committee (Special Closing) April 27th.*—The acceptance of Miss Isabella Murray McCallum by the New Zealand C.M. Association was recorded.

An offer of service from Mr. Leonard Ashby, B.A., Christ's College, Cambridge, as a Missionary of the Society, was accepted. Mr. Ashby was introduced to the Committee, and addressed by the Chairman (General Touch), and having replied, was commended in prayer by the Rev. H. E. Fox.

The Secretaries presented the General Review of the Year as recommended by the Annual Report Sub-Committee, and the Financial Statement. The former was read and amended by the Committee, and both it and the Financial Statement were approved.

The Secretaries reported the death of Sir Monier Monier-Williams, K.C.I.E., a Vice-President of the Society. The following Resolution was adopted:—

"The Committee have heard with deep regret of the death of Sir M. Monier-Williams, K.C.I.E., Boden Professor of Sanskrit in the University of Oxford, and a Vice-President of this Society. In his removal not only has his country lost a distinguished scholar whose high attainments had been long devoted to drawing closer the links which unite Great Britain and India to each other, but the Society has to deplore the absence of a sincere friend, who had often rendered it valuable services, and whose advocacy at an Anniversary Meeting of the Society of the supreme authority of the Christian Scriptures over the Sacred Books of all other religions will long be held in grateful remembrance. The Committee would express to his widow and his family their expression of sympathy and sorrow in their bereavement."

Authority was given to the existing Committees and Sub-Committees to continue their work until further appointments should be made.

The Secretaries having reported with respect to the Centenary Commemorations, the following Resolutions were adopted:—

“The Committee desire to express their devout thankfulness to Almighty God for the signal evidences of His blessing in connexion with the commemoration of the Society’s Centenary both at home and abroad.

“They gratefully recognize the high spiritual tone maintained in the largely attended meetings and services as well in London as in all parts of the country, and also the evident sympathy of the speakers with the notes of ‘thanksgiving, humiliation, and advance’ suggested by the Committee. They record with pleasure the generous cordiality of sister societies both within and outside the Church of England, and not least of many clergy often more closely connected with other organizations. They are deeply touched by the tokens of affectionate sympathy received from so many of their fellow-labourers and Native Christians in the mission-field. They acknowledge with sincere thanks the liberality of friends, rich and poor, young and old, in special thank-offerings, and the signs of their readiness not to be content with present achievement, but to move forward with the new century.

“The Committee earnestly pray that the fervent spirit so widely manifested may continue to inspire the whole Society, and that all its members may be stirred up to fresh and persevering efforts in the service of the Lord for the evangelization of the world.

“The Committee have also specially to acknowledge with gratitude a large number of letters and messages of congratulation on the occasion of the Centenary from friends in all parts of the world, and they instruct the Secretaries to convey this expression of their cordial appreciation to those whose sympathy and good wishes had reached them.

“The Secretaries are also instructed to express to those who took part in the various meetings during the week of the Commemoration of the Centenary in London their heartiest thanks for the very able and profitable addresses delivered by them.

“The Committee would express their cordial recognition of the generous and friendly interest shown almost without exception by the whole Press, both in London and the provinces.

“The Committee also place on record their high appreciation of the services rendered by the staff of the House, both in preparation for and during the Centenary Commemoration. They undertook exceptional and arduous labours with a ready cheerfulness, courtesy, and heartiness which, under God, added materially to the success of the meetings.”

The Committee heard with satisfaction of the action taken by Bishop Tugwell in proposing arrangements with a view to preventing participation in heathen rites at burials on the part of Native Christians in the Yoruba Mission; and they noticed with approval the response to his efforts on the part of the Native Church Councils at Abeokuta and Ibadan.

*General Committee, May 9th.*—The Secretaries having reported the Anniversary proceedings, it was resolved that the thanks of the Committee be given to the Rev. J. A. Faithfull for his valuable address at the Clerical Breakfast; and to the Rev. E. C. Hawkins for the use of St. Bride’s Church.

The Committee had interviews with the Right Rev. the Bishop of Athabasca; the Rev. F. Melville Jones (Yoruba); and the Rev. O. M. Jackson (West China).

The Bishop of Athabasca stated that the Government were about to make treaties with Indians in some of the districts where the C.M.S. is carrying on Mission work in his Diocese, the spiritual result of which it was difficult to forecast. He felt that there were grounds for encouragement in connexion with the work among the Indians, and that the first steps had been taken towards the raising up of a native ministry. The Bishop was able to give illustrations of leading Indians who were exhibiting a missionary spirit.

Mr. Melville Jones spoke of the advantages of the removal of the Training Institution from Lagos to the interior at Oyo, describing it as the removal of the centre of the Mission 100 miles inland. He felt it would lead to a stirring up of the Native Church in Lagos to do more in the direction of training their own agents, as well as making it possible to train Mission agents more on lines to fit them for their future work in the interior. He described the method of instruction, laying stress upon the importance of the teaching being carried on in the native language, while at the same time instruction was given in



English to insure for the students access to English literature. He described also the advantages secured by students in their itinerating work, especially referring to the way in which it made the actual mission-field, to some extent, familiar to them before they began their work. He spoke of the difficulty in securing, as yet, a supply of students; there were only sixteen in the Institution, though there was room for thirty.

Mr. Jackson reviewed the gradual growth of the Si-chuan Mission, and stated that during the last three years there had been considerable concentration of work. He was able to testify that four out of the thirty-four baptized Christians in the Diocese were active native workers, and that the general attitude of the populace towards the missionaries was now distinctly friendly.

On letters from the American Board of Commissioners for Foreign Missions regarding the Missionary Conference to be held in New York in 1900, it was resolved that the Committee approve of at least two delegates, one of whom should be a Secretary, representing the Society at the Conference.

The Secretaries reported the death, on April 27th, of the Rev. Canon Knight, Honorary Life Governor of the Society. The following Minute was adopted:—

"The Committee have heard with much sorrow of the death of their old and valued friend, the Rev. Canon R. J. Knight, an Honorary Governor for Life of the Society. For many years, at Harrow Weald, All Saints, Derby, and Throwley, he has been an earnest and constant supporter of the Society. The Committee felt that they could always rely on him as a wise counsellor and warm friend. It was a great joy to him that he was spared just long enough to see and to join in the thanksgiving of the Society in his own parish. The Committee would convey to Mrs. Knight and her daughter the expression of their deep sympathy in their hour of sorrow."

## NOTES OF THE MONTH.

### ORDINATIONS.

*Uganda.*—On Sunday, January 29, 1899, at Mengo, by the Right Rev. Bishop Tucker, the Revs. Bartolomayo Musoke, Nua Kikwabanga, Henry Mukasa, and Nataniali Mudeka, to Priests' Orders, and Samwili Kamwakabi, Eriya Mukasa, Seduraka Kibuka, Ediweri Bakayana, Asa Nkangali, and Arthur Bryan Fisher, to Deacons' Orders.

### ARRIVALS.

*Sierra Leone.*—Miss C. J. Elwin left Sierra Leone on April 3, and arrived at Liverpool on April 20.

*Palestine.*—The Rev. and Mrs. T. F. Wolters left Jaffa on April 25, and arrived in London on May 13.

*Bengal.*—Miss I. F. Young left Calcutta on March 8, and arrived in London on April 12.

*North-West Provinces.*—The Rev. and Mrs. A. E. Bowlby left Bombay on April 3, and arrived in London on April 24.—Mrs. T. F. Robathan left Bombay on April 15, and arrived in London on May 8.—The Rev. and Mrs. A. I. Birkett left Bombay on April 29, and arrived in London on May 15.

*Punjab and Sindh.*—The Rev. and Mrs. C. M. Gough left Bombay on April 1, and arrived in London on April 18.

*South India.*—The Rev. and Mrs. F. W. Breed left Madras on March 19, and arrived in London on April 20.

*Travancore and Cochin.*—The Rev. and Mrs. J. H. Bishop left Madras on April 10, and arrived in London on May 16.

*Ceylon.*—The Rev. W. Welchman left Colombo on April 5, and arrived in London on April 23.

*Japan.*—Miss A. C. Bosanquet left Hiroshima on March 21, and arrived in London on April 27.—Miss H. Riddell left Kumamoto on March 26, and arrived in London on May 2.

### DEPARTURES.

*Yoruba.*—Mr. and Mrs. E. Fry and Miss S. C. Grover left Liverpool for Lagos on May 6.

*Egypt.*—The Rev. J. L. Macintyre left Marseilles for Alexandria on April 6.

*Palestine.*—Miss E. E. Brodie and Miss G. F. Tindall left Marseilles for Jaffa on May 4.

### BIRTHS.

*Palestine.*—On April 12, the wife of Dr. Gaskoin Wright, of a daughter.

*Ceylon.*—On April 11, at Bentotte, the wife of Mr. E. J. Carus-Wilson, of a daughter (Mary Louise).

*Mauritius*.—On April 28, the wife of the Ven. Archdeacon Buswell, of a son.

*Japan*.—On April 3, at Wingfield Vicarage, Harleston, the wife of the Rev. H. McC. E. Price, of a son.

*North-West Canada*.—On March 9, at Chipewyan, the wife of the Rev. J. R. Lucas, of a son.

#### MARRIAGES.

*North-West Provinces*.—On April 28, at the Epiphany Church, Lucknow, the Rev. A. I. Birkett to Miss Jane Louisa Jarrett Haskew, L.R.C.P., and S.E.; M.D.; of Z.B.M.M.

*Mid China*.—On March 25, Dr. A. T. Kember to Miss A. Hunt.

#### DEATHS.

*Mauritius*.—On May 1, Agnes Henrietta Catherine, wife of the Ven. Archdeacon Buswell.

On April 30, at Chislehurst, Frances Matilda, the wife of the Rev. J. Ireland Jones, late of the Ceylon Mission.

### PUBLICATION NOTICES.

**The History of the Church Missionary Society.** It has not been found possible to publish the third volume of this work so early as was anticipated. Every effort is being made to have it ready for issue early in July, and copies will be despatched to subscribers immediately after publication. The first edition of 3000 copies each of volumes I. and II. will be practically exhausted by the time these lines are read, and a second edition is in preparation.

**Persian Women and their Creed.** This is a new and useful book on Persia, by Mary Bird, C.M.S. missionary in that country. It consists of 112 pages, imp. 16mo, well illustrated, and bound in cloth boards, the price being 1s., post free. The book furnishes an account of missionary work among Moslem women in Persia, stories of converts, travels in the country, manners and customs, &c.

**Illustrated Hand-Book of the C.M.S. Centenary Commemoration in London.** Friends desirous of possessing an interesting Souvenir of the Centenary of the C.M.S. should purchase at once a copy of this hand-book, which contains Programmes of Services and Meetings, many interesting Portraits of Centenary Speakers and other friends, &c. Price 6d. net. Local Secretaries and Secretaries of Branches of the Gleaners' Union, &c., will be supplied with twelve copies for 4s. 6d. post free, on the understanding that copies are sold at 6d. each, profits being used for C.M.S. purposes.

**Centenary Medals.** We have still a supply of *Medals* for friends who may wish to possess a Souvenir of another kind—Silver, 5s., post free; Bronze, 2s. post free; Aluminium, 2d. (3d. post free). The Aluminium Medal is supplied at reduced rates for quantities. Leather cases, 1s. extra.

**The Hill Tribes of India.** A second and revised edition of this C.M.S. pamphlet, by the Rev. C. D. Snell, is now ready. It gives an account of the C.M.S. work among the Maler, Santals, Gonds, Kois, Bheels, Hill Arrians, and other tribes. Price 3d., post free.

**Extracts from the Annual Letters of Missionaries for 1898.** Part IV. is now ready, containing letters from the Japan Mission. Price 3d., post free. Other parts will follow as quickly as possible. Owing to the very great pressure of editorial work in connexion with the Centenary, the issue of these "Extracts" has been delayed.

The following New Publications have also been issued since our last notice:—

**Fifty Facts about the 100 Years.** Free in small numbers, for preachers, speakers, and workers.

**C.M.S. Facts in Brief.** Free in moderate numbers for judicious distribution.

**General Review of the Year 1898-99** (as read in Exeter Hall, May 2nd, 1899). Free in small numbers.

**Missionary Recitations for the Young, Part II.** Price 1d., or 9d. per dozen. (Reduced rate to Sowers' Bands.)

**The Supply of Men and Means.** No. 6 of the "Then and Now" Series of Centenary Preparatory Papers.

**The Duty of the Church of Christ.** No. 7 of the "Then and Now" Series of Centenary Preparatory Papers.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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TEACHERS AT HOME AND PROGRESS ABROAD.

*The Articles of the Apostles' Creed.* By Professor Theodor Zahn, D.L. (Hodder and Stoughton. 5s.)

*Neglected Factors in the Study of the Early Progress of Christianity.* By James Orr, D.D. (Hodder and Stoughton. 3s. 6d.)

*Catholicism, Roman and Anglican.* By A. M. Fairbairn, D.D., LL.D. (Hodder and Stoughton. 7s. 6d.)



THE relation between Teachers at Home and Progress in Missions abroad is both close and vital. We are in danger of forgetting the very important work that falls to those who uphold and advance the cause of Christian Truth in the heart of the Christian Churches. The theologians and apologetists of a Church have much more to do with its missionary efficiency than is usually realized.

It may be questioned, for instance, whether for the ultimate evangelization of the world the early progress of Christianity in the second and third centuries of our era was of any greater moment than, was even of so great moment as, was the preservation of the faith once delivered to the saints, and its enshrining in the Articles of the Apostles' Creed, or rather in the minds and hearts of men who so universally accepted in Christendom a creed practically identical. Had we not inherited that faith in its purity our missionary zeal would have had a very insecure foundation, if, indeed, it could have existed at all.

Those two early centuries are of continual interest to all Christian students. There has been in the past century probably no such battleground for discussions, whether doctrinal or historical, as those 200 years afford. A great deal of new light has of late been thrown upon them, "not so much," as Dr. Orr says—

"from the discovery of new materials—though of these also unremitting search has yielded an abundant supply—as from a new historical temper in which scholars have approached their task; from the fresh power acquired of reading aright the meaning of the data already possessed, and of setting them in new lights and relations. . . . From this redigging of the soil in all directions and microscopic scrutiny of every fibre and detail of the relevant material, it is impossible to doubt that enormous advantage will result" (pp. 14, 17).

The very frequent quotation of the works of Bishop Lightfoot and of Professor Ramsay, as well as of less familiar Continental authors, shows what kind of "redigging" is meant. Dr. Orr in his book seems to need but very seldom comparatively to travel beyond the field one finds tilled in England by the two scholars named, and by, say, Hatch's studies in the influence of Greek ideas and usages upon the Christian Church and Bigg's lectures on the Christian Platonists.

The two subjects selected in the books before us from the story

of these early centuries are full of interest, not only each for its own sake, but also jointly for the sake of seeing how in those early days it fared at one and the same time with teachers at home and with missionaries abroad.

Dr. Orr gives us in his book three lectures first delivered at the Mansfield College Summer School in 1894, and afterwards delivered in New York State as the "Morgan Lectures." They deal successively with (1) the lateral or numerical spread of Christianity in the Roman Empire; (2) its spread "vertically" (one of several fantastic metaphors from the world of physics not always sound or serviceable) or in different strata of society; (3) its intensive or penetrative influence beyond the borders of the Church.

From several more or less familiar passages in the few heathen authors who can be quoted, and from the more frequent Christian literature which belongs to the period or which refers back to it, an estimate is made of the progress of the Church. It is claimed by Dr. Orr that probability is clearly on the side of a much greater progress than has been generally supposed. A few fresh pieces of evidence are brought forward in the shape of quotations or documents, like the *Apology of Aristides*, but more in the form of inscriptions directly Christian or otherwise. But to a large extent the new view is based on a re-reading of comparatively familiar passages. Reasons are given for discrediting the view that heathen writers would have had much more to say about Christianity if it had been widespread (p. 167, &c.):—

"Nothing is better ascertained than that it was the fashion of heathen writers, even of those who were not acquainted with Christianity, to show their contempt for it by deliberately dissembling their knowledge of it, and refraining from any mention of it in their works."

Reasons are also given for relying much more than has been customary on the statements of such an apologist as Tertullian, who has been charged with rhetorical exaggerations. The larger numbers, the greater access to various classes of people, and the greater influence of Christianity on outsiders often referred to in early Christian writers, is shown to have much unexpected support in recent historical studies. Especially are the catacombs drawn upon for evidence. Take, for instance, the question of the number of Christians in Rome:—

"Here, opened to us within recent years, is another book of surpassing interest . . . which promises to throw a flood of reliable light on just such problems as we are dealing with. . . . They are allowed to be Christian and purely Christian cemeteries; they are of enormous extent; the number of the dead buried in them mounts up to millions; the time allowed for their burial is about three centuries—in reality, little more than two centuries and a half."

Then after giving estimates of the extent of the passages and number of graves, some saying the passages measure 587 geographical miles, even 900 miles, the graves being numbered at from nearly four millions to quite seven millions, he compares his results with Gibbon's estimate that in Rome the Christians were "at the beginning of the fourth century about one-twentieth part" of the whole population, whereas—

"Unless the testimony of the catacombs has been totally mis-read, they might have been anything between one-third and one-half."

We are invited then to a view of the progress of Christianity in the

second and third centuries which claims very much more for the success of early Christian missions than has been commonly accepted. Accurate estimates are not attempted, but in general terms supported by instances here and there the greater progress is claimed. Many friends of missionary work will like to travel over this ground under Dr. Orr's guidance. It is to a considerable extent a matter of minute quotations and of delicately-reasoned inferences, allowing, one must admit, here and there room for a possible slip in the argument, but at least demanding careful thought before hasty conclusions are repeated and handed on about the small success of early missions. No few paragraphs can give a fair view of the case; the book of 230 pages is admirably concise.

Meanwhile, what of the truths accepted and taught by the leading Christians of those days? We are familiar with a kind of rapid progress of Christianity with which is connected a very debased form of the Christian faith. Kingsley in *The Roman and the Teuton* has given a distressing picture of what went with the comparatively easy conversion of some Teutonic king and his horde of riders:—

"The king would express a wish to be baptized . . . and he would bid his riders be baptized also, and they would obey . . . and they would agree to live more or less according to the laws of God and common humanity, and so one more Christian state would be formed; one more living stone (as it was phrased in those days) built into the great temple of God which was called Christendom."

Not the least influence in gathering such harvests was the horrible creed preached by the missionary and accepted by the convert, e.g. :—

"In the centre of the earth was the realm of endless fire. It could be entered by certain caves. By listening at the craters of volcanoes, which were its mouths, the cries of the tortured might be heard. . . . In that Tartarus every human being born into the world was doomed to be endlessly burned alive. Only in the Church . . . was there escape from the common doom. The superior clergy, therefore, . . . believed firmly that they could, upon due cause shown, cause any man or woman to be burned alive through endless ages. And, what was more, the Teutonic laity believed it likewise, and trembled."

The creed and the missionary progress are correlatives, and it is always worth while to ask what was the creed in vogue when such and such progress was made.

What then was the creed in the second and third centuries? Are we to learn that our modern creed is quite diverse from the early one? It is not indeed suggested that the early Christians had a creed overlaid with the horrors just referred to, but it is suggested that they had something much simpler than we profess to-day, something making much less demand on man's reason to yield to and man's faith to accept. Perhaps more on the Continent than in England does the school prevail which seeks to discredit the accepted Christian creed, to make it out to be a worked-up production of the theology of the fifth or sixth century, far removed from the humanitarian simplicity that is claimed for the true teachers of early Christianity. At the same time, we have enough of the same attack in England to feel with Professor Zahn that "Old Corinthus would not be such a strange figure among our modern theologians"; and to feel that even in England—

"It would avoid much prolixity and save a great deal of strength for theological and clerical work if every theologian were to read 1 Cor. xv. at least once every

year, and honestly examine himself whether he can joyfully take part in the triumphant words: 'But now is Christ risen from the dead, and become the first-fruits of them that slept;' or whether he must agree with those who are so much impressed by the mockery of the Heathen and the lies of the Jews that they say, in spite of their Christian name, 'There is no resurrection of the dead.'

Happily, however, we could not with much force adopt for England the next sentence penned by Professor Zahn, who is of Erlangen, "If this were to take place we should be spared the sight of an odious and absurd conflict about the Creed within the Church."

The Professor has evidently been moved, by a sad controversy around him, at last to deliver himself of what is really the mind of a theologian of acknowledged repute on, first, the general history, and, secondly, the contents, article by article, of the Apostles' Creed. It is a little too much an *ex cathedrâ* utterance to be a well argued book. At the same time, it does sufficiently discuss his points to be valuable evidence for, as well as a clear utterance of, his own orthodox views. In passing, it may be said that the translation being excellent, the English is quite easy to follow, and not like some theology "made in Germany"; while, at the same time, it should be remembered that the book is not meant as an elementary text-book on the Creed; it is special to the controversial position, and will be of most value to students who want to find a good common-sense modern view of the Creed as against rationalistic and humanitarian attacks on the Christian faith. The line taken may be partly gauged from the fact that only two pages are given to the words "Jesus Christ His only Son our Lord," which are less touched by modern controversy, while two dozen pages are given to the words "born of the Virgin Mary."

The conclusion arrived at is a strong conviction, as regards its history, that—

"The Creed has its roots in Christ's command to baptize. . . . It was necessary that the newly-converted should confess their faith both before and at the time of their baptism. . . . Out of the baptismal formula grew a baptismal Confession, which had already assumed a more or less stereotyped form in early Apostolic times. At a somewhat later period, somewhere between 70 and 120, the original formula, which reminds us of the Jewish origin of Christianity, was reconstructed. Thus it appeared better suited to the needs of the baptized, who mostly came out of Heathendom. This altered formula was very soon widely known. We find it at Ephesus in 130, at Rome in 145, and again between 180—210 at Carthage, Lyons, and Smyrna. It also forms the groundwork of all the later baptismal confessions of the Eastern Churches."

Between the years 200—220 "a slightly altered form was adopted" in Rome, Italy, Africa, and probably South France. For many generations the Roman Church and a few Churches closely united to Rome held strictly to this form (for which it is shown that Greek was the proper language). In all the other Churches in that period the Creed was developed with considerable freedom, the history of details being very obscure; and not least obscure that of the final adoption, apparently in the Gallican Church in the fifth century, of the exact wording we have inherited.

Here, then, is frequent reference to variation and development. But of what sort? Always it is shown to be variation either to express in the light of local controversy just the same explicit doctrine as before, or possibly to face some new heresy with an appropriate slight explication

of what was before implicit. Never is it the invention of new doctrine unknown to the Apostles. And especially in the chapters on the several Articles it is claimed that comparison "with the Old Church doctrines and the testimony of the New Testament" results in the proof that "history, not legend, gives us a right to the ennobling thought that in and with our Creed we confess that which since the days of the Apostles has been the faith of united Christendom."

There were, we remember, a variety of strong schools of thought within and without the Church at this period which are not all covered expressly by the Articles of the Creed. Of heretical schools there were Gnosticism, with Manichæism as a special later phase; there was a strong and long-continued influence of a Judaizing tendency; there was what Pressensé\* calls "The First Unitarians," like Paul of Samosata and Praxeas and others; there was the curious and interesting body of Montanists, with their degree of truth mixed with much error, making prominent the Second Advent of our Lord and the work of the Holy Spirit, who while fighting a battle for Christian freedom against ecclesiastical domination and for the vindication of the priesthood of all Christians, at the same time are said to have prepared the way for Rome's claim to infallibility for its Councils, its claim to add new revelations to God's inspired Word, its teaching of "counsels of perfection," and distinction between venial and mortal sins. Within the Catholic Church were "great schools not opposed to one another, but differing widely, and all treating with perfect freedom the fundamental statements of the Gospel." There was a "school of brilliant speculation" at Alexandria, working out doctrines on the attributes of God, but there was still to be fought out the great Arian controversy. There was a stream of noble teaching on human nature, but there needed still to be worked out a just doctrine of redemption. "That which cannot be too highly commended is the noble spirituality of this great epoch in the religious life," but "it is difficult to derive any distinct and definite idea from the mystical language employed with regard to the Sacraments," and great questions on this and the kindred subject of the priesthood were yet to be raised. Inspiration is realized, but the theory of it is undefined, and the way is preparing for great claims to be put forth regarding the unity and authority of the visible Church. "Everything proclaims the advent of a new order of things. We must be careful, however, not to antedate it by confounding its preparation with its consummation. The general characteristics of the theology of the second and third centuries are still liberty and diversity upon the common ground of a living faith in Christ."†

Whatsoever, then, may have been the case with any number of individuals among the Christians so rapidly won for Christ in the second and third centuries, and certainly such books as Professor Ramsay's give some reason to think many among them were very imperfect Christians, yet it is clear that the prevailing teachers held and propagated a true and wholesome faith. There were some tendencies, finding too good a foothold among unsettled discussions, that would lead astray, but much clear truth was strongly held; and any age

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\* *The Early Years of Christianity: Heresy and Christian Doctrine.*

† *Ibid.*

might well rejoice to hand on so pure a faith and to be able to propagate it with so much success.

Another century, however, the nineteenth, is now filling all our minds. We are reviewing it as a wonderful "Century of Missions," and the progress of Christianity in the century has, without question, a fair claim for comparison with the progress in the early days. What can be said of its creed? With an eye to our own land we can happily point to unchanged fundamental positions. The Apostles' Creed is as much in possession as it was a century ago; it has come through new stages of criticism, and stands still before the world unshaken. But, in a sense, within the ground covered by the Creed there have been some great controversies, some new schools of thought have come to the front, and these have played their part in the shaping of the theological (and not only theological) views of missionaries among others. It cannot but be that a would-be missionary in 1899 has a mind very differently furnished from that of his predecessor who looked missionwards at or about 1800. Besides the great changes in every branch of secular knowledge there is undoubtedly new material in theology for his studies, a new atmosphere in doctrinal and Church matters from which he goes forth, in some matters new aspects in men's minds of the work he has in hand.

A study of the rise and progress of schools of thought in theology in the nineteenth century would, then, provide us with valuable lessons at the present juncture. And it does not seem to be an alien reading of Dr. Fairbairn's "*Catholicism, Roman and Anglican*" to find in it the first outline, though only that, for such a study. The title of the work hardly suggests all its contents and their value.

It contains a reprint of ten articles published in the *Contemporary Review* at various dates from early in 1884 to the middle of 1897. In the preface the author speaks of them as constituting one whole, the basis of which was a study, to which he had felt impelled, of the character and mind of the leaders of the "Catholic Revival" in England. It is not difficult to see how this should produce the first seven of the articles. Four contain his views on these men and their work in relation to the ideal of religion, the apology for the faith, fundamentals of religious thought, and Christian history. Then comes a fifth of special interest because it was a reply to J. H. Newman's criticism in the same magazine of the first four. The sixth is a review of Cardinal Manning's Biography, and the seventh has an obvious connexion with the others as a general review of the newer Anglo-Catholicism represented by the authors of *Lux Mundi*, namely, Canon Scott Holland, Canon Gore, the present Bishop of Rochester, and others. The last three of the articles, however, seem to run on different lines, but happily give us some of the leading features of at least two other schools of Theology. One is a review of Mr. A. J. Balfour's *Foundations of Belief*, and the others discuss the work and teaching of a Cambridge trio of theologians, Bishop Westcott, Bishop Lightfoot, and Prof. Hort, and of a pair of Oxford men, Edwin Hatch and Benjamin Jowett. It is, therefore, with an eye to several different lines of thought that Dr. Fairbairn here gives us his "graver judgments on men, tendencies, and principles," which he can truthfully say were "slowly, laboriously, and painfully reached." Two features of the book give it the special interest that occasions these paragraphs. The one is that his



review of Catholicism gives him occasion to inquire at some length how thought has moved in England as well as abroad since the French Revolution ; thus in a way sketching for us some of the movements of just the century in which we are interested. The other is that Dr. Fairbairn, among many other qualifications as an author, has a remarkable faculty for hunting out, at least to his own satisfaction and strong conviction, the one or more characteristic foundation truths of a school of teaching ; one result being that he has labelled several movements of thought with what he conceives to be their fundamental starting-point or their main drift and tendency, thus "pigeon-holing" for us the information he has to give in a way that cannot fail to be helpful so far as his judgments are sound.

We are given a general view of the prevailing thought at the close of the eighteenth century, the issue of the great Deistic Controversy ; and here a remarkable contrast is drawn between England and France. "In England the victory was with the apologists ; in France with the assailants of the faith," and this is shown to arise not because the force of intellect on one side or the other was overwhelming, but especially because in England by that time—

"religion had ceased to be a civil concern and become the concern of the religious, a matter for the reason and the conscience, for the mind and the heart. And thus it was freely discussed, tested on its own merits, argued for and argued against, tried by logic, proved by evidence, dealt with as if it were of all subjects the one most germane to the intellect, the one thing absolutely common and accessible to all men. And the result stands written broad upon the face of the century : in a fair argument and on a free field religion easily and completely won" (p. 67).

"When the century ended the Christian religion was far more strongly entrenched in the reason and heart of the English people than it had been when the century began. But in France there was another story. When the century closed the Revolution had come, the terror had followed, Kingdom and Church had together perished" (p. 66). . . .

"Here was the real reason why in France reasonableness in religion or constructive religious thought never had a chance, or if it had, never was able to use it. The tongue of the Church was tied, she had to defend the indefensible, and so was silent . . . it was the league of the Roman Church and the autocratic State in France that contributed to their common and disastrous overthrow" (p. 69).

The century therefore begins in England with Christianity "in possession" from a doctrinal point of view, after a long, hard fight. The theologians, like Butler, Law, Warburton, and Paley, who had won the battle, are claimed more or less by all Schools of Christian thought as their own.

But, as Mr. Stock has abundantly shown in his *History of the Church Missionary Society*, there was working at the time toward a strong and lasting influence the despised school of Evangelicals. We need not try to give any sketch here in short compass of what every one is reading in Mr. Stock's pages of the stream of Evangelical truth through the century with its several important tributaries. We may thank God it is as full, and let us hope well nigh as clear a stream as ever, even if it be a little broader as well as we trust a good deal deeper than when the century began.

It is worth while, however, to quote a few sentences of Dr. Fairbairn's estimate of the practical work of the Evangelical revival :—

"Men who did not know it took offence at its manner of speech touching the

more awful mysteries of being, and sneered at it as *other-worldliness*. But piety was ever more healthily and actively humane. Face to face with a corrupti that might even appal the society of to-day, it pleaded for purity of manners a created a social conscience and moral shame where for centuries they had be asleep. In an age which knew no duty of rich to poor, or of educated to ignori . . . it awakened an enthusiasm for their souls and a love for their outcast childr which yet was so blended with love of their bodies and their homes as to coin a now familiar proverb so characteristic of the then Evangelical faith, 'Cleanlin is next to godliness.' . . . Evangelical piety began the more than Hercule work of reforming the prisons and Christianizing the law. In a period when : less civilized races were regarded only as chattels, or as a means of replenish the coffers or gratifying the ambition or even the passions of the more civiliz the same piety—in spite of the mockery of Clerical wits, and the scorn of the N Anglicans . . . in spite too of the antagonism of statesmen and of all interest classes—taught the English people to consider the conquered Hindu, the enslav negro, the savage African or South Sea Islander, as a soul to be saved. And it created in England and America the enthusiasm that emancipated the slave, e helped to form the rudiments of a conscience, if not a heart, in the callous bosom English politics, and even in the still harder and emptier bosom of Engl commerce. . . . It was the very reverse of *other-worldly*, intensely practic brotherly, benevolent, beneficent, though somewhat prudential in the means it u to gain its most magnanimous ends. He who speaks in its dispraise either d not know it or feels no gratitude for good achieved. Happy will it be for Ang Catholicism, which we may, in contradistinction to the Evangelical, term ritual and Sacerdotal revival, if, once it has run its inevitable course, men can tr but half as much of human good to its inspiration" (p. 291 *et seq.*).

But other and quite different schools of thought soon made themsel felt. The Evangelical school is said to have "lost the leadership of t Church in its hour of storm and crisis" for want of such "a vivifyi and commanding idea" as the "high Catholic doctrine of the Churc which found place in the older Puritan theology. We are to see h the Anglo-Catholic took up this point, "the Puritan's heir" in t respect rather than was the Evangelical. But a glance may first given to another quarter, and we may ask about the influence of Ro The Roman Catholic Church with its high claims to authority, l with its terrible lack of "relevant," practical justification of these claim is early in the book (p. 62) written down a great hindrance to faith :

"It is the simple and sober truth to say that no Church has begotten so m doubt and disbelief as the Church of Rome. And she has begotten it, not by demand she makes on faith, but by her inability to justify the demand. Hist bears here an indubitable and incorruptible witness."

Things have not improved in the century in the Roman Catho countries, one would gather, nor has Roman Catholicism in Engla though the Anglo-Catholic movement did much to revive "Catholicisi

"Newman succeeded wonderfully in making Roman Catholics of Anglicans, he failed in the Apologetic that saves the infidel and baptizes the spirit c rational and revolutionary age into the faith of Christ" (p. 93).

In spite of warnings from wiser men of their own faith, the couns of the ignorant and foolish have prevailed in the Vatican Dec of Papal Infallibility, and the Roman Church, with a good deal impetus from Cardinal Manning, so far as England was concern has gone down a steep decline that leads nearer to ruin, by thus mak more strongly than ever its calamitous claim to authority.

"The claim of infallibility is a tremendous claim, not because of what it requ from man, but because of what it demands in and from the Church. . . .

when infallibility in matters of opinion is conjoined with the most pitiful fallibility in conduct, the situation becomes worse than absurd" (p. 108).

Have we anything to fear from its hold—the hold of the Roman Catholic Church upon England? Dr. Fairbairn thinks not much:—

"To rule the Middle Ages was a relatively simple thing. . . . But the Christian world to-day is another matter; vast, populous, diversified, full of many minds, and of minds touched with a freedom that Ecclesiastical authority cannot bind. Government of such a world from a single centre has ceased to be any longer possible. All that survives of it is appearance and make-believe."

And he shows how Manning's biography lets us into the secret of a strong man at the circumference pulling the wires of the central authority. "Within Catholicism itself there seems to us no promise of victory over the mind, or control over the destinies of our people."

"Within Catholicism, i.e. Roman Catholicism, itself," he says emphatically, for he goes on to suggest a warning lest another source of such mischief should be more potent. He realizes the danger of the High Church party in its affinity with Rome: "and affinity has a trick of turning into identity" (p. 280). This danger he has evidently traced up to date, for in his Introduction he points to some of the difficulties of an Anglican Bishop, in dealing with the peculiarly independent Anglican priest, and says of the Bishop:—

"As he knows he can never act as if he were a purely ecclesiastical authority, he has become a master in the art of inaction, which tempts the more convinced or daring of his clergy to become masters in the art of doing as they list. . . . And as if out of sheer love of an ironical situation, those of the clergy who have most pleaded for an Apostolical Episcopate as the condition of Catholic unity, defer least to the Episcopal voice. . . ."

And then, alluding to the difficulty of finding any definition of the laity which will satisfy the High Church mind, he says:—

"And so the one clear and certain divine order in the Church is the priesthood; and they emancipated from the rule of the bishops on the one hand, and the control of the laity on the other, are free to follow the authority which belongs to their descent. And this is the high Catholicism which the Anglican has realized" (p. xxi. *et seq.*).

There may, then, Dr. Fairbairn seems to think, be some room for anxiety lest a wave of perversion to Romanism should pass over England, and that as one outcome of Anglo-Catholicism. "But," he says, "one thing is certain. The English people are, and intend to remain, masters of their own religion in their own Churches; and they, and not the clergy, will be the arbiters of our destinies" (p. 280).

But this Romeward tendency is by no means all the influence that should be attributed to the Anglo-Catholic revival. We have to see what more it has wrought in our Church in its course through the last two-thirds of the century. There seems no question that it has passed through two very different phases. Fixing upon "a theory as to the necessity of a specific ministry to the Church" as the essential thing in Anglo-Catholicism in all its forms, Dr. Fairbairn says, "the determinative principle of the older men was historical—tradition; but the determinative principle of the younger men is metaphysical—a doctrine."

The older men, the Tractarians, horrified by the Revolution abroad

and its consequences for religion, watched with fear the tendencies of the forces of "Liberalism" at home. They feared that—

"There was nothing to hinder the people, were they so minded, from going so far wrong as even to abolish the law and worship of God. It was necessary, therefore, to discover an authority able to bridle and govern the forces of change. God was the supreme authority; the Church in which He lived, and through which He worked, was His visible presence; in it, therefore, the Divine authority must dwell. . . . This was in brief the genesis of the Anglican movement. While formally and incidentally affected by many collateral influences—the romances of Scott, which supplied it with an idealized past, and inspired the passion still further to idealize it; the speculation of Coleridge, which touched it with mysticism, and imparted in some degree the gift of spiritual insight; the poetry of Wordsworth which revealed the symbolical and sacramental significance of common things—yet it was essentially an endeavour, in a period when political change threatened to affect religious institutions, to find a stable religious ground on which to build the faith, an absolute authority by which to govern the life, first of the individual, next of the nation" (p. 112 *et seq.*).

"What Newman named 'Liberalism' was a single force disguised in many forms—rationalism in religion, revolution or reform in politics, Erastianism and latitudinarianism in Church. It was the spirit of change, negation, disintegration, destruction. The Church must destroy it, or it must destroy the Church. And so a proud, coherent, courageous theory of the Church stood up to confront and dare the State. . . . It was the work of men who made an impassioned appeal to history, but were utterly void of the historical spirit. The past they loved and studied was a past of detached fragments, violent divisions, and delimited in the most arbitrary way. Their canon '*quod semper, quod ubique, quod ab omnibus creditum est*,' they honoured in speech rather than observance. The '*semper*' did not mean always, or the '*ubique*' everywhere, or the '*ab omnibus*' by all; but only such times, places, and men, or even such parts and sections of times, places, and men, as could be made to suit or prove the theory" (pp. 307—311). . . . "A living picture of the past, but of a past that had never lived. This is the very essence of Romanticism, the imaginative interpretation of . . . history. Now it was this Romanticist tendency that was the positive factor of Anglo-Catholicism."

No wonder then if such Anglo-Catholicism led some to Rome and left others in dire need of a change of front.

But there are other sides of this position to be noticed, not those which the Tractarians put to the front. The book before us charges them with two serious faults in principle. The one is a "Philosophical Scepticism," a "doubt of the sanity of the reason" God has given to man. This is the charge that was combated by Newman. The other is a "doubt of the presence of God in humanity outside the limits of a constituted Church, and apart from sacramental persons, instruments, and symbols":—

"It thus made man an atheist by nature, and so confined Divine influence to artificial and ordained channels as to make the common life . . . either vacant of God or alien from Him. And so it enriched the Church by impoverishing humanity. . . . A theory that has to make mere Heathen of some of the most beautiful and devoted spirits that have adorned the religion and promoted the philanthropies of modern times, may be good Ecclesiasticism, but it is bad Christianity. If the Anglican revival has sublimed and softened and enriched our worship, it has also narrowed and hardened and impoverished our religion. Sensuous excellence may be the most serious of spiritual defects" (pp. 37—40).

It is to be feared that the close of the nineteenth century sees as an outcome of this school of teaching, not only the movement of a wave Romeward, or at least toward a Mediæval form of Christianity which most of us include under what we mean by Romanism, but also a strong, perhaps even a rising tide, of the hardening and impoverishing of

religion just referred to. A growing "carnalism" and decreasing "spirituality."

But what of the change of front before alluded to? Will the "new men," the "Ritualists," as Dr. Fairbairn calls them, as distinguished from the "Tractarians," lead their school to better things?

Let us observe that in calling them "Ritualists" Dr. Fairbairn realizes that—

"Ritualism, while the most superficial, is the least characteristic sign of the change. One deeper and more real is the suppression of the old aristocratic spirit for one humaner and more democratic. The new men are possessed, as the old were not, by missionary zeal, by the passion to reach and reclaim the masses, by the endeavour to make the Church the attractive home of the people, and the people the obedient sons of the Church" (p. 329).

Nor must we assume that he has in mind particularly the "Neo-Anglicans" of our recent controversies. He speaks rather of the School of Theologians, beginning perhaps with Wilberforce's work on the Incarnation, a school well represented by the joint authors of *Lux Mundi*.

It is a little difficult to trace our author's view of the process of change that has taken place, but the result is clear:—

"The change was, as it were, from the idea of the law that ruled the body, to the idea of the body that made the law. The Church in a sense superseded the Fathers. . . . But this change involves another. The authority the older men appealed to was specific and concrete, . . . the authority of the younger men is more general and ideal, either a composite abstraction spoken of in historical terms as 'the Catholic Church,' or a series of selected opinions called 'the Catholic Tradition.' . . . Under the use of concrete terms is hidden a pure abstraction which has nothing corresponding to it in the whole field of history. If the usage and connotation be carefully analyzed, we shall find that what it really denotes is the merest 'private judgment' enunciating its own deliverances and definitions as decrees of the Catholic Church."

This again is shown to involve another difference:—

"The older men defend dogma by institutions, the younger defend institutions by dogma; the old attitude to reason was hostile, the new is friendly; the older men had the idea of an authority that must be obeyed, but the younger have the idea of an authority that must be adapted to living thought. . . . A new philosophy, and, as a consequence, a new theology, had penetrated the Anglican system; and though old terms and positions survive, the philosophy has just to be allowed to do its work, and the new will not be as the old" (pp. 333—335).

The tide of life and thought, then, has swept on, and to a large extent the older Anglican theories are left stranded. In the developments of our own day we, perhaps, see most prominently an excrescence of the new school. The Neo-Anglican party seem to have more than their share of the tendency to "defend institutions by dogma"—very objectionable institutions by very audacious dogma a Protestant Churchman may venture to think—but unless the Church is to undo the Reformation, at the certain cost of losing a very large proportion of its most worthy sons and daughters, there can be no prospect of such a school as this in any measure dominating the life and thought of the Church. On the other hand, there is a less obvious, but possibly much more important movement going on where the new "philosophy" is being "allowed to do its work." Is it not a hopeful sign of the times that

the new philosophy and new theology lie much more largely than did the corresponding old ones in the plane of thought concerning God and human nature and God's relation to man wherein had always lain the essential characteristics of the Evangelical school of thought? We are at least coming more to common fields of study and debate, if we are not finding wider and deeper common standing ground. It is a real comfort to find ourselves invited to discuss, with those who bring intensely devout and truly scholarly thought to the subject, such a grand central truth as the Incarnation of our blessed Lord, which dominates so largely the teaching of the new school, in place of the old barren topic of "Patristic Archæology." We may venture to hope that a school of theology which shall honestly seek to know all the truth regarding the Incarnation as its practically central thought could not long remain alien to one which has all along known no other truth so central as the Atonement, if only the latter school be also wise and honest.

Nor is it only the familiar Evangelical ground that marches with the chosen field of modern "Anglo-Catholic" theology. It is remarkable how closely it borders on that of another great school of thought that has marked the nineteenth century, if, that is, we can speak of a Broad Church school:—

"The Broad Church is only the name of a tendency. Its representative men have all been marked by a certain severe individualism; they have attracted disciples, but have not formed schools" (p. 323).

It is interesting to see how—

"The same events that had occasioned the rise of Anglo-Catholicism determined the being of the modern Broad Church. The latter was due to an attempt to adapt the Church to the new conditions by broadening it as the State had been broadened. Its fundamental notion was not their ideal difference, but their material identity" (p. 319).

The history of Broad Church tendencies in the nineteenth century, studded with such names as Arnold, Stanley, Maurice, Kingsley, and Hatch, has many pathetic pages. It cannot be read without much gratitude for wholesome elements of teaching and noble examples of living; and yet it does not leave a happy impression on the whole. We are asked to see in the Broad Church teachers men who secured "an easier path and a freer field" for Anglo-Catholicism:—

"Their intellectual activity made the English mind tolerant to the most varied forms of belief and worship; which means that they prepared the way and the opportunity for the men who believed that theirs was the only form of divine sufficiency and authority" (p. 323).

"The Broad Church attitude tended to become critical, acutely conscious of the inconvenience of a too positive mind, and institutions too authoritative to be capable of adaptation to the hard conditions of thought and policy. . . . Hence there was superabundant criticism of things positive, the dogmas which authority had formulated and enforced, the institutions it created and upheld. The criticism struck the Evangelical most heavily, for his faith was of the fixed and frigid type that most invites criticism. . . . But to hit the Evangelical so hard was to do the utmost possible service to the Anglican. It disabled, preoccupied, paralyzed his most resolute adversary, thinned his ranks, blunted his weapons, deprived him of the convictions that give courage" (p. 321 *et seq.*).

But perhaps we feel more definitely than any advantage to Anglicanism

the disadvantage of the general effect upon religion and theology of the "superabundant criticism" alluded to. And as we pass out into the twentieth century we cannot but realize that the war recently raging on the grounds of "higher criticism" is not fought out, though its thunders have been somewhat deadened in our ears by the sounding brass and tinkling cymbals of Neo-Anglican ritual.

Even if Dr. Fairbairn is right in calling the "decay, pointing to approaching extinction of the Broad Church," a thing "manifest and beyond dispute," yet there is left among us a company of men given to "superabundant criticism," mainly of men we still incline to label "Broad," though we see them reinforced to no small extent by Anglo-Catholics of one school.

Anything like a full investigation of the theology of the nineteenth century would raise a multitude of further subjects. The regions of natural science in relation to theology, of biblical archæology, of comparative religion, to mention only a few have seen enormous advances and have been wrought in by men of exceptional mark. But, with the one remark that in such fields an Evangelical Churchman finds cause to be intensely thankful for the recent progress of knowledge, and for the bright outlook towards strong confirmation of the Christian faith as he holds it, they must be left out of further view, and a closing word be said upon one more direction of advance in English theology, of which Dr. Fairbairn writes a few pages.

It is the work of a number of eminent men, among whom Bishops Lightfoot and Westcott are typical leaders. Of these two Bishops and Dr. Hort, he says,—

"What distinguished these men and made them amid all their differences a unity, members of the same family, or varieties of a single type, was the formal attitude of their minds, or, in other words, their apprehension of theology as a problem in literature rather than in history."

Every student of theology and most educated Bible readers know something of the great debt the Church owes to the work of these scholars in New Testament exegesis and criticism, with sundry allied subjects. That the keen controversies of half a century ago concerning the authenticity and general meaning of our New Testament canonical books has been so largely settled to the lasting advantage of the Church is in great measure due to the thorough and patient work they have done for long years. Their masterpieces are, in many cases, books that give us trustworthy literary *introductions* to our sacred Scriptures and expositions of them on scholarly lines. There is much to make us feel intensely thankful that the century closes with a literature already so rich and, at the same time, so perceptibly growing in the particular region most prized by Evangelicals, viz., commentaries that elucidate Scripture, and books which throw real light on primitive Christianity.

A glance at the list of contributors to some of our best dictionaries of Christian biography and antiquities, or to some of the ablest sets of Biblical commentaries, will give good evidence, too, that there are men capable of much in the near future, as well as men who have already achieved much in this matter. Nor can it be overlooked that God's Providence seems to have taken special care for the hold of the

Scriptures among us. Dr. Salmon taught that the questions of the canon, the criticism, the interpretation, and the inspiration of the Bible should be studied in that order, and that the New Testament must come first in order of study, that its light may then be thrown upon the Old.

Can it then be other than providential that we have reached our firm footing of to-day in New Testament theology before we were too deeply immersed in the controversies on the Old Testament, many of which even now await their issue?

We have had and we still have among us men with the special characteristics of Westcott and Lightfoot, men who are "able to specialize in several branches at once," as not mere "Biblical critics," or "ecclesiastical historians," or "dogmatic theologians," but at least all three of these, and also men of real scholarship.\*

One special feature of real encouragement in this matter is the "extra-controversial tone and position" of such workers on the whole. Some among them are distinctly men of one or other of the recognized schools, as Professor Moule, for instance, and some at least are eminent men of other communions than our own, but probably any school among us is, except for a few points of special colouring, almost as ready as Evangelicals certainly are to claim these gifts to the Church as their own. "Their orthodoxy has, no doubt, contributed to their popularity among the orthodox, but it is their intellectual eminence that has won respect for them, not their personal charm nor their advocacy of certain opinions; and it is when the strife of opinion is quieted that the respect for them is most fully realized."†

Not least, then, among our encouragements in the glance we have taken over the closing century is the sight of these Bible expositors among English theologians, and with a variation of the group to whom the words apply, we may say with Dr. Fairbairn:—

"They have shown us that the race of the great scholars who were great divines has not yet ceased in England. They were men who were loyal sons of their country and their Church; they have enriched the English mind, adorned the English Universities, enhanced the reputation of English scholars, and made even the Christian religion more honourable and more credible, by the consecration of all their power to the investigation of her history, the study and elucidation of her literature, and the exposition of her beliefs. May not the men of whom these things can be said assure us that the race of the noble and the godly has not yet perished from the earth?" (p. 436).

A despondent spirit might tempt us to find in such a glimpse as we have had of the century's Teachers at Home a cause for dread lest our Christian faith of to-day be destined to pass into a period of clouds and darkness like that of the middle ages. So it might be if History's repetition of itself were of the mechanical order; for there are many respects in which the controversies of the close of the nineteenth century remind us of the close of the third. But we have had in all Christian History so many tokens of God's providential care, especially for the security of Progress in Missions Abroad, that we ought to be able to

\* See articles in the *Expositor*, 3rd Series, vol. iv. p. 13, and vol. v. p. 22.

† Rev. W. H. Simcox on "Canon Westcott," *Expositor*, vol. v. p. 22.



hope and pray with all confidence that He will take care to establish firmly among us a form of Christian truth pure enough to correspond with the grand opportunities He is giving us of spreading our faith on every hand. Nor have we any strong reason from present indications of the trend of thought among us to wane in our hopes, or falter in our prayers.

F. B.

### A PLEA FOR PROVERBS.



PROVERBS have a work to do in the mission-field which is worth considering. They exist everywhere, and may be placed, as Aristotle says, "Among the undeniable testimonies of truth." The fact of a saying or maxim having been passed down by one generation to another for hundreds of years, and of its having been enshrined all that time in the hearts of the people, encourages us to believe that it must contain at least some measure of the good sense with which mankind was originally endowed by nature. Think how much poorer England would be without the use of wise sayings. Suppose the educated man could not quote such phrases as *De mortuis nil nisi bonum* and *Ne sutor ultra crepidam*, or suppose the poor old villager could not talk of "counting chickens before they were hatched," and of "making hay while the sun shines," how flat and uninteresting ordinary conversation would often become. Yet it is not amongst civilized nations that proverbs are chiefly popular. Was it not the fastidious Lord Chesterfield who remarked, "No man of fashion ever uses a proverb"? The statement may be accepted as applicable only to that particular specimen of the human race here alluded to as a "man of fashion." Yet it is undoubtedly true that scholastic education and an over-large supply of literature are found to produce a forgetfulness of proverbs and, perhaps it may be added, a disesteem for them. On the other hand, the less educated classes of Western nations like our English cottagers, the people of the East whose literature is scanty, as e.g. those in India, the tribes and races of Africa such as the Baganda, who have no literature of any kind, all these have an inherent love for proverbs, they quote them freely and are greatly influenced by them. That they are capable of influencing large numbers of people might be illustrated, had we the space to do so, by reference to three writers, Chaucer, Shakespeare, and Cervantes, the popularity of whose writings is due largely to the terse, witty phrases with which they abound. In a more sacred sphere this is what is said of the great Eastern King: "Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out and set in order many proverbs." There have been missionaries also who "sought out and set in order many proverbs," and there are others, doubtless, still doing it. This paper is a plea to all missionary workers who have a love for the subject to make a hobby of collecting, and to make a habit of using, the saws and wise sayings of the people among whom they work. It need hardly be added that this, like everything else we do, should be begun, continued, and ended with a humble desire that God's Holy Name may be glorified thereby.

I. *The desirability of English Missionaries learning and using proverbs.*

A missionary wishes to be well equipped, even to the minutest detail, for his work ; and one way in which he may become so is to learn by heart some of the proverbs in vogue among the people to whom he has been sent. This may be done as regards the chief races in India, and probably in other countries, from printed lists. But let it not be supposed that the task will prove to be an easy one. Foreign proverbs are very difficult to quote accurately. A man may know French remarkably well, and yet not be able to sit down and write from memory ten French proverbs without a mistake. The kind of mistake he will make may be illustrated by this phrase which an Indian friend wrote to me : "Too many cooks spoil the *soup* !" and by a sentence which a Frenchman used, under the impression that he was quoting an English proverb : "I have to fry some fish," meaning, of course, that he had "other fish to fry." In the same way an Englishman who tries to quote an Indian or Chinese proverb, unless he has first learnt it by heart very thoroughly, will misplace or misquote a word, and thus blunt the meaning. Besides which the terseness of a foreign saying makes it difficult to understand even when it is in black and white before us ; or if its surface meaning be grasped there then remains the problem as to how or when it should be applied. For example, if a gentleman's servant is accused of stealing, it is not advisable to quote the words : "Like master, like man." No remark about "rope" should be made in a house from which a man has lately been hung. The proper application must be understood just as much as the phrase itself. The missionary will be wise to master at least a few appropriate sayings, and have them on the tip of his tongue, ready to quote when an opportunity occurs.

In other countries or in districts where no list of proverbs exists the best thing a missionary can do is to make a practice of jotting them down in some systematic way, and when he gets a good list to try and get them published in a local magazine or on slips of paper, but in any case he should fix them in print. It cannot be said of them that if they are "lost to sight" they will still remain "to memory dear," for they are easily forgotten. They will be more useful to the collector and more available for the use of fellow-workers if they are in print. The characteristics of a proverb have been often described. It need not always be short, but it must be terse or concise ; it should contain sense ; it should, as the late Mr. Spurgeon defined it, be flavoured with salt, that is, it should be piquant ; and one other requisite, which must not be overlooked by the ardent collector, is popularity, he must see that the saying which he has perchance heard, and which sounds so well is in general use, or at least known to others. Trench, in a small book on proverbs, quoting a phrase of Goethe's, "A man need not be an architect to live in a house ;" says, "It seems to me to have every essential of a proverbial saying, only that it has not passed over upon the lips of men." These, then, are the characteristics to be watched for : conciseness and sense, piquancy and popularity ; sometimes rhythm will be found as well. Having heard such a saying, it should be noted down at once ; later on, when a good number have been collected, they

should be classified under such heads as—Agriculture, Religion, Relationship, Food, &c. When they are printed, append to them, if possible, their English meanings. It would be sad if a succeeding and more superficial generation should forget them, and these old saws pass away for ever.

The advantage to the English missionary who collects proverbs will be felt especially in two ways, viz. (a) in giving him an insight into Native character, and (b) in improving his knowledge of the language. Both these are difficult, often very difficult, to obtain under ordinary circumstances. In most countries of Asia and Africa it is quite impracticable for a young Englishman to go and live in a purely native family, although by doing so he would quickly learn colloquial language; as he cannot do this, let him get all the help he can, not only from direct study, but also indirectly, as for example, in the pleasant plan mentioned above, of watching for proverbs at all times, whether talking to wayfarers or villagers or inquirers; for they must be gleaned from "all sorts and conditions of men." Apart from learning what ideas are held by his people, and apart from learning with what words to address them, there will be to him, as soon as the subject becomes a hobby, the great pleasure which every odd moment spared to it will bring to his own mind.

Nor must it be supposed that the advantages stop here. Having acquired he will be able to dispense, having learnt he will be able to teach. The ability to quote and apply a proverb correctly in conversation or in preaching will give him acceptance with all classes. It will put him thoroughly in touch with them. While in dealing with poor and simple folk he will find the knowledge invaluable. Quote a proverb, or a *śloka*, or a line from some popular poet, and the people assent to its teaching even if it tell against them. When a woman comes to complain of another quarrelling with her, tell her, as we do in Marathi, that "You cannot clap with one hand," and she sees at once what you mean. When an opponent raises puerile objections during the bazaar-preaching or in a village rest-house, appeal to the bystanders with a saying familiar to them, and it will ensure you a smile of approval and often freedom from further interruption.

The missionary who has to watch for and laboriously collect proverbs before he can make use of them has, of course, a more difficult task than he who has but to go to a bookcase and take down a volume of them. Both will need to select with care, and then learn by heart the phrases that are appropriate to their particular kind of work. But he who takes the trouble to do this will find, as the late Mr. Pilkington of Uganda found, that the ability to quote a saying aptly and correctly is helpful to him both in speaking and writing.

II. *A plea may also be entered here to Native workers to make use of proverbial lore in preaching to their own people.*

"Higher Education" has become prevalent in India, and in course of time will become so in China and Africa. This higher education cannot be obtained in countries with which we as a nation are connected, except through the medium of English. Only crude and imperfect information on some subjects, and none at all on others, is to be found

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in the vernacular; therefore the advantages of the introduction of English are many and obvious. But one result of this knowledge can be alluded to. Some of those who learn English well enough to read and write it easily, lose their love for simple vernacular speech. This result is inevitable. In India, for example, a man knowing English can obtain better employment, can travel through the whole country and find himself understood by educated men, whatever the language of the district happens to be, to say nothing of the intellectual enjoyment which he has of English literature and of the English press. If this result is not to be regretted, except in one or two respects. From the missionary, and even from a commercial and political point of view, the sooner English is universally spoken the better it will be. For an English-speaking nation will remain non-Christian. Yet, limiting our remarks to a missionary aspect, it is necessary to remember that the number of English speakers, even in India, is comparatively small. The large majority only know their native language, and this will be the case for many generations, therefore they must be addressed in the "vernacular tongue." To say that the old class of vernacular preachers were deficient in quoting their country's writings and sayings, to say that they adopted a more "native" style of speaking than their more highly educated and English-loving successors, is not to condemn the latter in any way. The training commonly given in the Divinity Schools, in the Western Text-books, and given generally as a preparation for the Baccalaureate English examination, very naturally tends to Anglicize the native preacher, to give an English tinge to his thoughts, tends, in fact, to make him preach as a foreign missionary might with but a slight Oriental richness of illustration. This kind of education has prevented many able native workers from studying their own countrymen's writings. The late Rev. Nehemiah Goreh was deeply learned in Hindu philosophy and poetry. The Rev. Mr. Lazarus of Madras published an edition of Tamil Proverbs; others like them, too numerous to mention, have, in addition to their love for English literature, their chief delight in vernacular writings and in the study of their own people. Yet the tendency has been for Western learning to diminish our interest in vernacular study. Our later preachers are less ready to quote proverbs and lines of poetry than their simpler forefathers. A platform therefore offered to the native clergy and catechists who know English that they should cherish a deep regard for the old sayings which the people know, having them ever ready like polished shafts for use in spiritual warfare. No foreigner can hope to shoot these arrows with the precision and wisdom of those who have an inherited instinctive skill in employing them. It is not contended that the Christian worker's spiritual armoury should not contain other and more important weapons, but it is humbly suggested that this little instrument may be employed with advantage by the fluent native preacher and in a lesser degree, perhaps, but also with advantage, by the English missionary.

ALFRED MANWARRING

## THE UGANDA MISSION: LETTERS AND JOURNALS.

[The following are mostly extracts from the Annual Letters of the missionaries, but we avail ourselves of the opportunity to publish parts of journal letters from one or two missionaries which have been in type for several months.—ED.]

## I. UGANDA.

## 1. MENGO.

*Annual Letter of Archdeacon Walker.*

[No date.]

**H**AVE now had the privilege of being in the Mission eleven years (counting the furlough I took in 1892), and yet, I believe this is the first Annual Letter I have written. As I make it a rule to write to the Secretary in Salisbury Square at least every month, it seems hardly likely that I can say anything that I have not already said in one or other of the twelve letters that I have written during the past year.

I propose to give you some review of the portion of the work that falls to my share. Certainly the lines have fallen unto me in pleasant places. I have entrusted to me the very pick of the work. Whilst others have all the hard, and at times discouraging, work of dealing with the Heathen, my work has been to train candidates for Holy Orders. Any especially earnest man who shows zeal and intelligence in his work in the country is picked out by the local governing body and is recommended to the Church Council in Mengo as a likely man for further instruction with a view to ordination. Some ten of these picked men were sent up to Mengo, and read with me for a year or so.

In December, 1897, it was generally felt that, though still unordained, these men should go out to the various centres, as they would have such a large influence on the people all around them. And at that time a Christian influence was most especially needed owing to the missionaries having been called in from these stations in many cases, and owing to the fact that on account of the rebellion of Mwanga and the mutiny of the Soudanese troops people's minds were much disturbed. Many gave up reading because Mwanga, their king, had done so, and he was expected to establish the heathen religion in Uganda again. I was sorry to part with these men, for whom I had the highest admiration and affection. I had certainly gained nine more personal friends. The tenth man was away a

good deal, and I never got to know him so well as the others. For some time he was looking for a suitable woman to become his wife; then when he had found her the necessary presents had to be found. I had hoped this might be the end of his being away from the classes, but it was not so, for soon after the marriage the lady ran away from her husband, and he had much difficulty in finding her. On her running away a second time, the man made use of too strong expressions about the parents of the lady, and for this he was fined. To raise the money to pay the fine he had to go and work for the Government, and so during the whole year he was supposed to be reading for ordination, I think he was not present more than four months. This man, I think, will not be ordained, but the others are all to be ordained very shortly. They are men of well-known Christian character, men who have shown every sign of being really in earnest as Christians themselves, and who by long trial have shown themselves most zealous and apt to teach. You can well understand what a pleasure it is to try and teach such men, for they themselves make the subject new and interesting by the questions they ask, and by the desire they have to know all one can tell them. I think I can say of any of them that they are more anxious to be taught than even I am to teach them. With such men to deal with it is like cultivating a very fertile piece of ground—the yield seems almost more than one could have expected from the amount of labour bestowed. The fact is, others have done the hard work, and I am entering into their labours. I have no doubt that in the end all will rejoice together, both those who sowed and those who reap, but one could have wished that the faithful men who have gone before us could have seen the fruit of their labours. I often think of poor old Pilkington. He was so deeply interested in the work here, and did so rejoice when there were signs of

success. How disappointed he would have felt if anything short of his Master's call to the other land had removed him from the work here!

One of the things we have taught during the year has been to play football. In this Pilkington took the keenest delight. We often played with the Natives, and they enjoyed seeing Pilkington knocking me over. He was too heavy for me, but I hope I may have shaken him a bit. Now football is played every afternoon on the parade ground at Kampala and on the open spaces in front of almost every chief's house in Uganda. The balls are often only home-made affairs, but none the less for this they are full of fun that can be kicked out of them. In bicycling, too, our dear friend who has been taken from us took the deepest interest. I can see him now rubbing his hands together as he told me that, owing to his having had a present of some new india-rubber tyres, his bicycle would soon be on the road again. He has gone from us, but his memory remains, and all the things in which he took especial interest remind us of him.

About last Christmas (1897) the local authorities were written to, asking them to provide some ten or twelve more men whom they might consider suitable for ordination. These names were submitted to the Mengo Church Council, and about nine men were chosen from the names then sent in. One or two more have since been added, and it is again my privilege to have a class of the picked men to teach and to read with. Many of these men are of lower social standing than those formerly chosen; but they are all good men, and if all will not eventually be ordained, all of them will be most valuable as Christian teachers. These are men from whom one may learn a great deal. They read the Bible, determined, if possible, to wrest the meaning out of it. They are very ready to be taught and to admit their ignorance and stupidity. They are very considerate for one another, and never ask a question till the former speaker has quite finished. In the closing prayer they always put in a word for "God's servant" who teaches them, generally asking that he may be helped in his difficult work and may be kept in health. Gradually their ideas get into shape, and they get some idea of the relative position of places men-

tioned in the Bible, and of the relative dates at which events happened. For some time it is difficult to get them clearly to understand that the events recorded in the Bible happened long ago, and that England and Palestine are not the same places. As an illustration of this confusion of ideas I will mention a question that Zakayo Buligwanga asked me in reading Exodus. He read that Pharaoh went into the Red Sea on a "gari;" he asked me if it was one like mine. Mine is a Bantam bicycle! I can say, however, that the general intelligence of the men is wonderfully advanced. I always ask the men questions, and so teach them. And if they ask me a question I make a point of not answering it myself. I pick out one of the class and get him to answer for me. This not only gives me the opportunity of testing the knowledge of the men in the class, and of seeing how they can explain to each other; but also it establishes their credit with one another and helps them to see that wisdom will not die with the European teacher. At first, when I began this plan they came to me in a body and said this kind of teaching was all fair enough in the matter of the Gospels, which they had often read before, but that it was unreasonable in the matter of the Old Testament, which was quite new to them. One man took up his parable and said he was going to Toro with his boy, who had never been on that road before, and he asked the boy the names of the hills they saw in the distance. This man, Nua Nakiwafu, asked me if I thought it was fair to ask the boy such questions. I managed to get out of the difficulty, and as I passed the window of the room on my way home I heard the men discussing whether I had seen the point of the parable or not. Two of the men conduct Bible-classes at chiefs' houses every afternoon as soon as my reading with them comes to an end. We read four hours a day, the Bible, as far as they have it, and the Prayer-book, being our subjects. Some of these men are poor hands at writing, and do not improve much under instruction, but others who are younger write very well indeed. It is a very great advantage their being able to write, for whilst under instruction they can put down notes which help them to remember what they have heard, and when eventually they go to the more distant parts of the country,

they can by their letters keep us informed of what is going on there.

A great change has come over the country during the last year that influences everything—by the introduction of Indian troops a large source of wealth has been opened up to the Baganda. It has been estimated that a sum of 18,000*l.* is being paid by the Government to the Baganda for portage in the country. The much higher pay that the Soudanese and other Government troops receive has led to the influx of a great deal of wealth into the country. In consequence of this influx of wealth, almost everybody is now able to buy any book he wants. There is very seldom any need to

give away a book now. This, again, has made it possible for us to read in the classes many books of the Old Testament that we have never read with any of the Natives before. Others will tell you how the writing and arithmetic classes have got on during the year. I mention this that you may see how God has already brought good out of the rebellion and mutiny. I must now bring my letter to a close, and I do so expressing the wish that I may live to see many more years of progress in the work here. It is such an extremely interesting work that I confess I earnestly pray that God of His goodness will let me see many more years of service in it.

*Extracts from Annual Letter of the Rev. W. A. Crabtree.*

*Mengo, Oct. 29th, 1898.*

As I arrived in Mengo on August 26th of this year, the subject for an Annual Letter to be written after an interval of only two months would seem to be somewhat brief.

I would like to ask your prayers very definitely for the language work, to which the Lord seems so definitely to have called me. It has reached a stage which is as interesting as the history of Uganda itself. This language is one of the root-languages of Africa; it has to be made the foundation for evangelizing millions in this part of Central Africa. That is to say, it has to take the same place in Africa as one of the great leading languages of India has to take to its respective part, but with this drawback: there is no native literature, and the average person—not excluding some of our missionary brethren—is content with one word to denote vaguely several different ideas or objects. One has to resist this tendency to vagueness and reducing the vocabulary to the two or three thousand words such as would in England be used by children under ten years of age, and also another tendency, viz., to represent English words and ideas by the same words and ideas in Luganda, instead of by transforming them into the native idiom. This tendency is especially strong amongst the Protestant Christians; they try to conform their speech to the language of the

books the Europeans have translated for them, or to the speech of the particular European who happens to be in charge of their district as a missionary. Consequently, outsiders who are not brought into contact with the European or his books cannot fully understand them in church, much less in open-air preaching, which is not often attempted. So long as this continues, reading and not preaching, or the desire to learn what is taught, will be the one inducement to draw converts. We are thankful for the desire to read, as it gives opportunity for teaching spiritual things; but the language of the Church should be the language and idiom of every day. At the same time, the people who can read are very slow to buy books to read which are not used in the class or in teaching, e.g. *Anonya Alaba, Pilgrim's Progress, Short Life of Mohammed*, and this must tell upon the influence which the Protestant section of the people have upon those of another persuasion. These are the main points upon which I would earnestly beg for prayer in relation to the language work. And the details of the work may be summed up briefly thus:—Exercise book, dictionary, grammar, Proverbs, and such work of the moment as the work requires; revision of the hymn-book or ordination service. At the same time, some study of the kindred languages spoken in Toro, Ankoli, &c., may be helpful, not only to oneself, but also to the Mission.

*Extracts from Annual Letter of Mr. C. W. Hattersley.*

*Mengo, Nov. 28th, 1898.*

Let me first say a little about the books. The interest of the Waganda

in reading and learning to read may to some extent be gathered from the fact that for the half year January to June,

1898, no less a sum was expended by them than 3,180,000 shells (cowries) in the purchase of books. This represents some Rs. 10,939, and includes stationery and writing materials, of which the Natives buy a large quantity, the number of those able to write being greatly on the increase, as is the case with readers.

One sees some interesting instances of what the people will do to obtain a book, which are very expensive indeed, especially as compared with the rate of wages. Imagine a man carrying a box weighing 65 lbs. on his head for thirty-four miles under an African sun, then walking twelve miles to fetch another load of 35 lbs., which he then carried the return journey of thirty-four miles. As soon as he received the cowrie shells as wages he walked off to buy a New Testament.

It is quite the correct thing amongst a large class of people to carry a book bag about, and gives a certain air of respectability to the individual; so much so that it may become a snare. For instance, one man, being asked what books he had in his bag, rather hesitated to reply, and on being pressed to show them took out a bundle wrapped in several bandage-like folds of calico, and finally exposed a Mateka, the first reading-sheet, value one halfpenny.

Still, the way the Natives delight in reading is one of the first things that impresses one here. The way they come in numbers to learn; the way they sit reading in their homes, especially in the afternoon towards evening; the way many of the chiefs have Bible-readings conducted by themselves or by a native teacher each afternoon,—is truly wonderful. It may be fashion, it may, perhaps, not denote the spirituality it appears to denote, but one thing is certain, the Word of God has an inherent power of its own, and can, like a sword, pierce the heart, can, like a hammer, break in pieces the stony heart of unbelief; and we have His own assurance, "My Word shall not return unto Me void," and it has indeed in Uganda prospered in the thing whereto He sent it. Of course there are many who, like the eunuch of Acts viii., want someone to guide them to the right understanding of what they read, but thank God there are now very many who not only understand, but live out what they read.

The way in which the new edition of the New Testament with references sold out was really wonderful; the supply was not half enough for the demand, and 1972 were disposed of as fast as they arrived, besides 2880 other New Testaments between January and November.

Shortly after my arrival I commenced a class for teaching writing to the men who are in the capital for instruction as teachers, and very interesting fellows I have found them. Since August I have taken part with Miss Chadwick in the conducting of the children's school, and the teachers' class is now held in the same room.

The parents are very anxious that their children shall be educated, and whilst in a few cases would-be truants are beaten by their parents, to compel their attendance, yet in most cases the children come because they really want to learn. The attendance, whilst much interfered with by the constant war and a good deal of measles and whooping-cough, has been most satisfactory, the average morning attendance being 125 the last few months, whilst earlier in the year it was often as high as 170. This is from 8 to 9.30 a.m., at which hour the infants leave. A number of women and youths then come in, and are joined at 10.30 by the teachers for writing instruction.

The subjects taught lately are reading, writing, and arithmetic, with, of course, a considerable proportion of the time devoted to the teaching of Scripture, Catechism, and the like, the fundamental principle of all our teaching.

Many of the scholars are probably destined to hold leading positions in the country. Amongst others the queen sister, the children of the Katikiro, those of the Imajasi, and the king's chief butcher (the Kauta). It is a real pleasure to teach the majority of the children. Their intelligence is far in advance of anything I ever anticipated, and, given the same advantages, they would compare very favourably with English children; and I do not say this without a very considerable knowledge of the capabilities of English children, gained in teaching them at home.

The adults, too, are very quick in many cases to learn. As an example I may mention one man who commenced to learn to write in June and by October could write in a good hand, a really good letter with capitals in their



proper places, and well formed. When he commenced coming to our classes, he knew only a few letters of the script characters, and I am glad to say his aptitude is only a sample of the intelligence of very many. A staff of nine Natives help in the reading and in the Scriptural instruction of the children, but these are constantly changing from various causes. The men go to war, or on journeys with their masters, and the women either stay away to cultivate their gardens, or leave altogether to get married, so that we are constantly obliged to get fresh helpers.

It will, I suppose, not be out of place in an Annual Letter to mention the impressions I have formed after a stay of nine months in the country. One arrives with a very high idea of the Baganda, formed by reading so much in their favour in periodicals at home.

I have not had an opportunity of seeing much of the country-people—if we may so style them—but what I have seen of the people of Mengo I must say is very gratifying. I do not consider the reports at all exaggerated, and am much impressed with the courtesy, hospitality, and desire for improvement and education manifested by a very large number of what we may term the upper class. Of course, it will take many years to instil into the *bakopi* (common people, lower class) the idea that ambition and education are good things, but the change is bound to take place, and there are many signs that it is already coming.

The most important thing of all is the great difference Christianity has made. The members of the Church are not perfect; many, very many, do not show the real spiritual change one hopes to see in a convert, many no doubt would be glad to see the country revert to its old heathen state. And can we be surprised? That only a very few years have elapsed since it emerged from barbarism is evinced by the numbers of men and women, still quite young, who are minus an ear or ears, whose eyes have been gouged out, lips cut off, or hands chopped off, cruelties which were only far too common for very trivial offences. The mode of life here is very conducive to immorality, and excess in drinking and similar sins; and surrounded as the people are with temptations, one wonders not that a few fall, but that a great many more do not fall. There is a reason, and that is, they are

kept by the power of God, by the indwelling of the Holy Spirit, and though, as I have said, they are imperfect, thank God, very, very many do show by their daily lives that they are not only Christians in name, but in deed and in truth.

The absence of the idea of family life, home life as we have it in England, is one of the greatest drawbacks here. Hundreds of children are given by their parents to the chiefs, and live with them as members of their family, and grow up without the least regard for their real parents, whom they scarcely know. Still, one thing augurs well for the future. Very many parents do take a great interest in their children, and our object must be to get them to understand to what an extent they are responsible to God for their bringing up. We have been well told that "no country can rise above the level of its women," but the position of the women is being much improved in Uganda, and they are getting, though slowly, their proper position. Once that is assured, then we shall see the development of family life; and Christian family life will do for this country what it has done for England.

That there is a great future before the Baganda is beyond doubt, that they are capable of carrying the Gospel to all the surrounding countries cannot be denied, and that they are willing to do this, as already shown by the number of teachers who have gone to Busoga, Bunyoro, Toro, Budu, and Usukuma, is one of the most gratifying results of the labours of the workers here.

May the Lord grant to all the members of His Church such a measure of His Holy Spirit, such a desire to do His will, that they may realize their privileges, their responsibilities, and their opportunities, and may let their light, derived from the Sun of Righteousness, so shine forth all around, that soon in the dark places of Uganda itself; in the vast regions to the north, towards the Soudan; in the east in the lands of Kavirondo, Kikuyu, and Masailand; in the south, in Nkole, Kiyiba, and Usukuma; and in the west, in Toro and the lands towards the Congo, "Evil shall be blotted out, and deceit shall be quenched; and faith shall flourish, and corruption shall be overcome; and the truth which hath been so long without fruit shall be declared" (2 Esdras vi. 28).

*Extracts from Annual Letter of Dr. A. R. Cook.**Mengo, Oct. 20th, 1898.*

The year that has just passed has been a year of very mingled shadow and sunlight. The Native Church has been called on to pass through a great crisis, but owing to God's protecting care it has emerged not only unscathed from the trial, but with an added experience of the grace, the enabling power, that never fails to sustain Churches, as well as individuals, in the hour of need.

It was just a year ago to-day that Mr. Pilkington and myself left Mengo for Luba's, whither a large number of our Baganda Christians, together with the rest of the native troops, were going. In the troubled days that followed Pilkington was of immense service to the Government in interpreting, and doubtless was instrumental in preventing much otherwise unavoidable bloodshed. My own hands were very full with the wounded. In November, active operations being temporarily suspended, I left with the wounded for the capital. In December, we were inexpressibly grieved to hear of Pilkington's death. To all of us who knew him it came as a deep personal bereavement; his whole-hearted consecration and enthusiastic missionary zeal endeared him to all, and we have his memory as a precious ideal of what a man can be used to do for the Lord's work.

A new ward containing twenty beds was built for us by the Native Government in November, and soon became crowded. Our slender staff was often quite overtaxed by the demands made on us by such a mass of wounded men coming in from the different battles. We had, however, unique opportunities of preaching by deeds as well as lips to Heathen, Mohammedan, Roman Catholic, and Protestant alike.

On one occasion we had several Nubian women as in-patients, who had been accidentally hit when the Nubian fort at Kabba Gambi's was stormed: it seemed Christ's own way of treating our enemies. One elderly woman with a compound fracture of the femur was a regular virago when she came to us, and the Government doctor said the only way to manage her was to bring a *kiboko* (a stick made of hippohide) into the room when dressing her. Under Miss Timpson's nursing we never had any difficulty, and she became most easy to manage and most grateful for every

kindness done. The limb was too shattered to hope for ultimate cure, and she eventually died. Owing to our utter ignorance of Lu-Nubi we were unable to exchange any words with these Nubians, or to tell them of a Saviour's love, but something of the meaning of our prayers and praises must have reached their darkened understandings.

Though we saw so much of the darker side of the war, we saw also how Christianity can light up the dying bed. Criticisms have been passed on the superficiality of much of the religion of the Baganda, but I would like to put on record the fact that I have never seen a Christian Muganda express any fear of dying. We have had many glorious death-bed testimonies, and that is a time when the reality of a man's faith comes out.

We have had several very interesting cases among the Mohammedans, a class of people proverbially difficult to get at. One man named Mbovu came in with a very shattered leg, so utterly "mashed up" by a bullet that I advised him to let me amputate at once. This he absolutely refused, and after many months of careful dressing he left the hospital able to walk. This was the more remarkable, as of three other men, Christians, who were hit in identically the same way, two died and the third recovered with a false joint. This man, before he went, expressed an earnest desire to follow Christ.

What the Natives can stand is very remarkable: one man came in, a bullet having smashed his collar-bone, perforated his lung, and chipped off part of his vertebral column. Though one of the fussiest patients that ever came under my care, he made an excellent recovery. Another, who had been hit by three bullets, was with us for seven months, during which time he underwent five operations, eventually going out able to walk, though with a stiff leg, as his left knee-joint had been shattered. Upon many a dying ear the message fell of redeeming love. In many cases we cannot tell the result here; we shall know "on the other side."

If patients recover, they are, if desirous of being baptized, sent for instruction to their own churches and baptized there; only the dying are baptized in the hospital. One man's case was very pathetic—a bullet had carried away

much of his mouth and the fore-part of his tongue, breaking the lower jaw. For seven days before reaching us he had taken nothing but water, and he arrived in an indescribable condition. Careful nursing fanned the flickering flame of life for a little longer, and he was, at his special request, baptized before he died. One evening shortly before he was taken I bent down and asked him if he was afraid to go. I had to listen attentively to catch the hardly audible answer made by the poor mutilated tongue. "I rejoice very, very much." Truly, "Though He slay me, yet will I trust Him," might be written over that man's bed. Only two beds off lay another fine young Christian dying of tetanus contracted by exposure on the battle-field. He bore his great sufferings with marvellous patience till Death, God's Angel of Release, came to him, and I doubt not, as old Bunyan quaintly puts it, "all the trumpets sounded for him on the other side." We, whose work takes us much into "the valley of the shadows," are not without compensating advantages. Again and again one has

realized that death is but the gateway of eternal life.

Our plan has been the same as last year: morning prayer with a little address, a short exposition usually on a passage taken from the Gospels, for sick people are like children, they need nourishment easy of digestion; and evening prayers with or without an address at the close of the day. Miss Timpson conducts prayers in the women's wards, I take them in the men's. It is a joy impossible to over-estimate, to be thus permitted to speak to the weary and heavy-laden "the wonderful words of life." One cannot help realizing how exquisitely the Gospels "fit" (if one may use the word) those whom the hand of sickness has laid aside for a season. As regards results there is much that we can never know; a ceaseless tide of patients flows through our hospital, a little runnel from the great river of life, bearing on its bosom the seed sown sometimes with weary hands but with joyous hearts. But we have the promise, "Thou shalt find it after many days," and that is enough for us.

*Extracts from Journal Letter of Miss K. Timpson.*

*Mengo, July 6th, 1898.*

It would give many of my readers great pleasure to be at one of our Gleaners' meetings and to watch the keen interest our dear Baganda women take in the Gleaners' Cycle of Prayer, or for the matter of that, in anything that has to do with missionary work, both at home and abroad: it is, of course, all very new to them, but at every meeting they realize more and more how important the work is. They ask all kinds of questions about the different places. Just now Miss Chadwick is going through the illustrated Cycle of Prayer, and the book is sent round for them to see the pictures. When we came to the 6th, which, as you know, is the day for Uganda, they were all very anxious to see the pictures. Poor dear women, they *were* disappointed when they saw their beautiful church so represented! and their remarks were far removed from those of approval. I certainly must say the sketch has not *much* resemblance to our church! At one meeting they were told what the name of "Gleaner" meant, and the story of Ruth was repeated to them; they all seemed to understand it very well, although some of them have never seen wheat growing

or know anything of harvest time, but this sight will soon become a general thing to them all, for during the last few years they have been growing wheat to sell to the Europeans, although they do not eat it themselves, except a few of the chiefs who take it occasionally. The bread is very coarse, there is nothing to equal it outside Uganda, but even this is a great treat to us, for we are quite dependent on it, as we cannot have flour sent to us, the cost being so great—3s. a pound by the time it reaches Mengo. You may just imagine how glad we shall be when the railway is finished and we can get proper grinding-machines sent out and teach the Natives how to use them.

The children's services are a great pleasure both to us and the little ones. I never saw English children behave so well and quietly, and yet these have plenty of fun in them at other times! Their service is over generally before the church service, and they are told to go out quietly because of disturbing the others, and they just creep out without a sound, and sit basking their little bodies in the hot sun until it is time to go and meet their parents or their mistresses, and carry home their mats and books, &c.

Last Monday (July 4th) I took a day's holiday to go and visit a village about seven miles off where there are gathered together a band of Christian women, some trying to learn the Primer, others a little further advanced, while some are reading for baptism, and others candidates for baptism.

We sent a messenger three days ago to say we were coming to the chief of the place, who is a Christian. They were very delighted, and set to work to bridge the swamps and clear the roads, which, through the recent war, had fallen into a state of decay. On the morning we were to start a boy arrived at six o'clock to say the men were ready to escort us; so after I had finished my hospital work we left at nine o'clock. As we got to different points of the road first one and then another of the Natives came out to meet us, greeting us with, "Thank you that you have come to see us," "We do rejoice that you remember us," "So-and-so sends us to salute you"; this continued along the way until at least a dozen or more had joined our party. On arriving at the village we went straight to the chief's house, where many people were assembled to give us a welcome, and every one said "How do you do?" at least half a dozen times, followed by "How we rejoice that you should come, to see us!" After this we asked to go out into the village, and also to the hill on which stands the remains of a former king's enclosure. Many women live there, whose chief occupation is to keep the king's tomb in order. They are all Heathen of the old type, and therefore were not too pleased to see us.

After paying our respects to the tomb we went to see the chief woman, who is also called "king," this being the title handed down to the one who has the large gardens belonging to the old king. She is not at all a pleasant-looking old Native. When asked if she had heard of the good news, and the words of the great God, she said, "Yes, but I have no time to think of such things," and tried to talk of other things. But we said, "Will you not listen to the words of the great God now, because we are His messengers to you?" So she consented, and Miss Chadwick, who knows the language and their many proverbs so well, began to tell her in simple language of the love of God, of sin, of Jesus and His resurrection, and the life to come. She listened very

quietly, and then said, "When can I have this gift?" We told her, "Now, at this very moment." This seemed to quite overwhelm her; but, said she, "I cannot read." We tried to explain to her that such things need not be a hindrance, and then we said, "Shall we pray that the great God will give you this gift?" and to our surprise she consented, and when we left her we both felt that God was working in her heart. We are going out to see her again before long. If she is for Christ, it means that her influence will be brought to bear on many around her. Pray much for her, dear friends.

We went back to the house to find it full of people waiting with open Bibles, keen and ready to ask for an explanation on different texts. Oh! what joy it is to see their earnestness and the way in which they read and try to find out the real meaning of things. When the wife of the chief told us our meal was ready, all the women left the house, and then water was brought in, and a little maid knelt down and poured water out of a native bowl over our hands. Then a large basket was brought in full of what looked like boiled leaves, but when these were unrolled different kinds of food were spread out to our view—native spinach, boiled bananas, different kinds of meats, all cooked in leaves and in the same pot! Our hostess, who was a tall, graceful woman, with such a sweet face and gentle manner, proceeded to cut up the meat into small pieces, and placed it before us with the vegetables, &c., and then we began to eat, picking up the pieces with our fingers, and dipping them into a leaf filled with gravy from the meat. Our hostess did not begin until we said it was to our liking, and then, in order to behave in a polite and kind fashion, we said at intervals, "How well you have cooked! we praise you for it."

In the afternoon we went to the little church, where were gathered nearly all the Christians of the village, although we had said the meeting was only for women. As soon as we were seated, first one and then another said, "Will you explain this text to us?" St. Matt. x. 27; St. Matt. xvii. 4, xxiv. 3; St. John i. 12; St. Matt. xi. 11, xxv. 1-13, are some of the passages amongst others. They were told that after the address was over these and other questions would be answered. They listened so attentively, and seemed to be taking it all in

for further consideration. We left about 4 p.m., and a great number of the people came to see us well on our way back to the capital. We also found that the chief had sent a boy back with us with a large bowl of milk that we might be refreshed on our journey home. Nothing could exceed their kindness or thoughtfulness for us, and we walked back feeling so happy for the day God had given us in allowing us such an opportunity of telling of His love.

Friday, July 8th, was our Exeter

## 2. GAYAZA (Province of Kyadondo).

*Extracts from Annual Letter of Mr. H. E. Maddox.*

*Gayaza, Nov. 17th, 1898.*

At the risk of repeating what others have said, let me give a short description of my district. Except for the capital and its immediate surroundings, it includes all Kyadondo. Its centre and Mission station is Gayaza, a large hill thickly covered with gardens inhabited by some 10,000 people—consisting of Mohammedans, Roman Catholics, Heathen, and a very few Christians. The people are very hardened, having heard about the Gospel for some years. This is largely due to the principal chief, who is as bad a man as words could describe. These people follow the example of their chiefs almost like sheep.

Our congregation on Sundays is sometimes 200. There are forty other churches scattered about the district, but for convenience in organizing they are now associated into groups. Gayaza, as centre, has twelve churches to look after—Kitanda to the north, Kitukutwe to the east, Kitegombwa, west, and Kitemanyangamba, north-west. At each of these places a teacher trained in Mengo is stationed. He prepares candidates for baptism, but they come here for the last month's reading, and also, of course, for examination. Every teacher (in all about forty-five) comes in here at least once a month, so that general management forms a large part of one's work. One tries to visit these places on Sundays sometimes to preach in church and see the people, but with so many places visits cannot be frequent.

It is very difficult to form a fixed opinion about these people, and the amount of reality in their religion. They seem to have got on rather too quickly. Their natural ability is, of course, great for their circumstances

Hall dismissal of some nineteen men who have gone forth to all parts of Uganda to tell of the love of God which has wrought such changes in their own lives. Is not that something to thank God for? And lately several women have also gone forth as missionaries, and one we hear is doing good work amongst the children in Mr. Martin Hall's district. This woman was the late Mr. Pilkington's cook, who after his death offered to go out and teach others.

and past history, but one is continually driven to the conclusion that they have not yet learned to *think* their religion. They show plenty of common sense and considerable reasoning power in matters familiar to them, but apparently have not learned to apply the same to their religion. The result is that they are inclined to believe anything they hear without in the least considering whether it be reasonable or not. One is prompted to speak thus by the answers one gets when questioning for baptism or confirmation. In the capital it appears that brighter specimens are met with, but of course here we are in touch with the ordinary peasants. Not that we do not meet with extra intelligent people sometimes. Daudi Kiutu, our junior teacher, asked me the other day for an explanation of "forthwith came there out blood and water," saying that a dead man does not bleed. I believe the thought struck him quite without an outside suggestion. But so far I have not met with a single question on what one would call at home a spiritual difficulty, nor have I yet seen for myself any real sorrow for sin or fear of coming judgment. Yet the people do cast off their old and abominable sins, and are in a strong sense new creatures. Perhaps we are tempted to look for that in these people which can only really be expected of the next generation.

The work among the children does really seem of the very first importance. Miss Taylor has started a school here, and continued it for over six months. Considering the fact that the Gayaza people are notoriously cold, this effort has been most encouragingly successful. Up to seventy children have attended, but they are at present very irregular, not being accustomed to discipline of any kind.

*Extracts from Annual Letter of Miss M. S. Thomsett.**Gayaza, Nov., 1898.*

My last letter was written when Miss Brown and I had just returned to Gayaza after Mwanga's flight, and we hoped to be able to remain at our station; but no, we were out just a month when we were suddenly recalled. This time the Nubians mutinied, and there came that long, weary, anxious time when so many of our native brethren were killed and wounded, and we, too, lost one of our most needed missionaries, Mr. Pilkington. Of all that time I must say little, as so much has already been written.

At last after many delays, Miss Taylor and I came out about May 9th. I found the place greatly changed, many of the old faces gone, and the new ones did not want to know one.

We had no welcome, and we have been trying ever since to try and win the people round; but it is hard work, and we meet with very varying success. We find this too a very changing population; the people go into the various houses for a little, and then you go again to find the house shut up and the people gone.

The children's work is the most encouraging, and sometimes the school has numbered as many as sixty, but the children have not yet learnt to come regularly. When we can have classes in our new church, and Miss Taylor can move into a larger room, we are hoping that the school will be able to be developed and more subjects taught. The present place is too small to hang up maps or blackboard.

## 3. KIKUBIRA (Province of Bulemezi).

*Extracts from Annual Letter of Mr. H. B. Lewin.**Kikubira (Kisitala), Bulemezi, Nov. 26th, 1898.*

Again another year has passed, and like the last it has proved a chequered one for Mission work in this part of Buganda, as it has been full of events detrimental to our work, yet nevertheless the Master has caused His Gospel to go forward and progress in a most wonderful way.

*Kikubira (Kisitala).*—The work has gone on well here, and the head teacher, Trintewo Balujo Kwabue, has proved a great help to me. Since the commencement of the year we have had two new chiefs, first, William Balagade; and then, in May, the Rev. Samwili Mukasa, who had again taken up a chieftainship, so that as he thought, he might better help the Church of Buganda. He came with a great following of Christians, and has proved to us a great blessing. At the same time the name of the village was changed from Kisitala to Kikubira. In August the Archdeacon paid us a visit, and we had 104 communicants. Three small Mission churches have been built in distant parts of the village, so as to try and reach all the people, and so as to take the strain from the big church here, which is far too small; and every Sunday people have to sit outside. In January millions of young locusts, not yet able to fly, passed through, and the whole place was filled with them for two days. They came everywhere and I had to surround my house with boys

to beat them off from morning till night. On the second day, Sunday, we were not so successful, and they entered the church in thousands, destroying part of the roof, and causing us to hold very short services, as it was by no means easy or pleasant to read or preach with locusts creeping all over one, and constantly dropping from above on to your book. The ditch surrounding the church, dug to keep out white ants, was literally filled with them, and the white mud walls were completely hidden from view.

*North Bulemezi.*—In April I made a tour of the churches to the north and north-west, and opened two new ones at Ribengo and Kiwanguzi; the latter is the biggest in this district. I found the work going forward at all places, and especially was surprised and delighted at Kujunga, a border village, where I found a great addition to the number of readers, although it is a perilous place in troublous times.

In July I visited the churches north and north-east, and here again, although the country had been spoiled by constant armies passing through, yet I found little bodies of Christians, even in the forts, who came together daily for reading and prayer, all of whom were delighted to see me. At Kiteleki the chief made a big feast in my honour, so that I might see how much he appreciated my coming to see him in the midst of these trying times. At

this place and also at Kujunga I found all the men went to church with their guns, leaving them outside, as, being border villages, no one could tell what an hour might bring forth.

During the year I have opened two new out-stations, viz. Kitanda and Luwube.

*Province of Buruli.*—This province at the commencement of the year was separated from Bunyoro, and made part of Buganda under Anderiya Kimbugwe, who chose for his capital Kisa-lezi, on the banks of the Kujoga Lake, and the whole of the province was portioned out among Baganda chiefs.

On August 23rd I started for a fortnight's itineration in Buruli. No European missionary (as such) had ever been there before. I made my way along the bank of the Sezibwa River and Kyoga Lake, as there most of the big chiefs have built their *mbugas*. During the tour I visited seven big chiefs, and saw and came in contact with at least 300 Baganda Christians and readers, among whom would be at least fifty communicants. At all of these places churches were built, or in course of construction, and besides these there are three others, whom I was unable to see, all of whom have built churches. The Banyoro themselves have not yet commenced to read, with the exception of one place, Kilindamuzibao, where are some ten who are reading Mateka; however, I exhorted the Christian Baganda to do all in their power to tell them of the "better way," and as many of the chiefs are real, earnest Christians, I think we may expect great things soon from Buruli; so far I have only been able to send three teachers, but as the whole of the part I passed through is thickly populated we ought to have many more. To the north are several Mohammedan chiefs, but so far there are no Roman Catholics in the place. The work since I returned has been spoiled by the rebels, but no doubt the churches will be quickly built again, and the work will go on once more.

*Visit to North Bunyoro.*—On September 10th I started with Kiteyimbwa, the young king of North Bunyoro, for his capital, Busindi, and arrived there without mishap on the 18th. The country round Masindi is hilly, and there is a fine view from the European fort across the valley to the opposite range of hills, and I should say, under ordinary circumstances, the place is healthy, but the Banyoro seem to have no sense of

cleanliness. The capital consists of the fort, palace (*lubiri*), and some 500 huts, all grouped together without any cultivation, the whole of the food supply being brought from surrounding villages, of which there are very many. The people are a very inferior race to the Baganda; they dress chiefly in skins, and are covered all over with charms. The chiefs are not in favour of the king, who was put on the throne at the commencement of the year by the British Government, in the place of his father, Kabarega, who ran away from his country years ago, and who is now in the Bakeddi country on the other side of the Nile. I think it is that they, having been so long ruled entirely by Europeans, they do not like now to be controlled by a king, and so far give him no honour; also they are constantly hearing from, and in communication with his father.

The whole of Bunyoro is most unsettled, a great part of it being in open rebellion, and while I was there the king kindly sent men to guard my tent every night. On arriving I found a small church built close to the Lubiri, and surrounded on every side with native huts, but it will not be possible to move it at present, as the king cannot get the Banyoro to work for him. I held a service on the afternoon of the day of arrival, and twenty, including the king and king's sister, came; afterwards every morning and afternoon I took both of these and a few others in St. John's Gospel. The Lubuga (king's sister) can read very well, and write a little. The king, a boy of some ten years, is just beginning to read nicely. They were both captured some years in Bunyoro, and during their stay in Buganda both commenced to read before they went back to Bunyoro.

As soon as the people heard I had books for sale they came in great numbers to buy, and when I came away I left 150 reading Mateka and ten copies of the Gospels. The daily attendance at church was eighty, and on Sunday 100. And the whole of this work, building a church and implanting a desire in the Bunyoro to read, has been brought about by different Christian Baganda chiefs, who have been sent out to Busindi at different times. Again, at Kawola, a place two marches from Busindi, the chief, Byabaswezi, can read a Gospel, and he had built a church which was burnt down a little time ago,

to which some eighty persons come. And so I would reckon the present number of Banyoro readers as at least 200, and so far there is no other teaching in the country, and everywhere is open to us. I left Tomasi Semfuma, one of the Baganda licensed lay readers, to teach the king, but the work of a

whole country is too large for him, and I trust soon a European may be forthcoming to take charge of the work. Four chiefs besides the king are already reading, and it looks as if the Gospel of Christ was about to achieve the same triumph in North Bunyoro as it has already met with in Buganda and Toro.

#### 4. NGOGWE (Province of Kyagwe).

##### *Extracts from Annual Letter of the Rev. G. K. Baskerville.*

*Ngogwe, Kyagwe, Oct., 1898.*

The year under review began with the Nubian revolt, which made it necessary for the ladies stationed here to be called into the capital, where they remained for six months. I am thankful to say I was allowed to remain on here, for I feel sure that it was best as regards not only the Church work, but also gave confidence to the people in general. Parts of our district were very disturbed, and for a long time we had to keep watch all night, and daily expected to be attacked by some of the lawless Baganda who seize any opportunity to make a disturbance. The numbers attending church and classes were unaffected all the time, in fact, I think daily attendance rather increased than otherwise, as many were anxious to be identified with us. This was at our centre, but the work in the gardens went to pieces, and is only just recovering. It is, however, encouraging that we have twenty more little local churches than we had last year, and although the baptisms have only increased by three in the year on last, it is good for them to have kept up.

We have had, however, a good deal to pain us. Our head teacher had so manifestly shown his dislike to his work, that we had to bring his case before the Central Church Council, and he has been removed. Two other leading teachers have been convicted of gross sin, and been removed from office.

In our district we are trying to decentralize as much as possible, and have what you might call circuits, with a presiding teacher in charge, but the difficulty is to get capable superintendents. However, I hope in another year we may be able to further develop this plan.

#### 5. BUKASA (Sese Islands).

##### *Extracts from Annual Letter of the Rev. Martin J. Hall.*

*Bukasa, Dec. 21st, 1898.*

Of oneself personally, one's health has not been so uniformly good this

Yonasani Kaidzi, the native clergyman, is almost entirely in charge of the pastoral work. He examines all the baptism candidates, presides at our Church Council meetings, at which, as far as possible, I get him to do all the questioning of cases brought before us, and he always pronounces the judgment. I am, therefore, more and more free for itinerating and teaching the teachers.

I still try to see all confirmation candidates personally, but I am more than ever convinced that all this interviewing is much better done by the Natives themselves. The candidates are afraid of us Europeans, and either remain silent or make foolish answers from nervousness.

Itinerating this year has not been very possible, for the constant war parties sent out have kept the chiefs and a great number of the people away.

Since the ladies returned we have been able to resume our weekly open-air meetings in the neighbouring gardens. They (the ladies) have now taken over the whole of the women's work: Miss Bird has a class of fourteen promising women teachers, and Miss Pilgrim's school for children numbers upwards of 140, with an average of over 100 attendances daily.

The Roman Catholic Mission is situated five miles from us; they are rapidly extending over the whole of our district, and I am afraid that the dearth of teachers during the war has been in their favour. However, the Lord will keep those who are His, and the presence of the Roman Catholics will be wholesome for our people in many ways.

year as formerly. A weakening illness in November, 1897, when far from any medical aid or possibility of procuring



proper diet (until I was most kindly nursed by the Roman Catholic Fathers on the big island of Sese, my nearest white neighbours), and a good deal of intermittent fever in the spring of this year, rather disabled me from continuous work, and emphasized disagreeably the extreme isolation of one's position, which is two days and a half's journey from the nearest fellow-countryman. However, I was greatly cheered by the companionship of Mr. Weatherhead during the first three months of this year, and after a month's rest and change to Busoga and Buganda under the doctor's orders, I had another companion for a few weeks in Mr. Tegart, who was seeking a quiet place in which to read for his examination for Priest's Orders. He left me, however, in August, owing to a sudden summons to new work in Budu, though he was eventually sent to Mityana, in Singo.

A welcome addition to our teachers came in April in Roda Kyayagala and her friend Lea. The former was for many years Mr. Pilkington's head-cook and gardener, and acts in that capacity for me now, as well as doing much valuable teaching work, especially amongst the children, whom she regards as her particular charge. Of necessity I have done a good deal of itinerating this year, as the number of communicants is steadily increasing, and being myself the only clergyman in full orders here, the ministering to these scattered ones has necessarily fallen to me. I am getting a reputation for being almost ubiquitous, and my activities in this direction are rather dreaded by the Roman Catholic Fathers, with whom itineration is not a strong point.

I cannot speak too highly of the spirit and work of my dear colleague, the Rev. Henry Mukasa, a man of great wisdom, patience, and untiring zeal, a man of prayer, and a man of action. Though not a brilliant preacher, he is a rare teacher and visitor. His great humility is a marked and beautiful feature in a beautiful Christian character, and I regard him as "a brother beloved." He is just about to be ordained priest, and I am sure that his usefulness in the work will be greatly increased thereby.

Having said so much by way of review, there are three points about which something further needs to be said, viz.: (1) Our position at the

present; (2) our progress in the past; (3) our prospects in the future.

1. *Our Position.*—The novelty of the work is wearing off, and we are in a better position than formerly to know what the past work has really produced. Much of it is evidently Divine and abiding, thank God.

The quality and spirit of our teachers (of whom all but three out of a total of sixty are themselves islanders, chosen and trained locally) is improving. In these days when money can be made more readily than formerly (owing to the increased number of Europeans giving employment in the country, and the increased demand for native products, and those at increasing prices) the small pay which our teachers receive (1000 cowries, about Rs. 3½, a year only) affords few temptations to men to take up teaching with a view to enriching themselves. Moreover, I have been able to hold a teachers' training class and to give them a little special teaching before sending them out, and would have done much more in this direction had itneration taken up less of my time and energies. One sees more and more clearly how the whole question of the spiritual vigour or otherwise of a congregation depends on the spirit, influence, and walk of the individual teacher sent there. Places once promising have gone back sadly through the laziness or inconsistencies of a fresh teacher going there.

Heathenism is still a real force on the islands, and has a large professed following, especially on Bukasa. It has, however, undoubtedly received a heavy blow in the death of the old *mandwa* or sorceress—the oldest and most influential in the country, who died on Bukasa in November last, but not before she had heard the Gospel more than once at the lips of Roda Kyayagala, who was most zealous and patient in visiting her up to the last. From violent opposition at first, the poor old woman gradually softened down into a quiet and interested listener.

The Roman Catholics are more active than formerly in building teaching houses and sending out teachers, but are not making many converts, I think. They complain that we are more successful than they are in getting the children, which is very thankworthy news to us.

2. *Progress.*—I notice now some marks

of outward progress. The people are making a better use of the Christian ordinances of marriage, burial, and infant baptism, though in this last respect they have yet much to learn.

Regular classes for children have been started, and many of the dear little people are able to read far better than their elders. By their friendship with myself I am getting into closer touch with the "grown-ups." Many of these little creatures look upon my house almost as their home, and spend much of their day with me, joining me at meals, watching me at work, and when tired, lying down on the floor to sleep. Their love and confidence are very refreshing to me in my solitude. Recently a band of voluntary workers have been going out visiting in the gardens after the afternoon class, and have, I believe, ere this preached the Word in every house on this part of the island. This visiting can only be done by the Basese, as the old people in the gardens speak Lusesse, and scarcely understand Luganda at all. Since this

visiting began there has been a marked increase in the numbers attending reading classes.

The contributions by the Christians are steadily increasing, and for now more than two years all local teachers (i.e. about 96 per cent. of the whole number) have been supported by local contributions.

Another hopeful feature is that more books are being bought than formerly, and we cannot supply single gospels, Reference New Testaments, and hymn-books fast enough to meet the constant demand.

3. What are the *prospects* for the future? Looking forward to the near future, I hope that we shall not need to apply to the Mengo Church Council for any more ordinary teachers, but only for superintendents of groups of congregations on any one or more islands. Licensed lay readers are our real need from Mengo, but they seem to be scarce.

Self-supply and self-support of teachers is our aim, and an aim now almost realized, thank God.

(To be continued.)

## THE CENTENARY IN THE BRITISH ISLANDS AND THE COLONIES.



IN the course of the introductory notes to the reports of the Centenary Celebrations in the Provinces in last month's *Intelligencer*, it was explained that the Commemorations in Ireland were left to be dealt with in a future number, and that at the same time the efforts of C.M.S. friends in the Colonies to mark the Centenary would be briefly set forth, leaving the Mission-field to a still future number in order to afford time for the reports to reach us from the remoter stations. We propose now to redeem our promise as regards Ireland and the Colonies, and to avail ourselves at the same time of the opportunity to supplement our article of last month by giving a short account of a few celebrations in the Provinces which have occurred since that number went to press, and a few others of which the reports did not reach us in time to be included.

We must repeat what we said last month, that our report makes no profession of being exhaustive. It was far from being so as to the list of places enumerated, and it was not so even as to the arrangements at the places which were dealt with. We have not been at all surprised to learn that some meetings and services and the names of some of the Deputations were unrecorded; we have been more surprised that so few of these faults of omission have been pointed out. But our friends have not given us the assistance we looked for. In very few cases have they complied with our request by sending to Salisbury Square full accounts of the proceedings in their several neighbourhoods. We have been left to learn the facts as best we could by a careful perusal and comparison of newspaper reports. Our best thanks are tendered to the friends who did send, and to those who have kindly pointed out inaccuracies and omissions.

In what follows we are conscious that we are no better off in materials for a full report than we were last month. As regards Ireland in particular we feel assured that there have been many local celebrations of which no notice has reached us. Our hope was that an official of the Hibernian Auxiliary would have undertaken the task of compiling a digest of the reports, and have done it more fully and accurately than we can hope to do.

We have adopted the alphabetical order of towns throughout, giving the name of the diocese in parenthesis.

## I. BRITISH ISLANDS.

### 1. ENGLAND.

At *Abinger* (Rochester) special sermons were preached on April 23rd by the Rev. J. Harding, Vicar of Coldharbour; a drawing-room meeting was held in the Rectory and a meeting in the school on the 25th, addressed by Lieut.-Col. Phayre. The sum contributed amounted to 29l.

At *Alton* (Winchester) special sermons were preached in the Parish Church on May 7th, and a public meeting was held in the Assembly Rooms on the 8th. The Vicar (the Rev. F. Whyley) presided at the meeting, and Bishop Ingham was the deputation.

A Centenary bazaar, organized and carried out by an influential committee selected from the congregations of Christ Church, *Barnet*, Trent Church, Cockfosters, and Holy Trinity, Lansdown, was opened on May 25th by Mrs. Trotter, of Dyeham Park, in lieu of the Countess of Strafford, who had kindly undertaken to do so, but was prevented by the sad death of Lord Strafford.

At *Chadderton* (Manchester) Archdeacon Phair, of the North-West Canada Mission, preached at three services on Sunday, June 11th, and the collections amounted to 123l.

At *Cheltenham* (Gloucester) the celebration of the Centenary began on May 27th with a prayer-meeting at the Parish Room, the Rector (Canon Roxby) presiding. On the 28th special sermons were preached in every church in the town. On the 29th the annual meeting of the Association was held in the Assembly Rooms, and was presided over by the Bishop of Gloucester. The Rev. Percy Waller, the Secretary, read a minute he had received from the local committee of the S.P.C.K. expressing "warm congratulations on the noble work achieved by that great Missionary Society (the C.M.S.) during the past hundred years, and the vast opportunities of usefulness opening up before it." A public meeting was held the same evening, presided over by the Rector of Cheltenham. The deputation were the Rev. J. Lofthouse, of the North-West Canada Mission, the Rev. F. Melville Jones, of the Yoruba Mission, and the Rev. W. E. Burroughs. On the 30th two juvenile meetings were simultaneously held in the Assembly Rooms and the Corn Exchange, the Rector and the Rev. Dr. Flecker presiding. In the evening a conversazione for Elementary and Sunday-school teachers was held in the Assembly Rooms, which was followed by a crowded meeting in the same building, at which the Mayor of Cheltenham presided. Dr. H. Lankester, the Rev. J. Melville Jones, Major-General Lewis, Canon Griffiths, and Dr. S. T. Pruen, formerly of East Africa, spoke at the conversazione and the subsequent meeting. On May 31st there was an early service (8 a.m.) at the Parish Church, with an administration of the Holy Communion. The local clergy and churchwardens breakfasted together at the Assembly Rooms at 9 a.m., the Baron de Ferrieres being the host, though he was unfortunately not able to be present. Canon Allan Smith, of Swansea, addressed the guests,

between seventy and eighty in number. In the afternoon Canon Childe presided over a large meeting in the Assembly Rooms; and in the evening the Rector presided at a meeting. The speakers at both meetings were, besides the chairmen, the Rev. W. D. Clarke, of Madras, and the Rev. W. J. L. Sheppard.

At *Furnham* (Canterbury) the Bishop of Ripon preached a Centenary sermon in Holy Trinity Church on May 11th.

At *Felbridge* (Rochester) special sermons were preached on April 23rd. On the 25th, the Rev. P. H. Collins, Rector of High Hadden, preached, and the Rev. L. W. Jackson, formerly of the Telugu Mission, addressed a meeting in the school in the evening. The gifts included one of 100 sovereigns, and amounted to 119*l*.

At *Kettering* (Peterborough) special sermons were preached on Sunday, May 14th, at the Parish Church, St. Andrew's, St. Mary's, and All Saints'. On the 15th a special service was held at noon in the Parish Church, when the Rev. H. Newton gave an address. Meetings were held in the afternoon and evening in the Victoria Hall, over which the Rector (the Rev. P. M. Smythe) presided; and the deputation were the Revs. W. D. Clarke (of Madras), C. E. Lamb (of Heanton, North Devon), W. Macmanus, H. Newton, and the Archdeacon of Leicester. Mr. Lamb, in the course of a stirring speech, said he had subscribed to the Society for more than sixty years. He recalled personal associations with Kettering, where he received his first missionary inspiration; he referred to his brother, the late Rev. J. A. Lamb, who for twenty-two years laboured in connexion with the C.M.S., and "his bones lay in Africa's golden sands"; and he added that ten of his brothers and sisters survived, the youngest over fifty-seven years of age, and all staunch supporters of the C.M.S.

At *Leicester* (Peterborough), on May 29th, there were special services, with an administration of the Holy Communion, the preachers being the Rev. H. C. Knox, formerly of the South China Mission, and Canon Thompson, Rector of Southport. On the 30th, meetings were held in the Temple Hall, that in the afternoon under the presidency of Major Pelham Burn; and that in the evening presided over by the Mayor (Dr. Clifton). On the 31st a public meeting was held in the Temperance Hall, under the chairmanship of the Bishop of Peterborough. The deputation were Mr. Eugene Stock, Dr. Arthur Lankester, and Mr. A. B. Lloyd.

At *Malden* (Rochester) a devotional meeting was held on April 22nd; special sermons were preached on the 23rd; a tea, at which seventy sat down, was given on the 24th, followed by a public meeting presided over by Mr. Thurlow Artley and addressed by Mr. V. H. Patrick, an Islington student, and the Rev. W. B. Ferris, of Worthing; and on the 25th a sale of work was held which realized 45*l*.

At *Marlborough* (Salisbury) special sermons were preached at St. Peter's, St. Mary's, and St. George's churches on Sunday, May 7th. A large and enthusiastic meeting was held in the Town Hall on May 8th, under the chairmanship of the Master of Marlborough College. The three parishes of Marlborough and Preshute united in the celebration, and the choirs of the three churches led the singing. Bishop Mylne, formerly of Bombay, spoke warmly of the Society's principles and methods in the field. According to the *Swindon Advertiser* he said: "One reason why he considered the Society worthy of their support was that it understood the spirit of advance. Every step it made forward it regarded as a means of further advancing, and every congregation it formed it expected to contribute first to the support of its own clergy and then to the advancement of the Gospel. They never found any publication of the Society in which the note

of humiliation was not struck, and which in reviewing what they had done did not refer to how much they ought to have done." The Rev. A. H. Bowman was also one of the speakers.

At *Nottingham* (Southwell) the Centenary celebrations commenced on Saturday, June 10th, with a children's meeting in the Mechanics' Large Hall, under the presidency of the Rev. H. E. Fox, Hon. Clerical Secretary of the Society. The Rev. James Johnson, of Lagos, was the other speaker. On Sunday, the 11th, special sermons were preached in about forty churches in Nottingham and the district around. On the 12th a special service was held at Holy Trinity Church, the preacher being the Rev. Rowland Bateman. In the afternoon a sale of work in behalf of the C.M.S. Medical Missions was opened in the Mechanics' Hall by the Town Clerk of Nottingham, in the unavoidable absence of the Mayor; and Dr. H. Lankester gave surgical demonstrations, which he repeated daily. A public meeting, the ninetieth anniversary of the Nottingham and Notts Association, was held in the evening in the Mechanics' Large Hall (which was decorated with mottoes), presided over by the Bishop of Derby. The Bishop of Southwell wrote expressing his great regret that he could not be present, and enclosed a cheque for 25*l*. The Rev. C. Lea Wilson, the Secretary of the Association, announced that the ordinary receipts of the year amounted to 3600*l*., i.e. 320*l*. in advance of the year before; and that, in addition to this, a sum of 2300*l*. had been contributed to the Centenary Fund. Mr. Eugene Stock spoke on the Society's "Contributions to Church life at Home" during the hundred years, and the Rev. James Johnson on "Some Contributions of the C.M.S. to Church Expansion in Africa." The Rev. W. S. Standen, of Smithills, also spoke. A conference of clergy and laymen, arranged by the Bishop of Southwell, was held in the morning of the 13th, at which papers were read by the Rev. J. E. Jump, of Sheffield; the Rev. M. R. Neligan, of Paddington; the Rev. F. E. Nugee, of Croxton-Kerrial, Leicestershire; the Rev. W. S. Standen; and Mr. Eugene Stock. Simultaneously with this, a conference of ladies was held under the presidency of Lady Laura Ridding, which was addressed by Mrs. Hannington. In the afternoon there was a meeting at which the subject of the addresses was "Some C.M.S. Pioneers." In the evening Sir John H. Kennaway presided at a public meeting, at which Sir Richard Temple was one of the speakers. On the 14th a missionary breakfast was held in the Exchange, by permission of the Mayor, presided over by Sir John Kennaway. In the afternoon Sir H. H. Bemrose, M.P., presided over a meeting for members of the County Union, Gleaners' Union, and Church-workers, at which Mrs. Isabella Bishop, F.R.G.S., gave an address. In the evening a *conversazione* was held for teachers in public and private schools, followed by a public meeting presided over by Mr. H. E. Thornton, the President of the Nottingham and Notts Association.

At *Richmond* (Rochester) sermons were preached in all the churches on Sunday, June 11th. A public meeting was held in the Castle Rooms on the 12th, at which Bishop Ingham presided, succeeded by Canon Procter. The deputation were the Rev. W. E. Burroughs and Dr. Arthur Lankester. The Rev. H. C. Squires announced that gifts amounting to nearly 100*l*. had been received towards the Centenary Fund.

At *Shere* (Rochester) the Bishop of Moray and Moss preached on April 23rd, and the Rev. G. M. Waters at Peaslake; on the 24th Col. Phayre addressed a meeting at the Rectory. 28*l*. was contributed.

At *Skipton* (Ripon) a missionary festival was held on May 2nd. The Bishop of Ripon preached in the Parish Church and presided over a meeting in the Town Hall.

At *Stoney Stanton* (Peterborough) the Bishop of Peterborough preached a Centenary sermon on May 21st (Whit Sunday).

At *Stratford-on-Avon* (Worcester) a public meeting was held in the School-house on June 10th, and special sermons were preached in the Chapel of the Guild of the Holy Cross on Sunday, the 11th. The deputation was the Rev. C. L. Thornton-Duesbery, of Barrow-in-Furness.

At *Trowbridge* (Salisbury) a children's meeting was held in St. James' Hall on April 17th, followed by a meeting for men in the same place; while a service for women was held in Trinity Church, addressed by the Rev. J. S. Flynn, of St. Nevan's, Cornwall. On the 18th there was an administration of the Holy Communion in the Parish Church, and an address; the Dean of Bristol addressed a drawing-room meeting; and a public meeting was held in the evening in the Town Hall, which was decorated with plants, scrolls, &c., and the audience that filled it long before the time fixed for the meeting listened with enjoyment to missionary hymns sung by a choir which had been practising many weeks for the occasion. Mr. C. Phipps presided, and the Revs. J. S. Flynn and J. Consterdine were the other speakers.

In the *Woking Rural Deanery* (Rochester) the Centenary was observed in the parishes of Bagshot, Bisley, Byfleet (contributed 27*l.*), Chobham (contributed 69*l.*), Frimley (contributed 20*l.*), Horsell, Pyrford, Ripley, Send, West End, Windlesham, Woking, Valley End (contributed 66*l.*), and Yorktown. Christ Church, Woking, and Horsell had joint meetings on April 19th and 20th, at which Bishop Ingham and the Rev. F. T. Snow were the Deputation, and 100*l.* was contributed. At the Parish Church, Woking, 295 "Centenary Envelopes" were given in at the collection on April 23rd, containing 27*l.* 4*s.*, and the parish contributed over 40*l.* altogether. St. John's, Woking, contributed 54*l.* The total contributed by the deanery to the Centenary Fund, besides sums sent direct to the C.M. House, amounted to 433*l.*

## 2. IRELAND.

A Centenary Programme for Dublin and the North of Ireland was published, entitled "Ireland's Part in the One Hundred Years' Work of the C.M.S.," from which we condense the following particulars. The Hibernian Church Missionary Society was founded in 1814 with the avowed object of raising funds for the C.M.S., and calling forth offers of service to the Society for work abroad. At the time of the Queen's accession the income of the Auxiliary was 2860*l.* In the year preceding the disestablishment and disendowment of the Irish Church it was 5716*l.* The following year it rose to 7003*l.* During the first fifty years of the Queen's reign the aggregate contributed to the C.M.S. by Ireland was 260,000*l.*; in the ten years from 1887 to 1897 it was 130,000*l.* Ireland's gifts of men have been even more remarkable than its money contributions. They have numbered, according to the source referred to above, 155 missionaries, namely, 72 clergymen, 49 laymen, 28 ladies, and 6 medical missionaries. Of the last-named we are not told whether they were ordained or lay, men or women. The names instanced are, Beddy, Doran, and Maunsell, J. H. Gray, T. McClatchie, W. A. Russell, Edward Craig Stuart, T. H. Fitzpatrick, John Ireland Jones, William Gray, Robert Bruce, Joseph Welland, John R. Wolfe, Robert Stewart, Henry Hackett, J. Stratford Collins. Well may the statement conclude—"Thank God for Ireland's contribution to the Mission-field."

The sessions of the General Synod of the Church of Ireland took place during the Centenary Week, and consequently it was impossible for the Bishops to be present at the London Celebrations, as several of them

would certainly have been under other circumstances. The Bishops, however, did what they could to ensure a representation of the Church of Ireland, that is, they requested one of their number, the Bishop of Derry, to be present, and he was one of the speakers on the Centenary Day at the Queen's Hall Meeting. At the session of the General Synod which took place on April 12th, the Archbishop of Dublin moved the following resolution:—

"That the General Synod, in the name of the Church of Ireland, on the occasion of the completion of the first century of the operations of the Church Missionary Society, desires to convey to that Society the expression of their thankfulness to the Divine Head of the Church Catholic for the manifest and abundant blessing which He has bestowed upon the efforts of the Society to carry out His parting injunctions, and also to assure the Society of the earnestness of the prayers which are offered throughout Ireland for a continuation and increase of zeal and of success in the labours of the Society in years to come for the salvation of the Heathen and for the greater glory of God."

The Bishop of Cashel seconded the resolution, and after it had been carried it was further decided that it should be communicated by telegraph. The telegram was received and announced in the evening at the great Thanksgiving Meeting at Albert Hall. The following reply was sent, and was read amidst applause by the President of the Synod at the session on the 13th:—"Great C.M.S. meeting in Albert Hall return hearty thanks for kind message from Church of Ireland, and reciprocate hopes for future of their common work in the Evangelization of the World."

The following general announcements are derived from the *Hibernian C.M. Gleaner*:—In the *Diocese of Armagh* central meetings were held at Dungannon, Magherafelt, Dundalk, Drogheda, Cookstown, Armagh, Killyman, and Tullaniskin, at which the appointed speakers were the Revs. H. Mercer, Canon Ovenden, E. P. Herbert, H. G. Kingdon, W. E. Burroughs, Mrs. McClelland, and the Rev. J. Northridge. In the *Diocese of Clogher* Centenary meetings were held at three centres, viz., at Monaghan, Clones, and Enniskillen, the special speakers being the Revs. H. Mercer, G. Ensor, A. J. Moore, and F. W. Austin.

At *Ballymena* there was a special service at St. Patrick's Church on April 26th, at which the Rev. W. E. Burroughs was the preacher, and meetings were held in the Town Hall in the afternoon and evening.

At *Ballywillin* parish, Portrush, there was a special service on April 27th, when the Rev. W. E. Burroughs preached; a meeting for children in the Town Hall in the afternoon, at which the Rev. F. E. Campbell was the speaker; and a public meeting in the evening.

At *Banbridge* a Missionary Conference was held in the Parish Church schoolroom on April 29th, at which Archdeacon Harding presided. The speakers were the Rev. James Johnson (on "The Bitter Cry of Heathendom"), the Rev. A. Logsdaile, of Chota Nagpur, S.P.G. (on "Educational Work among the Heathen"), Mrs. McClelland (on "Women's Work in the Mission Field"), and the Rev. J. Dowse, of Monkstown, Dublin (on "The Duty of the Church at Home to Foreign Missions"). Special Centenary sermons were preached in the Parish Church on the following day.

At *Belfast* the Centenary was observed from April 22nd to 25th. Prayerful preparations had been made for many weeks in advance. Every house in the city and suburbs had been visited by the local members of the Gleaners' Union, and handbills announcing the meeting left there. For Saturday, the 22nd, the great Ulster Hall had been engaged, with some misgivings on the part of not a few; but the demand for tickets was so great that two overflow meetings had to be arranged, and even then the

application for tickets could not be fully met. The Hall was decorated with banners bearing the names of prominent missionaries, maps, and diagrams, and a large sheet bearing the words, "Make Jesus King," hung over the platform. The three halls were all quite full. The Bishop of Down, Connor, and Dromore presided in Ulster Hall, the Rev. W. Dowse in the Annexe, and Dr. Riddall in the Ulster Minor Hall. A number of children, dressed in the costumes of various foreign countries, sang a succession of native hymns. Altogether some 5000 children, it was calculated, were present, who all received a Centenary medal. On the 23rd special sermons were preached at practically all the Belfast churches; a meeting for men only was addressed by the Rev. W. E. Burroughs in the Clarence Place Hall in the afternoon; a meeting for women only in the Y.W.C.A. Hall, Donegal Square, East, was addressed by the Rev. G. W. Coultas, of the Mid China Mission; and a public meeting for prayer was held in the Clarence Place Hall in the evening, and addressed by the Rev. G. A. Stephenson. On the 24th, at noon, the usual business meeting of the Diocesan Auxiliary was held, presided over by the Bishop. After the report and statement of accounts by the Hon. Secretary, the Rev. A. J. Moore, and the Treasurer, Mr. J. R. Macoun, addresses were given by the Revs. Geo. Ensor, E. P. Herbert, W. E. Burroughs, and J. Johnson. In the afternoon the Dean of Connor presided at a meeting for ladies, which was addressed by Mr. Ensor and the Rev. A. J. Pike. In the evening the great Centenary Demonstration was held in the Ulster Hall, which was densely crowded, nearly 3000 people being present. Colonel Graves presided, and in the course of a speech which is described as "admirable in its tone and intense in its spirituality," and which was followed by the vast audience with marked appreciation, said:—

"It (the C.M.S.) was a Society, as far as he knew it personally, that was untainted by any spot or blemish of Romanism. They had amongst the servants of the Society none of those who belonged to any of the special societies which were working so much mischief in the sister Church of England at this moment, and whilst he with them rejoiced in the fact that the servants of that Society maintained and supported and carried out faithfully the great principles of the Reformation, he would have them remember that their Protestantism was not a mere bundle of shibboleths and partisan cries and negation. It was not a Protestantism that found expression in abuse of its opponents; it was not a Protestantism which wished anybody differing from them to meet an untimely end and a horrible future; but, thank God, it was a Protestantism which he wished was more widely known and cherished, even in the North of Ireland, a Protestantism which spoke the truth in love, which loved the sinner but hated his error, and would save him from it."

The other speakers were the Revs. F. W. Mervyn, A. J. Pike, Dr. R. Elliott, James Johnson, and W. E. Burroughs. On the 25th there was a missionary breakfast at the Prince's Restaurant, at which 130 were present; a meeting for clergy only at the Abbey Hydro, White Abbey; and a Gleaners' Conference at the Clarence Place Hall. On this day the Rev. D. H. D. Wilkinson was one of the deputation, in addition to those already mentioned. One of the many results of the celebrations was the formation of a permanent missionary choir.

At *Clones* a sale of work in aid of the Centenary Fund was held on April 5th. The Archdeacon of Clogher opened it, and the results, together with T.Y.E. boxes, amounted to 55*l*. On the 28th there was a special service with Holy Communion in the morning; an afternoon meeting in the Town Hall, presided over by the Bishop of Clogher; a children's meeting, also in the Town Hall, at 6 p.m.; and an evening meeting, which is said to have crowded the hall and to have been "most enthusiastic."



At *Cork* the anniversary of the Association and the Centenary of the Society were celebrated simultaneously on April 26th. In the afternoon the Bishop of Cork presided at a meeting in the Central Hall. The Bishop of Ossory, the Dean of Cork, Dr. F. J. Harpur, of the Egypt Mission, and the Rev. J. W. Balding, of the Ceylon Mission, were the other speakers. In the evening the Bishop of Cork again presided at a large Centenary meeting. There was a missionary breakfast organized by the Younger Clergy Union; and a children's service in the Cathedral, when the preacher was the Rev. Rev. A. J. Warwick, of the North-West Canada Mission.

At *Derry* two public meetings were held on April 26th; the one in the afternoon, in the Guildhall, was presided over by the Bishop of Derry, and the one in the evening, in the Council Chamber, by the Mayor (Alderman McLearn, J.P.). The speakers, besides the chairmen, were the Rev. James Johnson, the Rev. Canon Potter, and the Rev. J. Northridge. The last-named stated that he was connected with a congregation in Belfast which was composed principally of mill workers. This congregation supported two clergymen and maintained all the agencies in connexion with the church without any endowment or help from the Sustentation Fund. And he attributed all the success of their effort to the fact that they put the support of Foreign Missions in the forefront of their ordinary parochial work.

In *Dublin* the Centenary was celebrated during the week beginning April 10th. On the 11th a meeting for prayer and praise was held in the Molesworth Hall, presided over by the Archdeacon of Glendalough, and addressed by the Rev. A. J. Moore, one of the Hon. Secretaries of the Hibernian C.M.S. On the 12th a clerical meeting was held in the Gregg Memorial Hall, which was filled as probably never before by an assembly of clergymen. The Bishop of Down presided, and the Revs. B. Baring-Gould and E. Guilford also spoke. A special service with Holy Communion was held in St. Ann's Church, and the Archdeacon of Ferns preached from Joshua xiii. 1. In the evening the Metropolitan Hall was quite full for the chief meeting of the Commemoration. The Primate of the Church of Ireland presided, and, including him, seven out of the thirteen Bishops were on the platform, namely, the Lord Archbishop, and the Bishops of Meath, Down, Tuam, Cork, and Ossory. Besides the Primate, the Bishop of Ossory, the Rev. E. Guilford, and the Rev. B. Baring-Gould were the speakers. The Bishop of Ossory added some interesting figures to those put forth in the "Centenary Programme" to which reference has been made above. He said that the Hibernian Auxiliary had remitted to the C.M.S. 18,000*l.* during the first ten years after its formation, from 1814 to 1824; during the ten years preceding the disestablishment it had sent 63,786*l.*; and during the ten years ending March 31st, 1898, it had sent 122,189*l.* The annual meeting of the Anniversary was held in the Metropolitan Hall on the morning of the 15th, presided over by the Archbishop of Dublin; a ladies' meeting was held the same afternoon in the Molesworth Hall, presided over by the Bishop of Ossory. Then on the 16th, in the afternoon, there was a children's meeting in the Metropolitan Hall, at which the Rev. F. W. Mervyn presided, some 2000 children being present; and this was followed by a Gleaners' social gathering in the Gregg Memorial Hall, presided over by the Archdeacon of Glendalough, for which the demand for tickets was so great that it was necessary to stop issuing them some days before the meeting. A most successful Missionary Exhibition was held from May 17th to 27th.

At *Lisburn*, on April 27th, special services were held in the Cathedral and in Christ Church, and a crowded meeting was held in the schoolroom in the evening. The Deputation were the Revs. D. H. D. Wilkinson and J. McClelland.

At *Newry* special sermons were preached on April 23rd in St. Patrick's Church by the Rev. W. Dowse, of Belfast, and a children's service in the afternoon was attended by the Church Lads' Brigade in uniform. On the 25th a meeting was held in the Scriptural School, Downshire Road, presided over by the Rev. W. Moore. The Rev. Dr. Elliott, formerly of the Palestine Mission, was the deputation.

At *Magherafelt*, on April 25th, there was a special service with Holy Communion in the Parish Church, and a public meeting in the Parochial Schoolhouse. The Rev. E. P. Herbert, of the Bheel Mission, was the deputation.

At *Trim*, on April 19th, there was a celebration of the Holy Communion and meetings in the Court House and the parochial schoolroom. The Deputation were the Revs. J. H. Keen, of the British Columbia Mission, and T. McClelland.

At *Tralee* there was a special service with Holy Communion on April 25th, when the Archdeacon of Aghadoe was the preacher; a prayer-meeting, presided over by the Rev. Dr. MacEwen; a meeting for young people, presided over by the Archdeacon of Ardfer, at 4 p.m.; and a well-attended public meeting, which the Revs. A. J. Warwick and J. Ashton addressed.

### 3. SCOTLAND.

In *Edinburgh* a special service was held in St. Thomas' Episcopal Church on April 21st, when Canon McCormick was the preacher; and two public meetings were held in the Free Assembly Hall, at the former of which Lord Polwarth and Sir William Muir, K.C.S.I., successively presided, and at the latter the Rev. Dr. George Smith was in the chair. Among the other speakers were the Rev. D. Marshall Lang, the Rev. J. Fall, formerly of the Ceylon Mission, and Dr. D. Duncan Main, of the Mid China Mission.

### 4. WALES.

At *Aberdovey* (Bangor) special sermons in English and Welsh were preached at St. Peter's Church on May 14th. On the following morning there was a special service with Holy Communion and an address; in the afternoon nearly 300 sat down to a tea in the schoolroom, specially decorated for the occasion by a committee of men under the supervision of the Rev. W. M. Roberts, Association Secretary, who resides at Aberdovey; and in the evening a meeting was held. On the 16th there was an early administration of the Holy Communion, with an address in Welsh by Mr. Roberts; a Bible-reading in Welsh and English with addresses in the afternoon, and a service with sermon in Welsh in the evening. The church choir excused themselves from attending a choral festival in a neighbouring town on Whit Monday because the Centenary services had preoccupied their time.

At *Bla-navon* (Llandaff) there was a prayer-meeting on April 15th, and on Sunday, the 16th, special sermons were preached at Morning and Evening Prayers in four churches, while a service for men only was held in the Parish Church. On the 17th a meeting for women was held in the afternoon, and one for children in the evening. On the 18th there was a united public meeting. The Deputation were the Rev. A. G. Cleminson, of Akeley, Bucks; the Rev. W. Edwards, of Swansea; the Rev. A. Matthews; and Colonel Waller.

At *Cardiff* (Llandaff), besides the public meeting presided over by the Bishop of Llandaff on April 17th, mentioned last month—which, in point of attendance and enthusiasm, the Llandaff Diocesan Magazine states, was one of the best missionary meetings ever held in Cardiff,—there were special sermons in ten churches. The collections amounted to 55*l*.

At *Chepstow* (Llandaff) a conversazione was held in the Bank Buildings, which were tastefully decorated; Canon Edmonds of Exeter, and the Rev. W. Arnold, delivered addresses. Special sermons were preached by the Rev. A. H. Grey Edwards on April 30th in the Parish Church; and a meeting was held in the National Schoolroom on May 1st. The collections amounted to 38*l*.

At *Coity* and *Nolton, Bridgend* (Llandaff), special sermons were preached on April 16th by the Archdeacon of Llandaff and others; and a public meeting was held in the Town Hall, Bridgend, on the 18th, when the Archdeacon presided and Canon Thompson was the Deputation.

At *Milford Haven* (St. David's) the Dean of St. David's addressed a garden meeting at Castle Hall on June 3rd; and there were special sermons at St. Catherine's Church on the 4th.

At *Newport* (Llandaff) there were special sermons at seven churches on April 16th. On the following day there was an early celebration of the Holy Communion in most of the churches of the town, and a public meeting in the Tredegar Hall in the afternoon. On the 18th a united meeting of Sunday-school pupils of the parishes of Newport and Maindee was held. The Deputation were the Revs. A. G. Cleminson and J. Harriss, of Swansea. The sum of 85*l*. was contributed.

At *Penarth* (Llandaff) special sermons were preached on April 16th, and meetings were held on the 17th, at which it was estimated over 1800 were present. 21*l*. was contributed.

At *Pontypridd* a meeting was held in the Town Hall on April 20th, presided over by Archdeacon Edmonds. The Rev. C. Dunlop Smith, of Bristol, and the Rev. W. Seetal, were the Deputation.

At *Wrexham* (St. Asaph), in addition to the public meeting presided over by the Bishop of St. Asaph (at which some 1000 people was present and the collections amounted to 80*l*.) referred to in our last number, there were the following:—A special service on the same day, April 19th, in the Parish Church, the preacher being Archdeacon Evans; a drawing-room meeting presided over by Sir Robert E. Egerton, K.C.S.I., C.I.E., and addressed by the Rev. Rowland Bateman; and a service of song in St. James' Hall.

¶ Besides the places mentioned above, the Centenary was observed in the following parishes in the diocese of Llandaff:—Aberpergwm, Abersychan, Baglan, Barry, Beaufort, Blaina, Caerphilly, Cyforthfa, Dingestow, Eglwysilan, Goytre, Llangattock-vibon-Avel, Llangibby, Llangofan and Penyclawdd, Llanhilleth, Llanishen, Maindee, Monmouth, Nantyglo, Newcastle with Laleston and Tythegston, Penalt, Pentrebach and Troedyrhiw, Penydarren, Skenfrith, Trelleck (all the churches had sermons), Treorchy and Cwmparc (three churches), Tylorstown and Ferndale (all the five churches), Ystradyfodwg (all the churches).

## II. THE COLONIES.

### I. AUSTRALIA.

At *Hobart*, Tasmania, services and meetings were held, under the auspices of the Bishop of Tasmania (Dr. H. H. Montgomery). The Bishop himself preached in the Cathedral, and presided at the principal meeting in the Synod Hall. The Rev. R. P. Carroll, late Acting Secretary of the New South Wales Association, took a leading part in the celebration.

At *Melbourne* the proceedings began on Saturday, April 8th, with a prayer-meeting, which was largely attended. On the 9th there were special sermons in many churches. On the 10th and 11th several parochial meetings were held. On the 12th there was a Communion service at St. Paul's

Cathedral, when the Bishop of Melbourne (Dr. F. F. Goe) preached on Ps. cxv. 12. In the afternoon a Missionary Loan Exhibition was opened by Mrs. Howard Taylor, wife of Dr. Howard Taylor of the China Inland Mission, and daughter of the Rev. Dr. Grattan Guinness. Subsequently there was a tea at the Town Hall, at which 1100 friends sat down. In the evening the same hall was filled by an immense audience, and addresses were given by the Bishop of Ballarat (Dr. S. Thornton), the Rev. A. Storrs, of the Tinnevely Mission, and Mrs. Howard Taylor. The Loan Exhibition, held in the Athenæum Hall, was crowded day by day.

At *Sydney* there was a Communion Service at St. Andrew's Cathedral in the morning of April 12th, at which the Archbishop of Sydney officiated, and Canon Corlette gave an exposition of Rom. viii. 36. A luncheon followed, at which Archdeacon John Langley gave an impressive address on "Killing Parochial Selfishness," and the Rev. Willoughby Flower spoke. In the afternoon a special service, also in the Cathedral, was held, at which the Archbishop preached from Ps. c. 4. The Gleaners and other friends then took tea together. In the evening the Y.M.C.A. Hall was densely crowded, and an overflow meeting was held at the same time in the Chapter House. The Archbishop presided at the main gathering, and a cablegram was received from Mr. C. R. Walsh, the Hon. Lay Secretary, who was in England, sending Dan. xii. 3 as a text. Dean Marriott, of Bathurst, the Rev. N. Jones, Principal of Moore College, and the Rev. John Vaughan, of Summer Hill, gave addresses. The same speakers delivered their addresses over again at the Chapter House, which was also full. On the 15th a children's meeting was held in the Y.M.C.A. Hall, at which the Archbishop again presided, and the Revs. A. E. Bellingham and W. A. Charlton gave addresses. In the following week a Missionary Loan Exhibition was held, the first ever held in New South Wales, under the direction of Mr. and Mrs. W. E. Shaw. In fifteen courts exhibits were displayed from all parts of the world, a special feature being objects from the South Sea Islands, lent by the L.M.S., the Wesleyans, and the Melanesian Mission. Bands of Christians from Melanesia and other South Sea Islands sang hymns from the platform, and there was a band of Christian Chinamen, residents in Sydney. Lectures on the various Missions were delivered at short intervals. The net profits of the Exhibition exceeded 120*l.* More than 500*l.* was given in Centenary offerings.

## 2. CANADA.

At *St. John's*, New Brunswick, a public meeting was held in St. John's Schoolhouse on April 12th, the Rev. A. Daniel, Rector of Rothesay, presiding. The other speakers were the Revs. A. D. Dewdney, W. H. Sampson, Archdeacon Mills, and others. The following resolution was moved and carried :—

"That we render thanks to Almighty God for the work He has wrought by the means of the Church Missionary Society during the past hundred years, and pray that the same Power may direct and extend its labours in the future."

In *Quebec* special sermons were preached in St. Matthew's Church by the Bishops of Fredericton and Ottawa, on April 19th.

At *London*, Ontario, a prayer-meeting was held on April 12th, at 6.36 a.m., corresponding to the hour of noon in London, England. 'About one hundred people were present. A large congregation gathered in the Cathedral the same evening, and Professor Cody, of Toronto, preached from Deut. viii. 2.

## 3. NEW ZEALAND.

In *Auckland*, owing to the absence of the Primate, a special thanksgiving service which had been arranged had to be postponed to May 3rd.

At Nelson a public meeting was held in the Bishop's School on April 12th, the Bishop of Nelson presiding. The Bishop said that in point of actual time the meeting held in New Zealand would be the first held on April 12th, though when the C.M.S. "for Africa and the East" was founded it was not contemplated that New Zealand in the extreme East would be included in the sphere of its operations. The Revs. W. G. Baker, F. Bennett, and F. W. Chatterton were among the other speakers, and so was Mr. H. P. Park, a Maori, who was interpreted by Mr. Bennett. He referred to the intertribal wars of former days, in one of which his own ancestors, of Taranaki, had been taken prisoners by the Natives of the Bay of Islands, where they learned the truths of Christianity, and on being liberated carried back the first tidings of the Gospel to reach Taranaki. He had been taught himself when a lad by the missionaries at Wellington, and he told of the strictness with which they observed the Sabbath. After war had broken out in the Waikato the Maoris laid aside their arms on the Lord's Day, expecting the British soldiers to do the same. The Hau Hau movement broke out upon their learning that the sacredness of the day was not regarded by their so-called Christian enemies, as they argued that the religion the white man had taught them was only a means of drawing the Maoris into a net, as the white men themselves did not practise it. Coming to more recent times, he gave much encouragement by relating evidences of new life in the Maori Church.

G. F. S.

### FAR EASTERN NOTES.



**THE Present Crisis.**—Fifty-two years ago the political events of the Far East pointed to the opening of the long closed doors of China, and the gift of 6000*l.* from God's servant, "Less than the least," made it possible for the C.M.S. workers to enter in. Once again in the history of that distant country political events point to change, and possibly rapid change. In the commercial development of the country, leading to easier and more rapid communications, there will certainly be greatly enlarged opportunities for the expansion of missionary enterprise and the diffusion of Christian truth. Chambers of Commerce and business firms in the East are keenly watching the progress of events and are ever on the alert, to take advantage of any opportunity for pushing their commercial schemes and plans. It is interesting to read the newspapers from the East, and study their aspect of the commercial expansion of the present time—the eager interest, the rapid formation of plans to meet the changing conditions, the watchful jealousy lest others get ahead in the race and strife. All these are indications of the quickened sense of the importance of the present condition of China. For the last two years Peking has been the storm centre from which might burst out at any time the fierce and mighty elements of national passion, which would postpone the good results of the Peace Conference for many generations.

**The Kowloon Hinterland.**—In view of the recent concession by the Government of China of a portion of the hinterland of Kowloon, which lies opposite to the island of Hong Kong, it may be useful to point out its value from a missionary point of view.

By an order in Council dated October 29th, 1898, the portion of the mainland ceded by China was declared to be part and parcel of the Colony of Hong Kong, and that for the future it would be governed and administered in the same way as the rest of the Colony.

It has long been felt that the ridge of high hills which overlook Hong Kong on the north should belong to the Colony. Owing to the coast formation, a long inlet runs up to the base of these hills on the other side away from Hong Kong, out of a spacious bay and harbour called Mirs Bay, and it has always been possible for a hostile force to seize these hills by a sudden descent on the coast, and so have Hong Kong at its mercy. This fear has now passed away, and an extensive slice of hinterland has been ceded to England, and has now come under British rule. The report of the Colonial Secretary, Mr. Stewart Lockhart, gives a full description of the territory from a Government point of view. It is a portion of the Hien or district of San-on, one of the divisions of the Canton prefecture. In the ceded portion there are 423 villages, which vary in population from ten to 5000 persons, in an area of 376 square miles. The population is denser in some parts than in others. In one district there are 23,000 people distributed amongst fifty-seven villages, and in another there are 28,870 distributed amongst 182. Altogether, Mr. Lockhart estimates that the population is about 266 persons to the square mile.

There will be a great commercial development of the hinterland before long, and the new railway from Canton to Kowloon will pass through the territory. This and the just rule of the English will bring large numbers of Chinese to settle in these parts, and the population will be largely increased. At present the population is chiefly an agricultural one; but there are other industries, such as fishing on the coast, in which many people are engaged. There are pearl fisheries in one part, while in others there are lime burning, brickmaking, salt manufacture, boat building, rope making, &c. In his summary Mr. Lockhart says: "The new territory will form a valuable addition to Hong Kong. It is favourably situated, has harbours with safe anchorages, possesses a rich soil, and is inhabited by an industrious, hardy, and frugal race. Under Chinese rule enterprise has been at a discount and progress has been at a standstill for centuries. The Sanon district of to-day must be the same as it was four hundred years ago. But when British rule is established and the people realize that justice prevails and that they are allowed to pursue their avocations in peace and freedom from illicit extortions, the spirit of enterprise will soon manifest itself, the resources of the country will be developed, and its prosperity and population continue to increase."

It cannot be questioned that the addition of this territory has added to the responsibility of the Hong Kong Mission. The population consists chiefly of two classes of Chinese, the Hakkas and the Punti; the former are immigrants from some other part of China and speak their own language. Amongst them the Basle Mission has worked for a long time. The other are the Cantonese pure and simple, the Natives, as the name implies, and speak the Cantonese dialect. Both evangelistic and educational work will be possible amongst them. As openings are presented it will be possible to establish evangelistic centres in the territory, and also, with the help of the grant-in-aid from the Government, to develop the work of education amongst the children, as in the older parts of the Colony.

*Education in Hong Kong.*—The Government has promised the Chinese of the hinterland that schools shall be opened for the education of their children, and in carrying out this promise the Government will doubtless follow the lines of their present policy in Hong Kong. The gist of the following remarks are taken from the educational report of the Colony for 1897. The one for last year has not yet reached the writer. When the report was issued there were 215 schools of all kinds in the Colony, with 9686 scholars;

of these schools 101 were grant-in-aid schools, and with a few exceptions they were all Mission-schools, these had 5176 scholars, or more than half the number of scholars in the Colony. There is a reason for this, as will be seen later. The other scholars were in Government schools or in heathen Chinese schools promoted by a native organization. The inspector divides the schools into religious and secular, and goes on to say that nearly all the grant-in-aid schools are religious, and are aided by the Government under the grant-in-aid code, solely on the ground of the results obtained in the examinations, and they are left absolutely free to teach as much or as little religion as they like: the Government is absolutely indifferent so long as the rules of the code are adhered to.

The institutions which are described as secular are the Government schools, established and maintained and controlled by the Government, apart from any question of payment by results, and the schools maintained by the Chinese Heathen Association, which wishes them to be free from Government inspection. These latter are not rightly called secular, for they teach the principles of Confucianism, Taoism, and Buddhism, in their use of the Chinese standard school-books. Experience, however, proves that the mass of the native population, although they may be Heathen, Confucianists, Taoists, or Buddhists, have as a rule no objection to sending their children to the religious grant-in-aid schools in spite of their decided Christian character. The religious grant-in-aid schools have a larger attendance than the secular Government and Chinese heathen schools put together, and the reason is simply that the grant-in-aid schools being worked on the principle of payment by results, are impelled by self-interest to maintain a higher state of efficiency, and that the latter aspect outweighs with Chinese parents all other considerations. I would add to these remarks of Dr. Eitel that the Chinese heathen parents also know that in Christian schools they are all taught the highest principles of morality, and that this has great weight with them.

The policy of the Government in Hong Kong has of late been to encourage English education amongst the Chinese, and as the desire for this form of education is spreading amongst the Chinese, for political and commercial reasons on the mainland, so in Hong Kong as elsewhere the Missions will be compelled to add to the existing accommodation in the Colony for English education.

The help so freely given by the Government gives the Mission-schools a great opportunity in the Colony, and I am convinced that it is a wise policy on the part of the Society to encourage their extension into the hinterland just ceded to us. If suitable teachers can be trained for this work who will feel the spiritual responsibility of their position, I am sure we may expect greater results than we have had in the past. The schools at present existing require more constant and careful supervision, but I am sure they may be developed into a powerful agency for good in the Colony and for the wider diffusion of Christian truth amongst the population, which, although heathen, is under English rule.

W. B.

*The Integrity of China.*—The territorial integrity of China was a year or two ago not only a fact, but a fact which, it was officially stated, Great Britain, in her own interests, made it a primary aim of her policy to maintain. It is commonly supposed, however, that the rapid succession of events which commenced with the seizure of Kiao-Chau in November, 1897, has rendered hopeless such a policy, and that the partition of the whole Empire among the great Powers has in effect begun to take effect, and must almost inevitably proceed at a rapid rate. A

thoughtful article by "Diplomaticus" in the *Fortnightly Review* for April on "Lord Salisbury's New Chinese Policy" controverts this supposition. A sober review of the situation leaves room for hope that within somewhat narrower limits the integrity of China may still be preserved. The writer takes the maritime provinces *seriatim*, commencing with those in the south, and examines their prospects from this point of view. Over Yunnan, Kwang-hsi, and Kwang-tung, France obtained from the Tsung-li Yamen assurances of non-alienation which were doubtless intended as her assertion of a French sphere of influence; and in these provinces she further obtained in 1894 and 1895 a preference for her engineers in the exploitation of the mines. But as regards Yunnan and Kwang-tung, Great Britain has demanded similar assurances, and has contested the French claim to preferences in all three, she has, moreover, received explicit assurances on both points from the Tsung-li Yamen. As regards Fuh-Kien, Japan has received pledges of non-alienation, Great Britain, the writer thinks, being probably privy to the arrangement. Italy is demanding similar pledges, which Lord Salisbury is supporting, concerning the southern half of the next province, Che-Kiang. The next, Kiang-su, is the easternmost point of the sphere which China's pledges to Great Britain have rendered non-alienable. Chi-li also is practically guaranteed by the published motives of the British occupation of Wei-hai-wei. There remain of the maritime provinces Shantung and Manchuria, and these two must be "written off" as already practically alienated to Germany and Russia respectively. With this limitation, the whole coast line has been secured in the interests of integrity and the "Open Door."

Looking next at the interior provinces, six of them, Kiang-su, Ngan-hwei, Kiang-hsi, Hupei, Hunan, and Si-chuan, all adjoin the Yang-tse, and are thus protected by the Chinese pledge to Great Britain; while in three of the five remaining provinces—that is, in Shan-hsi, Honan, and Kwei-chau—important concessions have been obtained by English and Anglo-Italian syndicates, which must render them an object of growing solicitude to the Governments of the concessionaires.

Besides the above point, viz. the reconstruction of the integrity of China within narrower limits, "Diplomaticus" interprets Lord Salisbury's policy as embracing the four following aims:—1. Discouragement of all preferences and exclusive privileges to foreign Powers within these limits. 2. Promotion of British commercial interest by the cultivation of closer relations with the mercantile community, and by a more vigorous and systematic support of its enterprises and just claims. 3. Encouragement of international co-operation in financing and working concessions. 4. A friendly understanding with Russia. "Diplomaticus" concludes with the following words:—"These, then, are the lines on which Lord Salisbury is working in the Far East. They are chiefly interesting as showing he does not share the pessimism of some of his colleagues and a large portion of the general public in regard to the political future of China. He clearly believes that partition may be withstood, and that the cause of the Open Door is still far from hopeless, and I am bound to say the work of the past year justifies his sanguineness. Should he succeed in permanently conciliating Russia, his new policy will be enormously strengthened. The great danger ahead will then be not the jealousy of the Powers, but the problem of Chinese misgovernment and mal-administration. That, however, will cease to inspire alarm when once it is possible for the Powers to address the Tsung-li Yamen on the subject with a united voice."

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*Buddhism in Japan.*—The following *résumé* is given by the *Japan Weekly Mail* of an article which appeared at the beginning of the year



in a Japanese Buddhist paper, *Bukkyō*, a word which means "Buddhism." The comment on the way Christians use their Bibles is certainly striking. The *Japan Weekly Mail* says:—

"The *Bukkyō* discusses at great length the present state of opinion in Buddhist circles and the prospects of the sect as a whole. According to this authority, there is what may be called an advance guard in Buddhist ranks, composed of daring spirits, whose watchword is progress, and there is a main body of adherents who, with a slow and heavy tread, follow the lead of the pioneers. In an article noticed by us a few months ago which appeared in the *Bukkyō* it was contended that the utterances of the most advanced exponents of Buddhist thought were lacking in distinctness and outspokenness. It was also shown that there was an absence of any unifying principle in the teaching of the leaders, and that with some of them there was too much drifting with the tide.

"The *Bukkyō* now reviews the condition of the mass of the exponents of Buddhism. There are three ways in which the influence of Buddhists of this class is felt.

"(1) They teach in the schools. (2) They edit and contribute to magazines and newspapers. (3) They preach or lecture.

"(1) Of these three methods the first is the most important in our view, says the *Bukkyō*; but, unfortunately for the interests of Buddhism, the Buddhist teachers in schools make a very poor use of their opportunities. They are more interested in secular learning than in Buddhism, and impart to their pupils much knowledge that militates against Buddhist teaching. In education they have no high moral and religious ideal. They aim at keeping pace with Government schools in secular teaching, and that is all. The schools are Buddhist in name only. They produce no evangelists. As regards the general religious teaching of Buddhists of the conservative type, it is by no means of a kind to produce belief. Men of this school of thought complain of the liberal and advanced Buddhists and charge them with undermining faith by their scientific doctrines, but the Buddhist philosophy which the conservatives teach is not of a kind to strengthen faith. In our opinion, says the *Bukkyō*, there is far too much philosophy and too little religion in Buddhist teaching. This is an evil that calls for a remedy.

"(2) The use which the ordinary Buddhist convert makes of his sacred books is something entirely different from that of the Christian. The latter reads and derives comfort and instruction from his Bible on all occasions. As he sits by the fire, or lies in his bed, in times of joy or in times of sorrow, the earnest Christian may be seen poring over the sacred page. What he reads he seeks to understand and apply. But the Buddhist uses his Bible as a charm only. He does not seek to understand it. As he listens to the scriptures being read, he says he is conscious of being blessed thereby. He knows not how. This savours of incantation, and is quite inferior to the intelligent appreciation of Biblical teaching found among devout Christians. . . . The only Buddhist sects that possess anything like an adequate organization are the Shin, Sōtō, Shingon, and Jōdō. But even with these there are grave defects in organization. None of the schools established by them train evangelists to such an extent that they need no other training, that is, they do not turn out men that are deeply religious and abreast of the times in point of scholarship. Consequently, the difficulty of finding suitable men to fill vacancies at the great temples is very great.

"(3) According to the present state of opinion in Buddhist circles, the Buddhist preacher is one whose office it is to deceive the people by delivering plausible speeches. Superior young Buddhists are above filling such a post; they choose school work in preference to becoming evangelists. The remedy for this evil is to raise the status of the Buddhist preacher, to make him worthy of the esteem of the world at large, by educating him thoroughly and impressing on him the importance of his becoming a great moral and religious reformer in his parish. Our religious seminaries have proved failures as manufacturers of evangelists to suit the age. Let us no longer rely on them, but try and produce by means of our ordinary schools and colleges a number of young men who shall be prepared to devote their scholarship to the sacred purpose of rendering Buddhism once more a power in the land."

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## YOUR FATHER WHICH IS IN HEAVEN.

DEDICATED, Ere we part, to my BELOVED FELLOW-WORKERS IN SI-CHUAN.

A missionary in the heart of a great heathen country, separated from wife and children and home, was yearning over his absent ones, when a voice (as it were) said to him, "Your Father is here, child! God is your Father—your *Father!*"

"FATHER!" "Father!" Tender word!  
 Breathe it in my heart, dear Lord!  
 Mid pastures green and deserts drear,  
 'Tis always REST: *my Father's here.*

"Father!" "Father!" Learn to say it  
 In the sunshine and the rain;  
 "Father!" "Father!" ever may it  
 Be our joyful hearts' refrain!

"Father!" "Father!" Healing balm,  
 Softest music, holy calm!  
 Through weary woe, though death draw near,  
 'Tis always PEACE: *my Father's here.*

"Father!" "Father!" Blessed Name,  
 Soothing sorrow, stilling pain;  
 His Hand has dried the lonely tear:  
 'Tis always JOY: *my Father's here.*

"Father!" "Father!" Surest Guide!  
 Safe above the clouds I ride:  
 In darkest gloom my sky is clear,  
 'Tis always LIGHT: *my Father's here.*

"Father!" "Father!" Depth and height,  
 Earth and sea proclaim His might.  
 His Arm bears back th' assailing spear;  
 'Tis always STRENGTH: *my Father's here.*

"Father!" "Father!" Yes, my own!  
 Glad to His embrace I come:  
 Than parents, home and friends more dear:  
 'Tis always LOVE: *my Father's here.*

God my Father! Child adore!  
 Bending low His throne before,  
 Thy homage bring of love and fear:  
 And worship Him—*thy Father's here.*

God my Father! Soul arise!  
 Thine a Home beyond the skies:  
 Full soon shall Christ thy Lord appear,  
 And thou shalt praise thy Father *there.*

"Father!" "Father!" Learn to say it  
 In the sunshine and the rain!  
 "Father!" "Father!" Ever may it  
 Be our joyful hearts' refrain.

"The Father Himself loveth you."

J. H. H.

Mien Cheo, Christmas, 1898.

## THE MISSION-FIELD.

## WESTERN EQUATORIAL AFRICA.



TORNADO was experienced at Aremo, Ibadan, on April 6th. The children's house in the compound was unroofed, a part of it, 18 feet by 12 feet, being blown a long distance. The church was also damaged.

A very heavy tornado also swept over Oyo on April 14th, blowing off the roof of the house where Miss Thomas' girls live, and the two roofs from the block of buildings at the Training Institution. A son of Mr. Thomas, Scripture-reader at Ondo, living at Oyo, was much injured, so that it was at first thought that he could not survive; but after careful nursing by the Mission ladies hopes of his recovery were entertained.

At an ordination at St. Stephen's Cathedral, Bonny, on Sunday, April 30th, Bishop Oluwole admitted the Rev. Henry Proctor to Priest's Orders, and ordained to Deacons' Orders Messrs. Horatius Benjamin Merriman and Samuel Silvanus McCarthy, both of the Delta Pastorate.

## EASTERN EQUATORIAL AFRICA.

Very distressing accounts continue to reach us of the famine in the coast district. At Frere Town the Rev. J. E. Hamshire had turned a former residence of one of the missionaries into a hospital for sick women and children. On May 18th his wife was feeding daily twenty to thirty women and some twenty children. These, however, are only a fraction of the sick ones.

Writing from Sagalla, in the Taita country, on April 18th, Mr. R. A. Maynard (of the Victoria C.M. Association) said the missionaries were still battling with the famine. The numbers requiring relief were so large in proportion to the resources that many who really needed food badly were turned away. Rains were beginning, and it was hoped the locusts would not cause any serious trouble. School work, Mr. Maynard says, is very encouraging. Some sixty to eighty children are now receiving regular daily instruction. The congregations at the Sunday services, too, are invariably good—on the previous Sunday 275 in the morning and seventy in the afternoon.

## UGANDA.

From a detailed account of the book sales in Uganda during 1898 we learn that 5339 New Testaments and Bibles were sold, also 8445 Gospels and portions of the Scriptures, 5247 Prayer-books and hymn-books, 225 copies of the *Pilgrim's Progress*, and a large number of tracts, reading-sheets, &c. Nearly all were paid for in the currency of the country, i.e. shells, to the value of 1433*l*. The shells numbered 6,800,000, as much as 340 men could carry at 70 lbs. each man.

## EGYPT.

At the end of April, open-air meetings in Cairo, arranged by the Rev. W. E. Taylor and Dr. Hall in connexion with a special mission to Moslems, resulted in such violent opposition on the part of the inhabitants that they had to be abandoned. Large crowds attended, and though a good hearing was generally obtained for a time, they always ended in a disturbance or were dispersed by the police. These open-air meetings led to a great increase in the numbers attending the evening meetings at the boys' school in the Sharia Mohammed Ali, which were held every night during the "mission," instead of only twice a week. So many came that, although the meetings were held in the playground, beneath lamps hung on ropes, there was not nearly enough accommodation, and crowds gathered outside the door in the street. Attacks on the missionaries by the principal Arabic daily paper at this time had the effect of advertising the meetings far and wide, so that men attended from all quarters; but so great was the crush and so deter-

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mined the opposition, that the missionaries fear little good could be effected. Nevertheless they feel that some result must follow the preaching and the distribution of Christian literature, and they therefore appeal for prayer and help, as there is a widely open door for work among Moslems in Egypt, although the spirit of opposition is so strong just now in Cairo.

#### PALESTINE.

At an ordination at Jerusalem on May 28th (Trinity Sunday), Bishop Blyth admitted to Priests' Orders the Rev. S. Gibbon, of the Palestine Mission, and the Rev. D. M. Thornton, of the Egypt Mission.

#### PERSIA.

The Rev. C. H. Stileman wrote from Julfa on April 15th :—

A leading Bâbi (of the Behâi sect) in Najifabad, who has been a friend of mine for six years, and is also very well known to other members of the Mission, was condemned to death for his faith a few days ago, and it was likely that three others would also be put to death.

But 200 or 300 people came from Najifabad to the English telegraph-office here, and have now been waiting there for several days, declining to go home until the Shah intervenes in behalf of their friends.

In a later letter Mr. Stileman said the Behâi had been taken to Teheran, and he thought there was no longer any danger of his being put to death.

All the papers respecting the gift of the house and caravanserai for a permanent hospital connected with the Mission at Yezd (see *Intelligencer* for April, p. 295) have now been handed to Dr. White, properly signed and sealed. The chief mujtahid of Yezd, the Sultan ul 'Ulema, has been most friendly over the whole matter. Had he opposed in any way, it would have been impossible to get everything satisfactorily settled.

#### BENGAL.

On April 30th, the Rev. J. W. Hall baptized Shiv Bayal Singh, who has endured many months of severe persecution. Mr. Hall writes :—"I have never met a braver disciple of Jesus Christ, and look forward to a useful career for him in the service of Jesus Christ. Our head-master of the High School, who was a convert from the same caste (Kyasth), said after the baptismal service was over, 'This is real fruit; I like to talk with him, he is so real; his case is just like mine.'"

It is a cause for thankfulness that the plague returns indicate general improvement throughout India. Yet the situation is far from being what could be desired. On May 10th there were forty-seven deaths from plague officially reported in Bombay, twenty-one in Karachi, and four in Calcutta. In the Kolar gold-fields there were forty-one deaths from plague during the week ending May 6th, and for the same period in Calcutta eighty-five deaths. The Rev. C. L. Olsen, minister of the Old Church, Calcutta, wrote on May 4th, giving the following touching incident, which shows that deaths occur not only in the native quarters of the town, but also in those parts occupied by Europeans :—

As I was visiting at the house of one of our parishioners in the more fashionable part of the town, a poor Native was seized with plague just outside the house. He was carrying his bed in Eastern fashion, evidently wishing to reach his home before he died; but the

plague became too much for him: it struck him down a dying man before he could reach his people. He was carried off, presumably to die in a few hours, and his bed and bedding were burnt in the public street.

The North India localized *C.M. Gleaner* has the subjoined extract from a letter from one who is described as the "oldest clergyman in North India," which will

encourage many to continue in prayer that we may be counted worthy to receive the blessings which God is so ready to give :—

In 1949, when the second century's Jubilee is kept, I shall not be in the Church Militant to unite in it. But, if "the appearing of the glory of our great God and Saviour Jesus Christ" does not take place before that time, I shall witness it from before the throne of God with His tabernacle spread over me with joy unspeakable and full of glory. If that jubilee takes place before the Lord's advent in glory, what will the C.M.S. have to say then? That Society is doing more than all others to bring in the "fulness of the Gentiles." It will have more to tell of what God has wrought in the fifty years than the great things it has now told of what He has wrought in its first hundred years.

I have great expectations of the results which must follow from the manner in which this Centenary has been kept. The much prayer for God's blessing must open the windows of heaven on our Church and bring a revival of God's work in it which will result in a great multitude of spiritual conversions and adding of much people unto the Lord. I am all the more encouraged in these expectations from the personal spiritual blessings which I have received from earnest prayer for the C.M.S. at this time. I feel that for the Society which God has so specially owned and signally blessed I may open my mouth wide. He giveth more grace.

The work of Bible translation in India suffers by the death of the Rev. Dr. Kellogg, of the American Presbyterian Church, one of Dr. Hooper's colleagues (the other is the Rev. J. A. Lambert, of the London Missionary Society) in the great work of revising the Hindi Old Testament. The first translation of the Old Testament circulated by the North India Bible Society was the work of a C.M.S. missionary, the Rev. W. Bowley, which was originally published by the Calcutta Bible Society in 1834, ten years before the North India Society was established. In 1863 a revision of the Hindi Old Testament was begun under the direction of the North India Society, and was completed in 1868, by the Rev. Dr. Owen. In 1893 a further revision was decided upon and a committee formed. We learn from the *Indian Churchman* that the new translation is so near its completion that it is hoped in a year or fifteen months' time "there may be offered to the Indian Church . . . a translation of the Old Testament much in advance of those which have preceded it, both in point of accurate scholarship and of conformity with the best idiom of the Hindi language."

#### NORTH-WEST PROVINCES.

Looking back over the past six months, Miss Puckle says there is much to praise God for in the work among the women of Aligarh. Warm and cordial invitations are received to visit the homes. In a letter to the Rev. C. H. Gill, under date May 13th, Miss Puckle wrote :—

Roughly speaking, we have about 160 houses to visit regularly, and during April the five Bible-women paid 562 visits and gave 425 lessons in reading. We are humbly thankful that of the most influential city men's wives we are now visiting, some seem thoroughly interested. We are constantly being asked to open schools in different parts of the city. . . . The work grows more and more intensely interesting, and I never feel so happy as when down in

the city. . . . I am thankful for much of the realized presence of the Master in our teachers' weekly Bible-class. One longs to help the teachers to know more of their Bible, and to realize more the fulness there is for every need. Then again at the Friday evening prayer-meetings, when the week's work is finished, and we meet to commit all to Him, we have happy and heart-stirring times at His feet.

#### PUNJAB AND SINDH.

The Rev. Dr. Imad-ud-din, pastor of the native congregation of Amritsar, himself formerly a Mohammedan Maulvi, says the Rajah of Tajpur has lately become a Christian, and although his family have tried hard to turn him away from Christ,

he still remains firm, and has engaged a spiritual agent to go about amongst his people preaching the Gospel. Some Mohammedans tried to weaken his faith by sending him a translation of Canon Isaac Taylor's paper on Mohammedanism.

Dr. Jukes, of Dera Ghazi Khan, reports the opening of a branch dispensary at Sakki Sarwar. He says:—

This place has for a very long period been a place of resort to both Hindus and Mohammedans, who come from all parts of the Punjab to attend the fair, which lasts for about two months, and as many as 5000 pilgrims have passed the bridge of boats over the Indus in one day on the way thither. The saint is reputed to effect various cures on sick people, but the family who keep his tomb do not find him able to relieve their own sicknesses, as many come to the Mission hospital for treatment.

The village people, especially those connected with the saint, have no reputation for holiness, and have rather a bad name with the Deputy Commissioner, or chief magistrate of the district, and it was not so much for their sakes, or for the pilgrims who frequent the place, but for the Beluchis who came down in the cold season to the low hills and skirts of the Suleiman Mountains to feed their flocks, and for the villagers round about, that this dispensary was started.

Dr. J. O. Summerhayes, of Quetta, in Beluchistan, is thankful to report several adult baptisms, and several inquirers, the work being most encouraging. The church-room on Easter Day was crowded out. One sign of the times for which he is thankful is that several men among the native troops who have been serving in Uganda and have now returned to India have come to him asking for Bibles. The work in Uganda has told on these Mohammedan soldiers, and they want to see for themselves what leads to the change they have seen there.

#### CEYLON.

The death is announced of Mr. A. Hensman, Proctor of the District Court, Jaffna. He was a son of the late Rev. J. Hensman, native pastor of Kopay, and belonged to a family several members of which are in positions of trust and influence in India and Ceylon. Mr. J. M. Hensman, B.A., Vice-Principal of Cumbaconam College, and Mr. E. S. Hensman, B.A., Superintendent, Accountant-General's Office, Madras, are two of his brothers. The deceased was for many years a member of the Jaffna District Church Council, and for some time secretary of it.

We regret to announce the death on June 8th of Mrs. Carter, the wife of the Rev. J. Carter, Principal of St. John's College, Chundicully. No particulars are to hand. The news reached us by cable from Colombo.

#### SOUTH CHINA.

The Rev. and Mrs. Louis Byrde took up their residence at Wu-chau (a treaty port, some 200 miles from Canton, at the mouth of the West River) at the beginning of the year, and engaged in the study of Mandarin, pending their advance to Kwei-Lin, which lies to the north-west in the province of Kwang-si, not very far from the province of Hunan, in which they have been appointed by the Committee to work. The way having been opened, Mr. and Mrs. Byrde arranged to leave Wu-chau for Kwei-Lin on May 9th, a distance of 300 miles by house-boat (there are no steamers), and expected to reach their destination in about a fortnight's time. The city has a population of some 70,000.

At the British Episcopal Church, Fuh-chow, on April 13th, the Bishop of Victoria held an ordination, and admitted to Priests' Orders the Revs. S. J. Nightingale and W. C. White.

Archdeacon Wolfe sends us an account of Easter Day at Fuh-chow, from which we quote:—

There is that in the human heart which longs for immortality and which makes it bound towards anything which gives it even only a faint hope that

there is a life beyond! So that the glorious Resurrection of Christ which we commemorated on this Easter morning seemed, in this big city of

Fuh-chow, to communicate, even to those who do not believe in it, something of the Christian's living hope and expectation as they flocked to the various churches in this city to see and hear what the Christian teachers had to say.

Back Street Church, in which the native pastor and myself conducted service, was crowded with a large congregation of Christian men and women. A good many Heathen also stood inside and about the door and aisles, eagerly listening to the service. After the second lesson the native pastor and myself proceeded to the handsome baptismal font, which stands at the entrance to the church, followed by the nine candidates who were about to make public confession of their faith in Christ in the presence of this large congregation of Christians and Heathen. The native deacon read the first part of the service, and I baptized the candidates "In the name of the Father, and of the Son, and of the Holy Ghost," and received them into the congregation of Christ's Church. I then addressed a few words of warning and encouragement to the newly baptized, after which the remaining part of the morning service was proceeded with. I then preached the Easter sermon, and took for my text the Easter prayer of St. Paul, viz., "That I may know Him and the power of His Resurrection."

Dr. B. van Someren Taylor says the Women's Hospital at Hing-hwa is "not merely full, but overcrowded." On Sunday, March 5th, nine people were baptized, seven of whom (two women and five men) were old hospital patients.

Miss Oxley, writing from Teng Toi, on November 21st, gives the following particulars of three pupils at the newly-opened Blind School:—

Lue is a tall boy of nineteen, a perfect cure; he was a beggar in Fuh-chow, and Miss Barr, of the hospital, picked him up, and has cared for him ever since. He has lately gone out selling books and preaching. Yesterday I was down at the school, and the old woman from the next room came in, and Lue preached to her—wonderfully. I call him John the Baptist. The poor old woman could not find an excuse for not worshipping God; every one she gave he pulled down in a moment; and he pleaded with her. Do pray for this strange boy. I pray that he may be willing to learn God's Word—he knows a good many verses now, but he needs to be clearly taught.

Ning Kai is a boy fifteen years old, an orphan. An old Bible-woman has been teaching him texts, &c. I am

This large congregation listened attentively to the sermon, after which a goodly number of men and women who once were dark, heathen idolaters, knelt around the sacred table of the Lord and ate the bread and drank the wine in commemoration of His precious death who died for them and rose again for their justification.

In the afternoon I proceeded to the South Street Church. This church was beautifully decorated; over the Communion Table were the words, "Resurrection—the Lord is risen," in characters more than a foot long. Appropriate texts of Scripture were tastefully worked in flowers of various colours and placed on the walls all round the church. These decorations were all devised and carried out by the Chinese Christians themselves. After the second lesson in the evening service, nine candidates for baptism here also were led up to the font and were baptized. The sermon on the occasion was preached by myself from John iii., "Except a man be born again, he cannot enter into the kingdom of God." The church was crowded with Christian men and women, and several Heathen had come in to witness the service. It was indeed a day of joy and gladness to the missionary, and to the Native Christians who rejoiced in their new life through the resurrection of Jesus Christ their Lord from the dead.

sure he is a true little Christian; he has such a clever face, so bright. He always comes to welcome me the moment he hears my footsteps, and he always accompanies me to the door on leaving and wishes me "Peace, and slowly, slowly walk." He is very quick, and already knows the alphabet; and, better still, can write it. As he has to do this upside down and backwards, it shows he knows his letters. I told him to-day he was to keep the schoolroom clean, washing the tables every morning; and I showed him how to do it, and really he did it well.

Cu Cu is thirteen years old, and comes from Lo-Ngwong; his mother, a poor widow, is a Christian, and she could not bear the thought of her boy learning idol worship, as his uncle desires. I do

not think he has been much outside his home; but he is diligent, and determined to learn. He knows a few letters. I said to him to-day, "You ought always to ask God to give you His Holy Spirit to help you before you begin your

lessons." Presently I saw him jump down off his stool and stand silently for a few moments with his lips moving, and then he got up on his stool and began to read again, "B, two dots, C, 3 dots." Surely God hears prayers like that.

#### MID CHINA.

The hon. superintendent of the China Inland Mission Home at Shanghai informs us that on the evening of April 12th, at 8.6 p.m. (corresponding with noon in London), the Rev. Hudson Taylor (Director of the C.I.M.), the Rev. J. W. Stevenson (Deputy-Director), and twenty-six missionaries staying in the "Home," joined in singing the Doxology; after which Mr. Hudson Taylor offered prayer and praise, thanking God for His great goodness in blessing and prospering the work of the C.M.S. during the past century.

The thirteenth annual report of the Hao Meng Fong Hospital, Ningpo, although it covers only a period of nine months (Dr. Smyth explains that it is desirable that the hospital year should terminate in December rather than in March as hitherto), shows 5686 attendances of out-patients and 318 visits to native homes. The in-patients numbered 340, and the operations 225. The in-patients represented over sixty towns and villages within a radius of forty miles; four came from T'ai-chow, a hundred miles away, and 118 were from the city and suburbs of Ningpo. Dr. Smyth mentions an encouraging donation of fifty dollars from the members of the Customs staff which was received in October, 1898. In his remarks on the opium patients Dr. Smyth says:—

We admit on an average thirty opium-smokers annually, and careful observations of such cases during the past five years leads us to conclude that the vice is quite as deleterious as that of habitual spirit-drinking in the West. The opium sot, like the drunkard, will deprive himself of food and clothing in order to satisfy his craving for the stimulant. He loses not only money and reputation, but also mental capacity and muscular power. His moral sensibility is sadly blunted, and if the habit be not checked in time he becomes a physical and moral wreck.

It must be understood that the above remarks refer to the poorer Chinese, the class to which most of our patients belong. How far they apply to the richer classes our experience does not enable us to say. But a recent essay by the well-known Viceroy, Chang Chih-tung, who includes, among the *habitudes* he refers to, wealthy and influential officials and gentry, furnishes us with striking evidence on the subject

from a native point of view. The writer declares that opium-smoking has spread like a plague through the provinces of the Empire "with frightful rapidity and heart-rending results." "The poison enfeebles the will, saps the strength of the body, and renders the consumer incapable of performing his regular duties. . . . The habit is generated by sloth. It reduces its miserable victim to poverty, barrenness, and senility. . . . Confirmed smokers must be let alone, as no power on earth can save them. . . . In the deadly drug we are self-steeped, seeking poverty, imbecility, destruction, and death."

This wholesale denunciation by an eminent Mandarin needs no comment. We may add that none of the Chinese with whom we meet attempt to excuse the indulgence. Though begun by many of our patients for its medicinal effect as a pain-killer, we have never heard of its having been used either for the prophylaxis or cure of malarial fever.

#### WEST CHINA.

In January last a Missionary Conference met in Chung-King and was attended by seventy-two Protestant missionaries. Bishop Cassels was the chairman of a committee appointed by the Conference to consider the subject of co-operation and division of the field. A clear understanding has been arrived at, the whole of the north of the province being recognized as the Church of



England sphere, the other missionary societies working to the south. Consequently an extensive territory with a population of several millions is assigned to the C.I.M. and the C.M.S., and the Bishop pleads earnestly for reinforcements in order that advantage may be taken of the openings for work. Another of the practical results of the Conference is the issuing of a monthly circular letter called the *West China Missionary News*, for the circulation of information for all the Missions. The motto of the paper is "In essentials unity; in non-essentials liberty; in all things charity." It was also resolved to set apart Wednesday morning of each week as a time for "prayer for the whole work in West China, and for one another," whether individually or in Mission gatherings.

## JAPAN.

Holy Trinity Church, Osaka, of which the Rev. B. H. Terasawa is pastor, became self-supporting at the beginning of the present year. The late Arch-deacon Warren wrote in the *Japan Quarterly* for April:—

Together with this new departure it was encouraging on Christmas Day to witness several baptisms, and to see seventeen policemen, connected with the classes taught by Miss Hamilton and Mr. Matsuda, come forward to be received as catechumens; and again on New Year's Day to see a similar number of men from the same classes declaring in the same way their renunciation of

idolatry, and their desire to learn the truths of the Gospel with a view to receiving baptism. In addition to the morning and evening services, Mr. Terasawa now holds a Bible-class for men every Sunday afternoon, and there are connected with the work of the congregation three places, houses of Christians, where evangelistic meetings are regularly held.

The work among the police referred to above has now been going on for three years, and is a growing one. Thirty-seven of the men have been baptized since the classes started, and twenty-seven have also been received as catechumens. Of those who have finished the work and left the classes, Miss Hamilton says, several have been invited to Tokio to take up responsible positions there. These men, who are baptized Christians, were selected on account of their good character and ability.

Miss Holland has started work amongst the more than 90,000 factory hands of Osaka, otherwise known as the "Manchester of Japan." From a report just received we learn that up to April nineteen factories had been visited, nine meetings (highest attendance at any single meeting, 600), and 200 classes had been held. Miss Holland has the assistance in this work of Mrs. Chapman and other ladies.

The new church of St. Paul's, Tokio (see *Intelligencer* for March, p. 208) was used for Divine service on January 8th, when five men and three women were admitted into the Church by baptism, the first-fruits, we trust, of a great number who will there confess Christ as their Saviour. The church was consecrated by Bishop Awdry on January 20th. Among the clergymen officiating was the Ven. Archdeacon Shaw, who had also been present at the opening of the first St. Paul's, twenty years ago. The Bishop held a confirmation in the new church on March 26th, when nineteen candidates were presented.

This is the twenty-fifth year since the C.M.S. began work in Yezo, the northern island of Japan. The work has therefore been going on for one-quarter of the whole period of the existence of the C.M.S. For the first fourteen years there was scarcely any fruit at all; then the tide came, and for the next few years things went on at a great rate, till the Christians numbered one thousand; then for a time the increase was less rapid, so that the number of Christians on the books in April last was not more than 1595. It is interesting also to note that it was not until 1885 that the first Ainu was baptized; four years after there were only

three Ainu Christians, but five years later, in the year 1893, they had reached 368, and at the present time they number 830. The Rev. W. Andrews says :—

Again the tide is turning, and, thanks be to God, things are now giving evidence that there is going to be progress all along the line. . . . The opportunities for preaching, teaching, visiting, and for carrying on the work at all the stations have never before been so good. . . . Everywhere there are inquirers. . . . Praising God for the past, we step out into the future with confidence and joy, saying, "See what great things the Lord hath done for us."

#### BRITISH COLUMBIA.

"Heathenism has received a heavy blow this year," wrote Archdeacon Collison from Kincolith on May 19th. On Easter Sunday nearly 100 assembled around the Table of the Lord. The Archdeacon preached in the open-air, in the centre of the Fishing Camp, to a large congregation of Haidas, Tsimsheans, Nishgas, Giatksheans, and Klingits; the last mentioned from south-eastern Alaska. Six young men were received as catechumens, and as many more were baptized, including Sgaden, the head-chief of the Giatlakdamiksh, who was baptized by the name of Israel Sgaden (pronounced Skadeen). An account of the conversion of this chief was published in the *C.M. Gleaner* for June, p. 87. A veteran evangelist, Philip Latimer, died on April 4th. He was the senior Christian amongst the Nishgas, having been baptized by the Rev. R. R. A. Doolan in 1867. The Archdeacon says: "He passed away triumphing in the presence and power of the Lord Jesus. We shall miss him in the visiting of the sick. In this work he was untiring; ever ready to speak a word to him that was weary, and to kneel in prayer for the blessings needed."

#### IN MEMORIAM—THE REV. DZING TS-SING.

*Translation of a "brief memorial of our late father, Pastor Dzing Ts-sing. Written with bitter tears by his orphan son, We-seng."*



HE 25th of the tenth month of Kwang-hsu the 24th year, answering to December 8th, 1898, was the date of my late father's decease. My late father, born on the 11th of the second month of Taou-kwang 25th year, had reached the age of fifty-three. It was doubtless owing to the undutifulness of myself and my brothers that our father's life was no longer. To-day, after the lapse of just thirty days, I take up my pen with sorrow to record his life. My late father, by name Dzing, whose personal name was Ts-sing, was the first (qy. one of the earliest?) to be appointed a pastor of the Anglican (lit. Primitive) Church. Our family seat was in the west of the Ning district, in the department of Ningpo. Though I cannot describe his childhood with any detail, yet I have heard from my father during his lifetime that at an early age he followed my grandfather into the Roman Catholic Communion, and was sent to their school in Chusan. Thence he was

transferred to their Mission at Ningpo on the north bank of the river, where he learnt some Latin. As time sped, when my father was fifteen, my grandfather, as the result of a careful study of our Holy Faith, became convinced that what he had believed was far from being unmixed with human imaginations. Happily he got to hear the Holy Doctrine of Jesus (non-Roman Christianity), and having carefully examined it was assured of its heavenly origin and freedom from adulteration. And like the man who found the pearl he embraced it forthwith. As a consequence my father, too, joined the Anglican Communion, and came under the instruction of the English clergyman, George Moule, who is now Bishop in Mid China. His school was on the Siao-kao Dziang (Little Drill Ground) in the city of Ningpo. About this time occurred the Rebellion of the Long-haired (*alias* Taiping); but my father's studies were uninterrupted till he finished his course, was appointed a

catechist and stationed at Kioun-hae-we, in the northern part of the Ts-ki District. In a few years the Church removed him to the market town of Tsong-gyiao, where he was entirely occupied in evangelizing. Later the Church promoted him to the charge of Jingeng Dong (Grace Church) in the City of Ningpo; and simultaneously, William Russell, first Bishop (in North China) of the English Church, conferred on him deacon's orders, and two years later priest's, together with the charge of the Christians who met in the churches of Jing-eng and Jing-yi. Subsequently the English Church, wishing to promote the establishment of Church Councils, and encourage Native Christians, now becoming more numerous, to manage and support their own Church, appointed my father to include in his charge portions of the eastern and southern regions of the Ning District. Within these lie Moh-ts In, 'En-ling, Yu-ko Da, Zi-ko Du, and other towns and villages where Christians dwell. His practice was to spend two Sundays each month in the country to administer the sacraments, &c., and the other two in the city. Thus he spent twenty years wholly occupied in the concerns entrusted to him by the Council, unrestingly employed to the last. When he was at home he used to help Mr. Joseph Hoare, now Bishop of Hong Kong, in the translation of the New Testament (Romanized colloquial), in his Commentary on the Parables, and on certain Epistles and Gospels, &c. In these works, my father always endeavoured to secure that what was published should be scholarly, without losing its colloquial character, that it might be intelligible among the people. In this he took immense pains. During the past year he felt his labours more than usually exhausting, and became feeble and emaciated; so that he asked to be relieved of his pastoral charge and appointed an evangelist. To this he secured the assent of the Church Council, and his resignation was to have taken effect from the New Year. Quite unexpectedly sprang up our great trouble. In the ninth month he took to his bed, daily getting worse, and in fact never again leaving it after the first attack.

Alas! God, indeed, was calling my father to the kingdom of bliss, taking pity on his painful labours and giving him rest. We know that in the Lord

these were not in vain, and that his works must follow him. We need not be overmuch sorry for him, for with Christ it is far better. It was Paul's ambition to go to Him (Phil. i. 23). My father, as he drew near the end, tried cheerfully to sing hymns, saying, "I am going to the Lord. Praise Him for me." He left with us the charge to hold fast to the good doctrine, and not to allow worldly customs to entangle our hearts. When he ceased speaking he quietly passed away. As I recount my father's life I ask myself if he had not been filled with the Holy Spirit could he have attained to this?

We (his children) are four brothers and four sisters, all now either married or provided with employment. The (parental) bounty shown in our bringing up is vaster than the sky and cannot be requitted. But if we are permitted to attain to the heavenly life, there in quiet we may ponder it and talk it over. Now we can only shed secret tears, crying, "Alas! alas!"

The above records the death, and briefly, not quite unworthily, sketches the life of one of my dearest Christian friends. For further, and sometimes more correct, information about his own early life and his father's before him, I would refer any who may read these lines to the *Story of the Chekiang Mission*, Chapter IV., with several pages of later chapters. The father, Stephen, the son whose obituary is here presented, and the surviving brother, the Rev. Dzing Kyi-doh of Shanghai, are remarkable instances of the grace of God working on natures of considerable inbred refinement. Stephen was not a wealthy man, but he was a gentleman very really, and he bequeathed it to his sons.

My dear friend was not without his faults to the end, and he knew it. I was at Ningpo on my way to Tai-chow during five days of his last illness, which at the time Dr. Smyth encouraged us to hope would not end fatally. I visited him every day, and had perfectly frank conversation with him, from which he in no way shrank; recognizing his need of pardon, but accepting it from his Saviour. The hymn his dying voice tried to sing with his weeping wife and sons, was a version of "Not all the blood of beasts." His cheerfulness, to which the widow bore as distinct testimony as

the son, seemed to me to convey a happy assurance that "his sins . . . were forgiven him," that he went, and now rests, "in peace."

Last Sunday, February 26th, I had the solemn privilege of ordaining three new presbyters, raising the number of those who have borne the office in Mid China to fifteen. Dear Dzing Tsing was the first to receive his "discharge from that warfare." His departure removes, not the strongest or most energetic, but one of the best taught Scripturists of all the band and best respected amongst his native brethren, and those missionaries also who really knew him. His dear brother, Kyi-doh, not unlike him in many ways, quite as truly pious, is, I fear, even of a weaker constitution than Tsing.

The son who writes the obituary published in the *Anglican Church Record*, is a past pupil of the Ningpo College. For a few years he held the post of schoolmaster in two or three of the C.M.S. day-schools successively.

At length, in Shaohsing, two or three years ago, seduced by the hope of higher pay in secular employment, he resigned the service of the Church against the earnest advice of his father, his father-in-law, and its missionaries.

Resorting to Shanghai, however, he found that his knowledge of English, on which he relied, was too slender to secure any post at all; and after considerable embarrassment he was thankful to accept employment from Mr. Symons, who had shown him sympathy in his distress, as his personal teacher. Last summer his wife, a true Christian, once a pupil in the Hang-chow School, died. He seems to have felt her loss with genuine grief, and with a sense of the justice of the chastisement laid on him by God. His letter to me on the occasion appeared to be the genuine expression of penitent sorrow, without *arrière-pensée*.

The *Anglican Church Record* is an experiment launched two years ago in accordance with a resolution of the Meeting of Bishops then held at Shanghai. It is edited by secretaries representing the English and American branches of the Church under a Committee appointed for the dioceses in China and Corea represented at that meeting. If we secure the support of the Southern Diocese, which was then vacant and unrepresented, I hope it may be successful and of real service.

Feb. 28th.

G. E. MOULE,  
Bishop in Mid China.

## WOMEN'S WORK IN THE MISSION-FIELD:

### ITS PLACE, NEEDS, AND METHODS.\*

By MISS M. R. GEDGE.



IN the Revised Version, Psalm lxviii. 11, we read: "The Lord giveth the word: the *women* that publish the tidings are a *great host*." Yes, the joy and the privilege is given to women to publish the "glad tidings of great joy which shall be to all people." And if we turn to the great missionary book, the Acts of the Apostles, St. Peter, on the Day of Pentecost, quoting from the Prophet Joel says, "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your *daughters* shall prophesy . . . and on My servants and on My *handmaidens* I will pour out, in those days, of My Spirit: and they shall prophesy."

I. *Place*.—Romans xvi., the lady missionaries' chapter, seems to give us their place in the mission-field, let us see how the great missionary St. Paul speaks of women workers. "Servant of the Church"; "a succourer of many"; "my helpers in Christ Jesus, counting not their lives dear unto them"; "one, who bestowed much labour on us"; "our helper in Christ"; "approved in Christ"; "laboured much in the Lord." I would call these specimens of many Christian women, Native as well as European, married as

\* This paper was read at the Conference of Missionaries at the C.M. House in October last.

well as single, who are to-day at work in the mission-field, each according to her ability, doing work for God in the fulness of the Holy Spirit's power, among the very many who, in no other way could hear the blessed news of Salvation through the crucified but now risen and glorified Saviour. While great scope is given for independence in the work, women should, I think, always be, to some extent, in a subordinate position and be willing to be guided by those who are rightly set over them in the Lord. Is not this the earliest teaching of Scripture, Gen. ii. 18, "I will make him a *help meet* for him," this subordination will prove to be no barrier or in any way a hindrance to the work, but it ought to be a great help and comfort.

II. *Needs*.—Only those who have lived in heathen and Mohammedan lands can fully realize *the needs*. What do we find? A people who know not God, "without Christ," and therefore "without hope." A people debased in heart, in conscience, in life—with no standard of good, inheriting debasement and corruption, cruel people in a dark place, and the *only* possibility for them is the "Light of the glorious Gospel of the grace of God."

"Can we, whose souls are lighted, the lamp of Life deny?" *Can we withhold it?* "How shall they believe in Him of whom they have not heard?" What need there is to take God's healing message to perishing souls!

III. *Methods*.—These can only truly be learned by the full realization of the needs—a close watching of those methods God has blessed. A deep love of souls and indeed of the people as well as their souls, and an absolute surrender of ourselves into His hands, each humble instrument emptied and filled by Him for His service.

Thine the Plan, Thyself the Way,  
My part be,—to learn of Thee!  
Finding here my strength, my stay  
I in Thee, and Thou in me.

The work itself is indeed varied in character and methods, and I have only time to dwell on a few of them. First, I would mention the house, the home I would call it, where two or more are living together. How needful to let our lives speak for Jesus. We are very closely watched by our native servants, and by all who come in and out, and they are very quick to notice any inconsistencies, and our words outside will have little or no effect if our lives do not show very plainly "whose we are and whom we serve." "They took knowledge of them that they had been *with Jesus*," therefore let us cultivate a spirit of love, one towards another, of consideration for each other, each esteeming the other better than herself, looking not on our own things but on the things of others, living Christ in our daily lives. Let it be known that we are women of prayer, that our one aim is to walk in "the blessed steps of His most holy life," having always a single eye to God's glory and our one great desire to lead our native servants, sisters, and children to know the Lord Jesus.

Next, I would mention *zenana visiting*, where only women *can* go, where but for the patient, long-suffering, and steadfast watching for opportunities, day after day and week after week, thousands would never hear of the love of Jesus. And let me say a few words about visiting. Do not let our work be desultory; think out the work of each day with care and much prayer; have something definite in view. If interruptions come, and come they will, let us take them from God as part of *His* plan and will for us. It is well to keep in mind the ones and twos as well as the crowds, let these see that we are in no hurry, but that we care for them and sympathize with them, and want to help them and to bring them to Him whose love and pity so far exceed ours. Remember how our blessed Lord, when wearied with His

journey, spent a long time with one woman, probing her and drawing out from herself her whole life's story. How lovingly and tenderly, how patiently He bore with her, and then He showed her *Himself*. We all know the end of that patient conversation, not herself alone, but many in that city, learned to know Him as their Saviour.

Again, there is *village work* for some, and in the large towns, meetings in the market or other places where the crowds will gather. Some can speak in these, and most can give some help in the singing, and if not able to do any of these, their very presence is a witness for Christ, and much prayer can be made for those who are speaking.

In hospital and medical work how much may be done even by those who are not fully qualified as nurses and doctors. What a door of usefulness is opened to women as the sick ones come to get healing for their bodies. Will not the lady missionary at such a time seize the opportunity, and rejoice to tell the patients of the Good Physician who is "able and willing" to heal their sin-sick souls, and will cast out none that come to Him.

*School work* is another part of our work. How important this is—the children whom Jesus loves, the little ones for whom He shed His precious blood, has He not said, "Feed My lambs," "Of such is the Kingdom of Heaven"? Are not the children the great hope in missionary work? Is not the school (day and Sunday) the best place to tell them the "sweet story of old," that while "yet their hearts are tender they too may be the Lord's"?

Time fails to speak of industrial work, night schools, the important work of the training of Native Bible-women, mothers' meetings such as we have at home. Teaching to read is often slow and very monotonous work, which needs "patient continuance in well doing," and often taxes our patience to the utmost. Let there always be Bible-teaching connected with it.

And now I have done I could have wished that this paper had fallen into other hands, for I was able to do so little except look after the house, as I did not know the language; but I shall always be thankful that I could teach texts and help in the singing.

I will close with some words from the Epistle for the seventeenth Sunday after Trinity, and which most of us heard read again at the beautiful Communion service on the occasion of the dismissal of a large number of our brethren and sisters to the mission-field a few days ago. "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 1-3).

## LETTERS TO THE EDITOR.

### A TRIPLE WATCHWORD.\*

DEAR SIR,—I do not use the *Gleaner's Atlas*, and was not aware that it contained the statements quoted by "An Old Disciple." I enclose some remarks on the statements on the first page of the *Gleaner's Atlas*.

1. "Christ is coming to an unconverted world" (Luke xvii. 26-30). Say rather a relapsed world. The question is, Whether the coming of Christ will bring in an era of mercy or of judgment. The Gospel that we preach cannot be preached

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\* The first two of the following letters were received several months ago, but the pressure on our space has obliged us to hold them over till now. The correspondence relates to the article in our number for last December by "An Old Disciple," viz. the Rev. Canon Stewart. Previous letters will be found in the numbers for January. Canon Stewart permits us to say that he is prepared to receive and answer correspondence. His address is given below.—ED.

when Christ is visibly reigning on the earth: will there be a new Gospel? Luke xvii. shows us that the coming will be like the coming in the days of Noah and in the days of Lot and in the days of the destruction of Jerusalem. Is there any hint of an ensuing era of mercy?

2. "God's present purpose is to gather out of the Heathen a people for His Name" (Acts xv. 14). But these words of St. James refer only to what Simeon had just related of the conversion of Cornelius. God's present purpose is shown in the words that follow: "that the residue of men should seek after the Lord, and *all the nations* upon whom my name is called."

3. "Thou hast redeemed us to God by Thy blood *out of every kindred*," &c. But surely the emphasis is not on the *out*, but on the *every*.

4. "After He has come, the grand promises concerning His Kingdom will be fulfilled" (Rom. xi. 16; Ps. lxxii. 17). But where is it stated that this will be *after He has come*? We have reason to hope that the Gospel will prevail, that all Israel will be saved, that the earth shall be filled with the knowledge of the Lord, and that all nations will call Him blessed; and we have reason to expect that there will be a relapse, and that the enemy will have the upper hand for a "little time," and be for ever destroyed at the coming of the Lord (Rev. xx. 1-10). But we have little reason to expect that there will be any other Gospel of salvation than the Gospel we preach, or that the work of the Church, having begun in the Spirit, will be perfected in the flesh. It is one of the articles of the Christian faith most commonly believed that Christ will come to *judge*. The Lord's parables of His coming all teach us this. His words to the ungodly on that day will be only a sentence of death: "Those mine enemies who would not that I should reign over them bring hither and slay them before me." Meanwhile, it is God's will that all men should be saved, and come to the knowledge of the truth.

Trunch Rectory, North Walsham,  
December 24th, 1898.

W. F. KIMM.

DEAR SIR,—The reply by "An Old Disciple" to "Hon. D.S." seems conclusive as to the views which "have for years been clearly proclaimed" in a representative publication of the C.M.S. (although, presumably, Luke xvii. should be Luke xxi.). But the question is, Are these views still tenable? or, rather, Are they still so generally accepted that their restatement should be closed against discussion? We cannot shut our eyes to facts, and it is certain that modern exegesis on our Lord's eschatological discourses suggests another interpretation of their purport which although not unknown before, has been referred to mainly to be set aside. Briefly put, it amounts to this—that our Lord, in the passage referred to, was speaking of His coming in judgment on Jerusalem, which—although the day and hour might be uncertain—would surely be accomplished within the lifetime of the generation to which He spoke. In this view, "the next age" is the present age, and the evangelization of the world is now in progress under the personal direction of our King.

Evangelical Churchmen are not committed to views which, although characteristic of their predecessors, were never final and conclusive. These are views which serve their purpose for those who cannot see beyond them; but as, under the guidance of the Holy Spirit, we gain a further knowledge of the truth, old views are likely to be superseded by others resulting from a wider outlook. "An Old Disciple" will allow this, though it may be hard for him to catch the standpoint of disciples who are younger than himself. In any case, whichever view we take, we can work together as supporters of the C.M.S. If our Lord be come, and what we look for is not His "coming," but the manifestation of His presence, those who so believe have an added stimulus to co-operate in a work which He has initiated and maintained.

C. G.

Lambourne Rectory, Romford, Essex.

DEAR SIR,—In the December number of the *Intelligencer* I suggested, as a ground of joyful hope to those who were about to keep the Centenary of the C.M.S., that the duty assigned to His Church by our Lord, when He commanded a making of disciples among all nations, *must*, at this late period in the working

time, *be very nearly accomplished*; because the Bible declares His purpose, in the present age, to be, not the converting to godliness of all mankind, but the completing, out of every kindred and tongue, A PEOPLE FOR HIS NAME, who, after His second coming, will be His highly-honoured partner in Christianizing, as well as ruling, the entire population of the earth.

This suggestion (with which the letter-press of an atlas, published by the C.M.S. accords) has since been challenged by several of your correspondents; and although I can perceive nothing which proves it to be unscriptural in any of their remarks I have been reluctant to reply, lest controversy should divert attention from the practical effort for spreading Gospel truth, which, as our Centenary approached, we were bound to support with concentrated vigour. But *now*, when the Centenary has come and gone, filling our hearts with gratitude for many signs of God's favour, I (and, I believe, you also) think that the subject of my essay ought to be calmly discussed. I, therefore, send you the following answer to the letters of the Rev. W. F. Kimm and "C. G."

The topic is a very wide one, and involves the defence of one of the Society's publications, as well as of my December essay; but I have tried so to shorten my remarks as not to trespass inconveniently upon your valuable space. Before, however, I proceed further, I must discard my *nom de plume* of "An Old Disciple," because "C. G.," laying a greater stress on "Old" than upon "Disciple," has drawn the erroneous inference that I am too antiquated to accept instruction from younger commentators. Whereas, when my name appears at the foot of this letter, he will, I hope, immediately discern that I have been for years quite ready to listen to any fellow-student of the Bible. As President of the Prophecy Investigation Society, I am familiar with various interpretations of Scripture, *new* as well as old; and in *A Summary of the Psalms*, which I printed about a year ago, I described myself as having gradually reached certain conclusions, "after consulting many commentators," during a ministry of more than fifty years.

"C. G." refers me, as an old man, to our Lord's "eschatological discourses" as among the Scriptures of which, he thinks, the interpretation has been improved by recent expositors, and as predictions which "would surely be accomplished in the lifetime of those to whom our Lord spoke." But we should observe, respecting St. Matt. xxiv. (which is one of them), that it contains—besides a reference to the destruction of Jerusalem—two remarkable foretellings, which *appear to me very distinctly to confirm* my cheering suggestion to fellow-members of the C.M.S.—one a prophecy as to the preaching in the present age, and the other a prediction that *as soon as* that prophecy is fulfilled, the glorious appearing of the Redeemer will follow. No modern exegesis can eliminate from that inestimably-precious discourse those two instructive particulars. The whole of it was uttered in answer to a question from four highly-privileged apostles, "What shall be the sign of Thy Presence, and of the end of the age?" (See margin of R.V. to verse 3.) Our Lord began His reply by fore-warning His listening hearers, that though several very noticeable events would happen, "the end *would not be yet*" (verse 6). But, after saying (verse 14), "This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations," He added, "And *then* shall *the end* come." That end, moreover, He distinctly explained to be *THE GREAT DAY*, when, at His visible return, *the whole* of the people peculiarly His own (which during the present age He is gradually completing) shall be caught up together to meet Him in the air (verses 30, 31). "They shall see the Son of Man coming in the clouds of Heaven, with power and great glory. And He shall send His angels, with a great sound of a trumpet, and they shall *gather together* His *elect* from the four winds, from the one end of Heaven to the other."\*

It was to this preaching of the Gospel in the present age that St. James referred in Acts xv. 13-18, and as "Mr. Kimm," in commenting on that passage

\* Compare the petition in the Burial Service, "That it may please Thee . . . shortly to accomplish the number of Thine elect, and to hasten Thy kingdom."



does not seem to have caught its full meaning, I ask him to note that *part* of the seventeenth verse is not either in the Hebrew or in the A.V. of Amos ix. 12, but is quoted by St. James from the paraphrase in the Septuagint, which suited his purpose; and that his quotation mentions *two different sections* of Gentiles as obtaining profit from the Gospel, not only those who hereafter shall "seek after the Lord," but also (here was St. James' point) those who, in the present age, form part of the *people upon whom "the Lord's Name is called."*

We must look elsewhere in the Bible for predictions about the *subsequent* preaching, by the glorified Church, *after the Second Advent*. And (out of a much larger number of such Scriptures which might easily be referred to) I select, as specially noticeable, FIVE, mentioning, first, as possessing the very highest dignity,—

(a) Part of our Lord's sublime prayer to the eternal Father in St. John xvii. 21-24. For when Christ Jesus in this Scripture expressed a desire that His Church, as an undivided whole, might witness the grandeur of His visible throne, He declared that His object in making that kingly request was *the conversion to Christianity of the remainder of mankind*. "I pray," He said (verse 21), "that they all may be one" (adding, a little later on in the prayer, verse 24, "Father, I will that they also whom Thou hast given Me may be with Me, where I am, that they may behold My glory")—"that the world may believe that Thou hast sent Me."

(b) This grand result of the united testifying, by the whole glorified Church, had been anticipated centuries before, in Psalm lxvii., a prayer of God's ancient people (which has since been rightly adopted as a canticle by believing Gentiles, because they have become part of "the Israel of God," during Hebrew blindness)—"God be merciful to us, and bless us, and cause Thy face to shine on us—(i.e., in language without a metaphor, appear to us in Thy promised glory) in order "that thy name may be known upon earth, Thy saving health unto all nations."\*

It is true indeed that, at the second Advent of Christ (as Mr. Kimur has cited from St. Luke ix. 27), there will be an awful destruction of those who shall have had an opportunity for accepting the Message of Salvation, but will have "made light of it." The King on His return will say, according to the words of His own parable, "Those mine enemies, who would not that I should reign over them, bring hither and slay them before me"—(compare also the warning of John Baptist in St. Matt. iii. 12, "He shall burn up the chaff with unquenchable fire," and that of St. Paul in 2 Thess. i. 7-8, "The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.")—But, after that righteous outburst of Divine indignation there shall be a magnificent manifestation of mercy towards certain other human things (compare Isaiah lxvi. 19 with Rom. xi. 32, R.V.) "who have not heard God's name, nor seen His glory." Accordingly

(c) When Isaiah foresaw (Isaiah xxvi. 21) the terrible day of wrath, "*the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity;*" and the rapture of the saints out of the midst of it (Isaiah xxvi. 20), "*Come, my people, . . . hide thyself for a little moment until the indignation be overpast,*" He predicted, in the same chapter, a marvellous conversion of the heathen (Isa. xxvi. 9), "*when Thy judgments are in the earth the inhabitants of the world shall LEARN † righteousness.*" This Old Testament prophecy is echoed, more than once, in the New Testament, with far greater clearness; for

(d) In Romans xi., the chapter in which St. Paul declares that Almighty God can remove the blindness of the unbelieving Hebrews, and so graft them into

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\* To Mr. Kimm's question, "*will there be a new Gospel?*" the only reply can be (in the words of an apostle, who had heard the Lord Jesus, after His resurrection, speak of "the things pertaining to the Kingdom of God"), *Jesus Christ is "the stone which . . . is become the head of the corner.* Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 11-12).

† Is it not possible that the memorable command to preach repentance and remission of sins, in Christ's name "among all nations," St. Luke's xxiv. 47 (whilst suggesting a duty which should be promptly fulfilled by each generation of Christians as they awake to their responsibility), referred to a witnessing for Christ in each of the two successive ages?

their own olive-tree, so that when they shall thus have completed the true Church "all Israel shall be saved," he also describes a *vast benefit as resulting to the remainder of the human race* by saying (verse 15), "If the casting away of them be the reconciling of the world (or, in other words, if Gentiles were enabled to recognize Christ as their peace-maker when Jews rejected Him) *what shall the receiving of them be but life from the dead?*" (or, in other words, how wondrous will be the resurrection to spiritual health, when, after the penitent Jews shall have been readmitted into "the Lord's people," all nations which God has made shall come and worship before Him.—Psalm lxxxvi. 9). And

(e) Once more, the same magnificence of Divine grace is set forth, figuratively, by St. John in Rev. xxi. For when the beloved apostle foresaw the Bride, the Lamb's wife, as a "four-square" city, with three gates for the admission of strangers on each of its four sides, *he beheld, besides the glorified saints,\** who were the living stones of that spiritual temple (compare verses 10-12 with Eph. ii. 19-22), other multitudes of human beings, benefited by the presence of the Church with its Divine King in the midst (verses 23-25), "The city had no need of the sun . . . for the glory of God did lighten it, and the Lamb is the light thereof. *And the nations of those that are saved shall walk in the light of it, and the Kings of the earth shall bring their glory and honour into it.*"

On such Scriptures none of us, I reverently allow, are entitled to comment *with dogmatic certainty*. Even if any *are* as enlightened as *was* the Apostle Paul, they ought still to confess with him as to the mysterious future, "Now we see in a mirror *darkly*" (1 Cor. xiii. 12, *R.V.*).

Nevertheless, we may humbly state that these and other similar portions of God's holy Word supply to those who prayerfully meditate upon it *a very large measure* of refreshing guidance about that surely coming age when (Psalm xxii. 27) "All the ends of the world shall remember themselves and be turned to the Lord, when *all the kindreds of the nations* shall worship before Him."

For *that* bright future (when God's will *shall be* done by human beings on earth with as cheerful eagerness as it *is now done* by holy angels in heaven) our Lord has taught us continually to pray.

And, because He has commanded us to be, in the meanwhile, witnesses for Him (whosoever He makes the way open to evangelists) "unto the uttermost parts of the earth," we ought to be all of one mind in vigorously furthering Foreign Missions—whether, after a patient and prayerful study of our Bible, we expect that the preaching to every creature (which our Lord has willed) shall reach a prosperous conclusion by two remarkable stages, in two distinct eras, or during the present dispensation only, by one gradually expanding victory.

Very hearty, therefore, should be our assent to that sentence of "C. G.'s" letter—"In any case, whichever view we take, we can work together as supporters of the C.M.S."

And, of course, zeal in promoting the eternal interests of our fellow-creatures, by obedience to our "marching orders," ought to be accompanied with diligence to make our own calling and election *SURE*, inasmuch as solemn warnings, with earnest exhortations (as to the fiery *indignation* devouring the adversaries which shall precede the day of everlasting *peace*) have come to us, not only from three conspicuous Apostles (1 Thess. v. 6-9, 2 Peter iii. 10-14, 1 John ii. 25-29), but also with thrilling impressiveness from HIM whose NAME is "far above every name, not only in this world, but also in that which is to come" (Eph. i. 20-23). CHRIST JESUS said, even to the innermost circle of His followers (St. Luke xxi. 35-36), "As a snare shall [that day] come on all that dwell on the face of the whole earth. *Watch YE therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*"

D. D. STEWART, Hon. Canon of Rochester.

*Pebble Hill Cottage, Limpsfield, May 2nd, 1899.*

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\* It should not altogether escape notice that the TITLE of the glorified Church, "a ROYAL PRIESTHOOD" (compare 1 Peter ii. 9 and Titus ii. 14 and with Rev. v. 9-10), *implies* the existence of others around it. The *Kings* must have *subjects*, among whom to minister, for "the last Adam."

## EDITORIAL NOTES.



OUR first duty this month is to invite our readers to unite with the Committee and all of us at Salisbury Square in hearty thanksgiving to Almighty God. The press has already published all that is at present known to us regarding the anti-foreign riots in Fuh-Kien. The facts were communicated in a succession of startling telegrams which arrived on June 16th, 17th, and 18th, and which were followed on the 19th, 20th, and 22nd by others which reassured us regarding our main anxieties. We learned first that the Mission buildings in the large city of Kien-ning, the capital of the Prefecture of that name in the province of Fuh-Kien, and three hundred miles from the coast, had been burned and two Chinese Christians killed. The telegram told us that the ladies (of the C.E.Z.M.S.) were safe, but that nothing was known regarding Kien-yang, the station of Mr. and Mrs. Phillips, a city some thirty miles farther from the coast. Then we received from Fuh-chow tidings that Mr. and Mrs. Phillips and Miss Sears, a lady from Melbourne connected with the C.E.Z.M.S., had been murdered, and this was confirmed by a later telegram. Our thankfulness was great indeed when on the 19th Archdeacon Wolfe sent word reversing the news, and telling us that these three missionaries were all safe in the Yâmen at Kien-yang, and this was confirmed the following day in reply to a cablegram from us. Then on the 22nd we received the message, "All safe arrived Fuh-chow." The later telegrams have not referred to the Native Christians, and we have therefore no grounds for reassurance regarding them. Two have been reported as killed at Kien-ning, and seven at Kien-yang. Until, however, fuller and more reliable data are to hand it would be premature to comment further on them. A private letter from Dr. Pakenham, who was at Kien-ning, dated May 3rd, mentioned that Buddhist priests were fomenting a bad feeling in the neighbourhood by spreading the usual tales about the extraction of the eyes, heart, liver, &c., from the remains of an old woman who had died in the hospital. He mentions that the stir had spread to Kien-yang, where threats of destroying the mission-house were uttered.

It is very rarely that *extempore* additions are made to the opening prayer at the assembling of the Committee, but it was with one heart indeed that all united in the fervent words of grateful thanksgiving with which Mr. Baring-Gould expressed our sense of relief and gratitude when the Correspondence Committee met on Tuesday, June 20th.

ANOTHER matter which calls for both thanksgiving and prayer may also be mentioned here. The Committee have received encouragement to believe that they will be allowed to open a Medical Mission in the Mohammedan Soudan this approaching autumn. We have reason to expect that some conditions will be attached to the permission which we confidently look to receive, but of what nature we have had as yet no intimation. It is enough, however, to know that God is with us. The opening door is a sign that His Hand is on it. "We called upon Him and He answered us." The Committee have instructed that a deputation shall wait upon the Sirdar for the purpose of securing a site for Mission buildings in Khartoum. More men will next be wanted—are wanted now. Who will volunteer?

THE Society's Annual Report will, it is hoped, be published in the course of this month. The labour of compiling it from the Annual Letters and other sources of information is always severe, and it is a matter for congratulation that in the Centenary year, when the Editorial and Publication Departments have been specially pressed, the early date of issue which has

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been attained in the last few years is likely to be realized. This is due, however, to the fact that the task has been undertaken and discharged by a brother who could devote all his time to it for the past several months. The result of his assiduous labours is a Report which is both eminently readable and at the same time will bear, we feel convinced, the test of time in respect of accuracy. We only wish we could entertain a reasonable hope that the very considerable labour will meet with the only adequate reward—an extensive circle of readers. None of the Society's periodical publications so well repays study page by page as the Annual Report, and we fear none is so little read. Perhaps if the Committee would charge the nominal two shillings for each copy our friends would find out that it is worth having and worth reading, yes, and worth preserving. We venture to predict that the day will come when old copies of the C.M.S. Annual Report will be sought after.

THE *Story of the Year* also is ready for publication. That too has a new writer this year. For five years, since its first issue in 1894, the late Miss Sarah Geraldina Stock wrote it, and it was no easy task to find one whom we could invite to carry on what she had so well begun. We felt happy, however, on this score when a lady whose pen has for many years contributed to our publications responded to the invitation to compile it, and we are sure the result of her labours will be pronounced interesting and instructive, while the numerous illustrations make the book eminently attractive.

WE are at least sure of this, that no one who will read these reports will endorse a charge, made a few weeks ago by a correspondent of the *Guardian*, to the effect that only the "bright-coloured and enthusiastic effusions of young missionaries" are produced, the darker side telling of disappointment being suppressed. The charge was promptly and absolutely contradicted in the following issue by letters from the Editorial Secretaries both of the C.M.S. and of the Universities' Mission. As Mr. Stock said, "So far from always presenting the brighter side of Missions and concealing the darker side, we have over and over again dwelt upon the latter, and warned our readers against too optimistic a view of missionary results."

PROFESSOR JEBB, of Cambridge, has expressed the opinion that distrust of the reports of missionary societies is very general, that, in fact, it characterizes the ordinary Englishman. We have not his words at hand, and must judge of his grounds for such an opinion by the comments of the *Guardian* leading article on "The Church of England and Foreign Missions" in its issue of May 17th. We do not gather that Dr. Jebb claims for the "ordinary Englishman" that he has studied or even looked at Missionary Reports. We imagine that the distrust imputed to him is an inference of Dr. Jebb's mind rather than a fact which has come under his observation: an inference, we mean, from the fact—which is, alas, incontestable—that the ordinary Englishman does not support Foreign Missions. We should ourselves be inclined to infer from that fact, as accounting for it, not so much distrust of existing agencies and methods and reports, as ignorance of and indifference to the duty which Christ's authority lays on Christians to tell of His salvation to those who do not know it. But the *Guardian*, in the leading article we have referred to, adds a second inference to that of Professor Jebb. The latter had said that the ordinary Englishman does not support Foreign Missions, and that the reason why he does not is that he distrusts existing missionary societies. Therefore,

the *Guardian* adds, "the Church as an organized body will be compelled to take over the gigantic task which is becoming too much for the admirable societies of private persons who have hitherto coped with it." A great deal, of course, may be said *pro* and *con* on this interesting proposition, regarded as a thesis; but we are only adverting to it in the sense in which the *Guardian* makes it, namely, as a remedy, the only or the best remedy called for by an admitted evil. It would interest us, for one thing, to learn on what grounds the *Guardian* assumes that the "ordinary Englishman" would be more ready to trust the "Church as an organized body" than he is said to be to trust missionary societies. But, looking at the argument more broadly, if the great question of missionary administration is to be determined by the attitude towards it of the "ordinary Englishman," does that attitude indicate that the Church as an organized body is, beyond question, entitled to supersede societies? That the latter have experienced in their work no disappointments, no failures, none of their friends have claimed. But will any one say that their failure is comparable to that of the home Church—as witnessed by the example which Professor Jebb has adduced and the *Guardian* has endorsed? Can there be found in the whole range of Foreign Missions a more pathetic, more lamentable, more conclusive proof of failure than is the "ordinary Englishman," the heir of centuries of Christian teaching, with his profound indifference to and unacquaintance with a fundamental principle of the Gospel?

THE thoughtful speech of Canon J. Armitage Robinson delivered at the Cambridge Conference on Foreign Missions during the Centenary celebrations, possibly makes for the same goal as that stated by the *Guardian* in the above article, but it is by a quite different line of march. In truth, however, it deliberately stops short of intimating any goal, contenting itself with pointing out some aspects of a very real problem. Dr. Robinson does, however, recommend an Archbishops' Commission of Inquiry to investigate on the spot the actual work of Missions, their methods and their apparent results. It is easy to point out the difficulties inherent in such a proposal, and Canon Robinson showed himself fully alive to them. Whatever good such a Commission might do, however, we are fairly well satisfied that it would not convince Dr. Jebb's "ordinary Englishman." The home Church must find a less roundabout method than an Archbishops' Commission to bring about that.

It is with no wish to arrest discussion of great principles that we say that the present and urgent need is to insist on the missionary duty, to call for offers of service, to encourage prayer for Missions, and to claim self-denying gifts on their behalf. And the key of the whole position is in the hands of the clergy. Several missionary societies, viz. the Society for the Propagation of the Gospel in Foreign Parts, the C.M.S., and others, have united in a memorial to the Archbishops and Bishops, requesting them to add Foreign Missions to the list of subjects in which candidates for Holy Orders shall be examined in their several dioceses. There can be no doubt that the Church's slackness lies mainly at the door of the clergy. The people are not interested because they do not know, and they do not know because they are not told. In one-third of our parishes they never hear from the pulpit of their missionary duties or of missionary work. In another third at least they hear once in the year only, and that from the lips of strangers; their own pastors have not so much as made a passing reference in the course of fifty-one Sundays to a duty which on the fifty-second they are told is the first and paramount duty of Christians. It is futile to look for a general interest in Missions on the part of Church people under these conditions. We

earnestly hope, therefore, that the Archbishops and Bishops will see their way to adopt the suggestion which has been made to them. It will be a good beginning of the new century if the Episcopate with one united voice, not only say, as they have done, that missionary work is "the primary work" of the Church, but show by their action that they regard a man to be unfit for the ministry who cares nothing and knows nothing about it.

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WE believe the clergy as a body will be grateful to the Bishops if they are led to give emphasis in this way to the worldwide nature of the ministerial commission. It is impossible to look through the reports of the Centenary provincial meetings—which continue to come in and which we have felt constrained once more to attempt to deal with this month—without realizing how very large a proportion of the clergy must have by their presence at meetings in their own or their neighbours' parishes come under the influence of the movement. To not a few we are persuaded the sorrowful sense of having ignored a great duty, or given it a diminutive place in their teaching, has come home. They will rejoice that the clergy of the days to come should be reminded by their bishops from the first what it behoves them to do in this regard; and they will especially rejoice to welcome as curates men sensible of their missionary responsibilities.

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THE Secretaries have addressed a letter to the clerical supporters of the Society on "How best we may gather up and utilize the effects of the Centenary." In the first place they have urged that at an early date a sermon on personal service in the mission-field should be preached, with an earnest appeal for volunteers, and that this may be followed at frequent intervals by sermons by the parochial clergy themselves, without collections or appeals for money, but emphasizing the claims of Christ upon His people. The clergy are also reminded of the help they have it in their power to render in preparing future candidates for missionary work, by giving them definite instruction in the Bible and Christian doctrine.

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ANOTHER suggestion offered is with a view to securing more prayer for missionary work. The Service of Intercession issued by the Society has been sanctioned in twenty-four of the home dioceses. Surely this or some similar form might be much more generally used for week-night services, either during special seasons or at regular intervals. We say again, it would be a hopeful inauguration of our new century if all our supporting parishes which have not done so before would commence to have a monthly missionary service, or missionary prayer-meeting. The "Letter to Leaders," which has been issued monthly since the Three Years' Enterprise was started in 1896, is being continued for the present. It is written specially for the use of those who conduct such services or meetings, and we have testimony that it is found helpful. It is month by month enclosed within the *Intelligencer* covers, and it will be posted to any who may order it for the special purpose for which it is designed. The clergy have it in their power to promote regular systematic intercession for Foreign Missions in the above ways, and also by encouraging the children in the day and Sunday schools to use the prayer card or Shorter Cycle, and by appealing to their people generally to remember the workers and the work in their private and family devotions. There is a sound of abundance of rain: are the showers delayed until the people of God get them up to Carmel and cast themselves down upon the earth?

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AND as sure as people begin to pray for Missions they will want to know

about them. Are our friends all over the country doing what they can to maintain the interest lately awakened by recommending our missionary magazines? The *Gleaner* ought promptly to double its monthly issue of 80,000; and the *Intelligencer's* more modest figure of 7000 would seem to admit of considerable expansion. A few specimen copies of all our periodicals will gladly be sent to applicants who wish to use them with the view to increasing their circulation. Centenary speeches, and more especially those of the Bishops, have again and again referred in terms of commendation to the Society's publications. We look for new avenues of service being opened up for our magazines and other literature as a result of new interest awakened.

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AND one more suggestion has been made to the clergy—last not by way of special emphasis, but because the other suggestions have rightful precedence. There ought to be undertaken, and that promptly, a systematic canvass for contributions—that is, for regular subscriptions. How small a proportion of the communicant members in most parishes are represented on the list of missionary subscribers! These we should have supposed *a priori* might be reckoned upon to a man to do something, or “to do without” something, for Christ's sake. They should at least be personally invited, and that for their own sake as well as for Christ's sake and the world's, to exercise some self-denial in so supreme a cause. An American writer has lately asked the question, “Why should Christians give money to Missions?” And his answer is, “Not because money *per se* is necessary to the extension of Christ's Kingdom, but because so giving they will save themselves from the curse that necessarily follows the accumulation of money, or the effort to accumulate money, for its own sake.” The Christian Church in this land is in sore danger of incurring the woe pronounced on the rich. No truer act of kindness can be done to its members than by pointing out how the gold that perishes and cankers and curses may be transmuted into the currency of heaven.

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WOMEN's work in the new century will assuredly not be less important, whether in the foreign or in the home spheres of Christian enterprise, than it has been in the past. Our sisters of the Women's Department have issued a paper indicating how women may help to sustain the newly-aroused interest. A host of practical methods which are in their special province are pointed out. In their social circles, for example, they can promote gatherings for prayer and intercession, Reading Circles or Study Bands for Young Ladies, Missionary “At Homes” and garden parties and drawing-room lectures, children's missionary parties and garden meetings, working parties and sales of work, the interesting of domestic servants in Foreign Missions, &c. In their parishes, too, they have frequent opportunities of introducing missionary interest into Mothers' Unions and meetings, Communicants' Guilds, Girls' Friendly Society and Young Women's Christian Association branches, Bible-classes, Sunday and Day Schools, Temperance and Band of Hope meetings; not to mention the indispensable part they take in collecting money and canvassing for new subscribers and new box-holders. The Women's Department is prepared to render assistance so far as possible wherever it may be needed, and especially in arranging for “Quiet Days” and Conferences of women workers, also for drawing-room lectures and tours by lady deputations.

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THE Committee never meet but they are reminded of the gravity of the problems which the work is evolving in every part of the world, and their desire is to promote, so far as in them lies, a sound and wise solution.

In particular, the great question of assisting the Native Christians to make progress in self-support, self-government, and self-extension is one which they are not allowed to forget. Occasion was taken during the visit of the Native brethren from India and Africa—the two from Africa are still in this country—to learn their views and their feelings on the subject. The Bishops-Designate of Madras and Lahore, in their interviews with the Committee on June 20th, also gave expression to some very important and weighty considerations. A large and influential Sub-Committee has been formed to take up the subject. They will receive the report and the voluminous documents got together by the section of the Review Committee which has for the past three years been collecting and sifting evidence on this subject, and will in due time report their conclusions and recommendations.

We observe that the Board of Foreign Missions of the Provinces of Canterbury and York has also appointed a Committee to collect information and report on the same subject. This was done at its session on May 17th, after passing a resolution of congratulation of the C.M.S. on the occasion of its Centenary celebrations, and another to the effect that “the time has arrived when a vigorous effort should be made to encourage Native Churches, while remaining in full communion with the Church of England, to become self-supporting, self-governing, and self-extending.” In so far as the Board of Missions represents the Church of England as an organized body there would happily seem to be a remarkable harmony of sentiment and aim between the Church and one at least of its missionary societies.

A TELEGRAM has been received from Bishop Tugwell informing us that the proceedings against him to which we referred last month have been withdrawn. It was manifest from the first that they were troublesome and annoying rather than serious. It is also satisfactory to learn from the Colonial Secretary's reply to a question in the House of Commons on June 15th, that the Powers represented at the Brussels Conference have signed a convention agreeing to a *minimum* duty on spirits imported into West Africa of 3s. per proof gallon, with the exception that in the case of Dahomey and Togoland the duty will be about 2s. 6d. per proof gallon. The Convention empowers any of the Governments interested to raise their duties above these *minima* if they so desire.

OUR readers will have noticed in the papers the appointment of the Rev. T. W. Drury to the Principalship of Ridley Hall, Cambridge, vacated by Dr. Handley C. G. Moule on his succeeding Dr. Armitage Robinson as Norrisian Professor at Cambridge University. It would be difficult to express adequately the Committee's sense of the value of Mr. Drury's services during the past seventeen years that he has had the Principalship of the Society's College at Islington. The credentials of the success which has been vouchsafed to his labours and to those of his co-labourers afforded by public examinations and by the testimony of the late and the present Bishops of London, have been made known far and wide. But while evidences of the above kind have undoubted interest, they afford a very inadequate criterion of the value of the training at our College. The personal influence of a wise and holy man of God in his daily contact with a body of young men destined for services in arduous and trying posts is of more lasting importance than the class teaching, and only those who are intimately acquainted with Islington know how much it owes to Mr. Drury in this regard. It is a satisfaction to know that his new post, measured by its opportunities of service for the missionary cause, is only second, if it is even that, to the one which he leaves. Ridley Hall, under Dr. Moule, has



been a missionary training College of the best kind, and we rejoice to know that it will have every encouragement from its new Principal to maintain that character.

THE sad news has come to us by telegram from Japan that Archdeacon Warren died from the effects of an accident on June 8th. A greater loss, humanly speaking, could not have befallen the Japanese Mission. Mr. Warren went first to Hong Kong, China, in 1864, and was transferred to the Japan Mission in 1873. He was, therefore, the senior C.M.S. missionary in Japan, Bishops Evington and Fyson, the two next in order, having gone out in 1874. He was the repository of much valuable experience, and was looked up to as a guide and counsellor by the whole Mission staff. He held the office of Secretary of the Mission until the increase in the number of dioceses led to a modification of the method of administration, and he retained until his death the Secretaryship for the Osaka Jurisdiction. Just now when the chief clauses of the revised treaty with this country will be coming into operation, it seemed of great importance that he should have been spared. But the Lord knows better than the wisest of His servants, and He is with our brethren. The late Archdeacon gave two sons, the Revs. C. T. and H. G. Warren, and a daughter, the wife of the Rev. G. Chapman, to the work, who are still labouring for Japan's evangelization.

THE Association Secretary for East Yorkshire, the Rev. Pierre B. de Lom, has been called upon to lose his wife. For the past three or four years Mrs. de Lom was entirely laid aside by illness, which she bore with the greatest bravery and brightness, submitting uncomplainingly for the work's sake, which was dear to her, to the frequent absences of her husband.

WE learn from the *Record* of the death of Archdeacon Stretch at Melbourne. It is interesting to recall that he was an Association Secretary of the C.M.S. at the time of the first Jubilee celebrations, and he died this year on April 12th—our Centenary Day. He was a graduate of Worcester College, Oxford, taking a Second Class in the Final Classical Schools in 1841. In 1852 he went to Australia as Incumbent of Geelong.

THE Rev. G. Denyer, the Society's Association Secretary for the Dioceses of Manchester and Carlisle, has been offered and has accepted the living of Christ Church, Blackburn. The Rev. A. Bentley, Association Secretary for the Dioceses of Bristol, Gloucester, and Worcester, will succeed him; and the Rev. H. D. Williamson, of the Bengal Mission, has been appointed to succeed Mr. Bentley. We are sorry to lose Mr. Denyer from our staff, but we are glad that he goes to so large and important a sphere of service. And we are sorry that Bengal is to lose Mr. Williamson. He vacates an office—the Secretaryship of the Corresponding Committee—of the highest importance, which has been filled by a succession of remarkable men, and it is no easy matter to find a suitable man for it who can be spared from existing work. But inasmuch as Mr. Williamson is prohibited by circumstances from returning for a time, we rejoice that he is available for the great work of deepening missionary interest in the dioceses of Bristol, Gloucester, and Worcester.

THE London Lay Workers' Union has been conducting inquiries through a sub-committee with the view to promoting the engagement of earnest Christian men for business posts in foreign lands where the people are Mohammedans or Heathen. They have opened registers for enrolling the names of men desiring to go abroad in business capacities. Some of our readers may have it in their power to help their laudable design by bringing

the movement to the notice of Christian business men or by furnishing particulars of any vacancies abroad that may come to their knowledge from time to time.

THE Committee have accepted offers of service as missionaries of the Society from the following:—The Rev. William Edward Sladen Holland, M.A., Magdalen College and Wycliffe Hall, Oxford, Curate of St. Martin's, Birmingham; Mr. James Norris Cheetham; Miss Mary Bird, of London; Miss Florence Elizabeth Neale, of Northwood; Miss Lilian Nixon, B.A., Royal University of Ireland, of Clifton; Miss Louisa Adelaide Galgey, of Killibeg, co. Donegal; Miss Margaret Brooke Gwynn (Honorary), of Clifton, Bristol; Miss Ethel Mary Burnaby, of Brampton, Hunts; Miss Winifred Warner Stratton, of Newport, Isle of Wight; and Miss Elizabeth Whitney, of Canada. Mr. Holland is a grandson of Canon Tristram, of Durham; Miss Burnaby is a daughter of the Rev. H. F. Burnaby; and Miss Stratton is a sister of Miss M. Stratton, of Muttra, and of the Rev. A. C. Stratton, Assistant Secretary in the Candidates' Department at Salisbury Square. Miss Bird, Miss Neale, and Miss Whitney were trained at the Willows; Miss Nixon at the Olives and the Willows; Miss Burnaby at the Olives and Whitechapel; and Miss Stratton at the Olives, the Willows, and the Home and Colonial College. Mr. Vladimir V. Verbi, who has laboured in the East Africa Mission in local connexion since 1895 has been taken into full connexion, and Miss Isabel Baker has been received into local connexion in Travancore.

AN old and honoured servant of the Society has retired from the House staff at Salisbury Square after fifty years of service. Mr. H. F. Dickesor came to the House in 1848, and was appointed Cashier in 1881. No one at Salisbury Square was better known than he by the missionaries, for many of whom while out in the field he did innumerable acts of personal kindness. His place has been filled by Mr. Charles Strong. Mr. J. E. Duncum, for many years Librarian and assistant in the Honorary Secretary's Department has also retired. His daughter is a missionary in the Yoruba country.

*Errata.*—The Rev. E. S. Carr, of Tinnevely, writes to correct an error into which we—quite innocently—fell in ascribing the article on the Quinquennial Conference in our April number to him. In the main, he tells us, it was written by another missionary.

We ought to have corrected by a foot-note a manifest inadvertence in our last issue. On page 452 it was said that Sir Peregrine Maitland "was cashiered." It should, of course, have read that he "retired" from the service.—ED.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the signs of vitality and of a missionary spirit in the Church in Uganda; prayer for an outpouring of the Holy Spirit on all its members. (Pp. 587-600, 617.)

Thanksgiving for the interest aroused by the Centenary Celebrations; prayer that this increased interest may lead to more prayer and greater efforts for the evangelization of the world. (Pp. 600-611, 635-7.)

Prayer for the labourers in Mohammedan Lands. (P. 617.)

Thanksgiving for the faithful service of missionaries and others called to the heavenly rest; prayer for more men to fill the vacant places and to occupy new openings. (Pp. 620, 639.)

Thanksgiving for the progress of the work in Japan, specially among the Ain; prayer that the new converts may glorify Christ in their lives. (P. 623.)

Thanksgiving for the safety of our missionaries in China; prayer for the native converts, and that the unrest in that country may be over-ruled for the spread of the Gospel. (P. 633.)

## HOME DEPARTMENT.

## CHURCH MISSIONARY HOUSE.

**A**T the monthly meeting of the London Lay Workers' Union on May 15th, Dr. C. F. Harford-Battersby took the chair; and addresses were given by Mr. C. R. Walsh, Hon. Secretary of the New South Wales C.M. Association, and the Bishop of Sierra Leone. The Chairman also spoke, referring more especially to the law-suit then in progress against Bishop Tugwell at Lagos. On June 13th addresses were given by the President of the Union, the Rt. Hon. the Earl of Aberdeen, late Governor-General of Canada, and the Ven. Archdeacon Tims, of the N.-W. Canada Mission.

The Rev. A. E. Goodman, missionary in the Telugu Country, South India, addressed the members of the Ladies' C.M. Union for London on June 15th, describing the work that is being carried on in that country, its difficulties, encouragements, and discouragements.

In connexion with the Centenary of the Society, a Missionary Gathering for Young Ladies was held at the C.M. House on June 16th. The visitors were received on their arrival by Mrs. H. E. Fox, and a pleasant hour was spent in the inspection of a collection of curios in the Library, and in the various portraits of early missionaries and founders of the Society. The Lady Mary Carr Glyn presided over the meeting in the large Committee Room, when addresses were given by the Rev. James Johnson, of Lagos, Dr. A. Lankester, of Peshawar, and Miss M. Laurence, of Japan.

## LOCAL ASSOCIATIONS AND UNIONS.

**T**HE eighty-first anniversary of the Hull and District Association commenced with a meeting for prayer in the Christ Church Schoolroom on Saturday, May 13th. On Sunday sermons were preached in the majority of the churches, the Ven. Archdeacon Kaye, the Revs. J. P. Haythornthwaite, H. S. Mercer, and A. H. Griffith being the Deputation. Meetings were held on the following day, morning, afternoon, and evening, at which there were good attendances. Archdeacon Hughes-Games presided over the evening gathering, and in an interesting way drew attention to the growth of the Society, and more especially to that of recent years. But in spite of the advance the chairman urged upon his hearers the great need that still exists. The Ven. Archdeacon Kaye drew lessons from the proposals for the keeping of Peace between nations which are before the public mind, and pointed out what a power for peace would be the further spreading of the Gospel of Christ; and the Rev. J. P. Haythornthwaite spoke on the religions of India, dealing more especially with Hinduism.

Sermons were preached in the Cathedral at Wakefield both morning and evening on May 14th, by the Rev. A. E. Goodman and the Ven. Archdeacon Donne respectively. The Society's Cause was also pleaded on the same day in several other churches of the city. The annual meeting of the Auxiliary was held on the following evening in the Music Saloon, Archdeacon Donne presiding. The report, presented by the Rev. H. Brownrigg, showed the result of the T.Y.E. effort, Wakefield now maintaining an "Own Missionary," and also a native pastor in the Punjab, and the balance-sheet submitted showed total contributions from the Wakefield Deanery of 13,305*l*. The chairman urged upon those present the need of advance, and also dealt with what he called the note of the Centenary Celebrations, praise and thanksgiving; and the Rev. A. E. Goodman gave a graphic sketch of the work of the Telugu Mission.

In the absence, through illness, of the Bishop of Liverpool, Bishop Royston presided over the annual meeting of the Liverpool Association, held in the Philharmonic Hall on May 15th. The Hon. Secretary reported a total sum of 8433*l*. received during the past year, which amount included the receipts from the Missionary Loan Exhibition. After short addresses from the chairman and the Bishop of Newcastle, the trials and triumphs of Missions in the Punjab were

described by the Rev. R. Bateman, and he was followed by the Rev. James Johnson, one of the native clergy in England for the Centenary Celebrations. Owing to the close connexion Liverpool has with the West Coast of Africa, Mr. Johnson's remarks were received with deep interest. The Rev. Griffith Thomas gave the closing address.

Sermons in five churches on Sunday, May 14th, was the first portion of the Reading anniversary. On the Monday afternoon Mr. Arthur W. Sutton presided over a gathering in the small Town Hall, at which addresses were given by Dr. H. M. Sutton and the Rev. W. Seetal, native pastor of Agra. In the evening the large Town Hall was well filled for a second meeting, at which Major Liebenrood presided. The financial statement presented by the Hon. Secretary showed a slight falling off when compared with the previous year, but this was due to one day of the annual Sale of Work proving to be wet. Mrs. Isabella Bishop, the famous traveller, delivered one of her searching, telling addresses, showing the need of Missions among the Heathen, and pleading in her own inimitable way for them. She was followed by the Rev. W. Seetal, who gave an interesting account of the C.M.S. work in the North-West Provinces of India.

On May 18th, a Centenary drawing-room meeting was held at Morton Hall, Norfolk, where some hundred people gathered together to join in hearty praise and thanksgiving to God for His wonders of Divine grace, in the working out of which He has been pleased for 100 years to use the well-trying and well-proven organization of C.M.S. The meeting consisted, as usual here, of all sorts and conditions of men, from the mistress to the maid, and the butler who listened at the door, unable to afford time for more, or perhaps to get a seat, if he tried. The meeting was presided over by Mrs. Berney's brother, the Rev. E. Lombe, and addressed by him and by the Rev. F. Glanvill, who, it is needless to say, did his work cheerily and well. Everybody was delighted, and the plate—filled with notes, cheques, gold, and silver (copper was just represented, as it should be)—yielded the welcome sum of 36*l.* 16*s.* 7*d.* This, in addition to between 14*l.* and 15*l.* annual contributions from this little centre of 117 folk, shows at any rate that the inhabitants of the Hall know how to use alike their kindly influence and the natural beauties of a lovely residence in the cause so dear to the heart of our Divine Master. The fire is kept alive here by a monthly Gleaners' working party, and evidently not in vain. Could not many another of the beautiful homes of our gentry be similarly utilized, and afford as wide gratification as Morton Hall does?

E. L.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 16th, 1899.*—The Secretaries stated that a prosecution for libel had been instituted against Bishop Tugwell by certain persons in Lagos, on the ground of statements made by him in a letter to the *Times* newspaper regarding the liquor traffic in West Africa. The Committee expressed their profound sympathy with Bishop Tugwell, and also authorized him to draw upon the funds of the Society for preliminary expenses a sum not exceeding 100*l.*

The Committee had interviews with the following Missionaries on their return from the Mission-field:—The Rev. E. P. Herbert (North-West Provinces), the Rev. C. M. Gough and Dr. A. C. Lankester (Punjab), the Rev. F. W. Breed (South India), and the Rev. Ihsan Ullah, of the Punjab, on a visit to England.

Mr. Herbert alluded briefly to his work, first amongst the Gonds, and for the last three years amongst the Bhils. He spoke of the good work being done amongst the Bhils by means of the schools established in various parts of the district, and described the Mission as a young but hopeful one.

Mr. Gough spoke of his work at Narowal, which he described as one of the most important Missions in India. He dwelt upon the necessity of looking more and more to the Indian Christians as agents in the evangelization of India, and expressed his views as to how they might be made more effective as preachers of the Gospel.

Dr. A. C. Lankester, referring to the Medical Mission in Peshawar, spoke with

much thankfulness of the way in which it had been blessed from the outset. The North-West Frontier troubles had been over-ruled for good, and had been the means of opening out wide opportunities for work. During their first year's work they had seen 22,000 patients whom they could not have reached in other ways. Through the kindness of Sir William Lockhart they had been able to go to Lundi Kotal as soon as peace was signed, and now they had there a dispensary as a centre of work.

Mr. Breed spoke of the various forms of missionary work in which he had been engaged in Tinnevely during the last seven years, in the Boarding-school, the Itinerancy, the Theological Institution, and the College. He dwelt specially upon the work of higher education, and illustrated the way in which it had deeply affected the life and thought of the people, making them much more ready to give a hearing to the Gospel message.

Mr. Ihsan Ullah, after a brief allusion to his own conversion, spoke of the work in which he had been engaged in preaching the Gospel and holding missions amongst Christians in different parts of North India, and referred to various points which, in his view, hindered the progress of Christianity in India. He asked for prayer for a larger measure of spiritual zeal and devotion amongst Indian Christians.

Miss Isabel Baker was accepted as a Missionary in local connexion to assist in the management of the girls' school at Cottayam.

The Rev. W. A. Roberts was appointed Secretary of the Bombay Corresponding Committee.

An offer of service from Mr. John Robert Burgin, and a re-offer from the Rev. Albert Knox Boyland, B.A., Trinity College, Dublin, Curate of Dromore, co. Down, as Missionaries of the Society, were accepted. They were introduced to the Committee by the Chairman, and having replied, were commended in prayer to God by the Rev. C. T. Wilson.

*Funds and Home Organization Committee, May 30th.*—The Secretaries reported the resignation of the Rev. George Denyer, Association Secretary for the Dioceses of Manchester and Carlisle. The Committee recorded their sense of Mr. Denyer's valuable services, and their prayer that he would be largely blessed in the Incumbency of Christ Church, Blackburn, the new sphere of labour to which he has been called.

The Rev. H. D. Williamson, M.A., was appointed an Association Secretary of the Society.

The Report was presented of the working of the Church Missionary Van in the dioceses of Manchester and Carlisle for twelve months. It was resolved that the Committee take over the Van and accept the responsibility for it as a branch of the Home Organization work of the Society, expressing the hope that the larger part of the expense in connexion with its maintenance would be raised independently of the ordinary funds of the Society.

A contribution of £201. to the Centenary Fund for the purpose of building and furnishing a second Missionary Van was reported, and it was resolved that as soon as a suitable man be found steps should be taken to utilize this gift.

*General Committee (Special), June 2nd.*—The Committee took leave of the following Missionaries:—Mr. and Mrs. R. H. Leakey, the Revs. G. H. Casson and J. W. Purser, Dr. and Mrs. J. H. Cook, Mr. H. H. Farthing, Mr. and Mrs. W. G. S. Innes, Miss E. C. Pike, Miss H. D. I. Scott, and Miss S. R. Tanner, proceeding to Uganda; and Miss E. Ballson, proceeding to Yoruba. The Missionaries were addressed by the Chairman, and the Rev. F. Baylis read the Instructions. The male Missionaries having replied, the outgoing party were addressed by T. F. Victor Buxton, Esq., and commended in prayer to the favour and protection of Almighty God by the Rev. C. G. Baskerville.

*Committee of Correspondence, June 6th.*—On the recommendation of the Ladies' Candidates Committee, Miss Mary Bird, Miss Florence Elizabeth Neale, and Miss Lilian Nixon, B.A., were accepted as Missionaries of the Society.

The resignations of the Rev. J. Bates, on his acceptance of the living of Bourton St. James, Shrivenham, Berks, after service in Mid China extending over a period of nearly thirty-three years; of Mr. L. H. Nott, of the Niger Mission; and of Mr. J. B. Purvis, of the Uganda Mission, were accepted.

Offers of service from the Rev. William Edward Sladen Holland, M.A., Magdalen College and Wycliffe Hall, Oxford, and from Mr. James Norris Cheetham, as Missionaries of the Society, were accepted. Mr. V. V. Verbi, of the Eastern Equatorial Africa Mission, was placed in full connexion. Messrs. Holland, Cheetham, and Verbi were introduced to the Committee by the Chairman, and having replied, they were commended in prayer to God by the Rev. W. Seetal.

The Committee took leave of the Revs. Canon Moore and James Johnson, returning to West Africa, and the Revs. W. Seetal, S. N. Singh, and W. D. Clarke, returning to India, and the following Resolution was adopted :—

“In bidding farewell to the African and Indian clergy who were invited by the Committee to England for the purpose of taking part in the Centenary Commemoration, the Committee would express their heartfelt thanks to Almighty God for His goodness, not only in bringing their brethren to this country and keeping them in safety during all their journeyings and sojournings, but also for enabling them faithfully to witness for Him both privately and publicly in so many places. The Committee have much enjoyed their intercourse with their brethren, and cordially appreciate the services which they have rendered by their ministry during their stay in England; and the Committee earnestly pray that their labours here may prove very fruitful in increased zeal and interest on behalf of the Gospel of our Lord and Saviour Jesus Christ.

“The Committee affectionately commend them to God and the Word of His grace, and pray that they may be kept in all their travels, and brought in peace to their homes; and that, having been refreshed in spirit by fellowship with English Christians, they may be long spared to minister to their own people in the fulness of the blessing of the Gospel of peace, and feed the flock of Christ committed to their care.”

The African and Indian clergy having been addressed by the Chairman, and having replied, were commended in prayer to Almighty God by the Rev. Prebendary Webb-Peploe.

The Committee had interviews with the following Missionaries on their return from the mission-field :—The Rev. J. Martin, of Fuh-chow; the Rev. C. H. A. Field, of the Punjab; the Rev. J. H. Bishop, of Travancore and Cochin; the Rev. C. G. Hensley, of Sierra Leone; and the Rev. T. F. Wolters, of Palestine.

The Rev. J. Martin stated that the Fuh-Kien Mission was about to celebrate its Jubilee. He was able to institute an interesting comparison between the condition of things in that Mission when he joined it in 1881 as compared with that in 1899. In 1881 there were 5 ordained Europeans, one Medical Missionary, and no laymen; in 1899 there were 14 ordained Europeans, 6 Medical Missionaries, and 2 laymen. In 1881 there were, exclusive of wives, no C.M.S. ladies, and two lady representatives of the Female Education Society; in 1899 there were, exclusive of wives, 30 C.M.S. ladies, 2 of the Female Education Society, and 32 of the Church of England Zenana Missionary Society. In 1881 there were 4 native clergy, with 1300 communicants, 4000 adherents, contributing \$1000; in 1899 there were 10 native clergy, with 4000 communicants, 19,000 adherents, contributing \$7000.

The Rev. C. H. A. Field spoke of his evangelistic work in Peshawar and in the district. The work amongst Mohammedans was often carried on in the midst of many difficulties, but difficulties which were a necessary accompaniment of any effort to spread the Gospel. He had done his best to meet the Mohammedans on their own ground, and to look at things, as far as possible, from their point of view. European Missionaries to Mohammedans should acquire a knowledge of Arabic and Moslem learning. He alluded to the bare and dogmatic side of Mohammedanism, which is the side too exclusively dwelt upon and thought of. But there is another side which he called the “wistful side,” which is represented by Sufism, which revealed a real longing after spiritual knowledge. The Scriptures were gladly accepted, especially when they were in the Arabic language.

The Rev. J. H. Bishop spoke of his work in Travancore and Cochin, and stated that he could thankfully report progress all along the line in the Native Church. The Indian Christians understood more clearly the principle of self-support. There had been progress in evangelistic work, and an excellent system of itineration enabled them to reach large numbers in the village districts. There had been progress, too, in educational work. His own work had lain partly in Travancore

and partly in Cochin. He spoke of the work in Tiruwell, which is the centre of the reform movement among the Syrian Christians, and where a hopeful work is also going on among the Pulayars. In Trichur the work was all hard ploughing and sowing. It was, however, full of hope and encouragement.

The Rev. C. G. Hensley gave a brief account of his experiences in West Africa from the time that he was suddenly called upon to go to Sierra Leone with a view to filling the post vacated by the death of the Rev. F. S. Allen, through the period of recent serious trouble in the Sierra Leone Hinterland, down to his recent return on his first furlough; and gave some account of the characteristics of the work in the Temne Mission for the short time that it was possible to continue it before the troubles arose. He also referred to the difficulties of a Mission like Sierra Leone, where within his first two years he had been asked to take the most responsible post in the oldest Mission of the Society.

The Rev. T. F. Wolters spoke of the way in which the Centenary had carried his mind back to the first Jubilee of the Society, which he remembered taking place when he was in his father's home in Smyrna. He referred to many hopeful signs of work amongst the Moslems at that time and shortly after, which had not borne the fruit that was hoped for. He believed the reason was that at that time there was no real preparedness on the part of the Moslems to receive the truths of Christianity. The movement rested on little more than curiosity. He was thankful to believe that now a change was fast coming over the Moslem mind in some fields. Moslems are frequently to be found in Palestine who do feel a want in their religion and its fruits. Government influence in the Turkish Empire is as much or more than previously against Christianity, but the Medical Missions and the work of Women Missionaries are beginning to tell on the Moslem mind. He did not, however, speak very hopefully as to any number of conversions taking place within the next few years, till the sense of need is deepened and the Gospel made more clear to them as meeting their need.

The Secretaries reported the death of Mrs. Buswell on May 1st, 1899, after three years' missionary service. The Committee instructed the Secretaries to convey to Archdeacon Buswell and other relatives their sympathy with them in their bereavement.

The Society for Promoting Christian Knowledge was requested to produce an edition of portions of the Prayer-book in Kigogo submitted by the Rev. H. Cole, and to make a grant of 500 copies of the Swahili hymn-book, fifty copies of the Prayer-book, twelve copies of Steere's *Swahili Handbook*, for use in the East Africa Mission.

*General Committee, June 13th.*—The Secretaries presented proposed Memorial to the Archbishops and Bishops on the subject of Missionary Study for Candidates for Ordination, which was adopted as follows:—

"The Committees of the undermentioned Societies in the Church of England, engaged in promoting the Evangelization of the World, desire to approach your Lordships on a subject which appears to them to be of the utmost importance, not only to the cause of Missions, but also to the whole Church. The closing years of the nineteenth century have seen no more hopeful religious movement than the increased interest manifested in the extension of the Kingdom of our Lord throughout the world. The Church is about to enter the new century with the sense of a responsibility little recognized at any previous period since the Reformation.

"Your Memorialists gratefully remember the emphasis given to this duty by the Encyclical Letter of the last Lambeth Conference, which spoke of Missions as '*the primary work of the Church*,' '*the work that at the present time stands in the front rank of all the tasks we have to fulfil*.' The fact, however, unhappily yet remains, which was then pointed out, that '*zeal in this cause is still the enthusiasm of the few*'; and the urgent appeal made by the Conference is as much needed to-day as it was then, '*that prompt and continuous efforts be made to arouse the Church*.'

"Your Memorialists, fully assured that '*the first duty of the Church is intercession*,' are convinced that intelligent prayer and healthy interest on behalf of Missions necessarily require systematic instruction and information; and that besides the information supplied by the literature of Societies and other publications it is of the utmost importance that instruction on missionary principles and duties should form part of the regular teaching of all those who have been called to, and set apart for, the ministry of the Church. There is, however, too much reason to fear that even among the clergy the supreme obligation of Christian Missions is little understood

and valued. The study of the Divine purpose in their origin, growth, and object, of their problems and purposes, their past and their future, seldom forms any part of the religious education given in our schools and colleges. The place given in Holy Scripture to the missionary call and service is not often recognized in its proportionate prominence. It is rarely, too, that theological students, who are required to be familiar with the history of the early Church, have been taught to look for the application of the lessons which that history teaches in the modern mission-field, or that with the knowledge of Christian doctrine they acquire any knowledge of the great race religions which still occupy so large a part of the earth's surface, or of the methods by which the Gospel is to conquer them.

"While fully conscious of the difficulties which may oppose any addition to the present course of study required for those who are to be admitted to Holy Orders, your Memorialists, recalling your Lordships' own judgment of the great importance of the issues involved, respectfully beg your Lordships to take such steps as may seem best to you to secure that those about to be ordained should possess an acquaintance with the Church's responsibility in this matter, and some knowledge of the work of the Church's Missions, and the lives of its Missionaries, so that they may realize that while 'the license which they receive from the Bishop is territorial, the commission entrusted to them is world-wide,' and that those to whom they have afterwards to minister may learn how large a part of the duty of every Christian is to make Christ known to the ends of the earth."

On the motion of the Secretaries a special Sub-Committee was appointed to consider the Report of Section 4 of Centenary (B) Committee, and generally to report on the whole subject of Native Church organization.

The Secretaries presented a letter from the Bishop of Tasmania, enclosing a draft scheme for the celebration of the Jubilee of the Australian Board of Missions in August, 1900, and the following Resolution was adopted:—

"The Committee of the Church Missionary Society hear with much interest of the proposal to observe in 1900 the Jubilee of the Australian Board of Missions, founded at the memorable first Conference of Bishops in the Australasian Colonies held at Sydney in 1850. They have noted with thankfulness the evidences in recent years of growing missionary interest and zeal among their Colonial brethren; and while they rejoice to have been permitted to assist in providing facilities for members of the Church in Australia desirous of engaging in missionary work in the great Heathen Continents of Asia and Africa, they at the same time recognize fully the special obligation lying upon Churchmen in the Southern Hemisphere to evangelize the Heathen of the Southern Seas, which duty has been more especially undertaken by the Australian Board of Missions. They trust that the proposed observance of the Jubilee of the Board may by God's blessing result in a substantial increase of faithful labourers for Christ in New Guinea and Melanesia, among the Australian Aborigines, and among the Chinese in the Colonies, and, with the labourers, of the means necessary for their support and for the maintenance of Missions generally."

The Secretaries reported the acceptance of the office of Vice-President by the Right Rev. the Bishop of Barrow-in-Furness, and the Right Rev. W. G. Peel, Bishop-designate of Mombasa.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Ven. Archdeacon Tims, of North-West Canada, and the Rev. A. E. Dibben, of Ceylon.

Archdeacon Tims referred to three branches of the work in Calgary Diocese, viz. Educational, Medical, and the directly Spiritual. He spoke of the five boarding-schools, with their 150 children, with much hopefulness. The medical work was not directly under the Society: the hospital, with its 100 in-patients per annum, having been built by the Government, was superintended by a medical man on his own charges. He was able to testify to the recent spiritual awakening amongst the Blackfoot Indians, of whom there are some 1300 Heathen, and thirty-five baptized Christians, and of the latter two are licensed as lay teachers. He spoke also of the encouragement during the past two years in connexion with the Sarcee Reserve, on which there are 250 Heathen, of whom five adults have been baptized during the last two years. Altogether he regarded the work among the Indians as more encouraging than it has ever been before.

The Rev. A. E. Dibben gratefully acknowledged the help which he had received from the local friends of the Society in the rebuilding of Galle Face Church, which was recently opened, only some Rs. 1500, out of a total cost of Rs. 39,000,



being still unprovided. This adverse balance, he anticipated, would be speedily cleared off as a first charge on the Centenary Fund which was being raised in Ceylon, and it was hoped that this Fund would supply the means of starting the Girls' High School, which was so urgently needed in order to prevent the girls from the congregation drifting off to the Wesleyan or other high-schools in Colombo, where the teaching would not be in sympathy with the principles of the Society.

## NOTES OF THE MONTH.

### ORDINATIONS.

On Trinity Sunday, May 28, 1899, by the Bishop of London at St. Paul's Cathedral, the following Islington students : Messrs. G. H. Casson, J. R. Fellows, E. E. Hamshire, J. S. Owen, V. H. Patrick, and J. W. Purser—to Deacons' Orders; and at Southwell Minster, by the Bishop of Derby, Mr. William C. Buncher to Deacon's Orders.

*Yoruba*.—On Trinity Sunday, at Lagos, by the Rt. Rev. Bishop Oluwole, the Revs. Adolphus Williamson Howells, Isaac Adesina Braithwaite, and Simeon Arthur Coker to Priests' Orders.

*Niger*.—On Sunday, April 30, at Bonny, by the Rt. Rev. Bishop Oluwole, the Rev. Henry Proctor to Priest's Orders, and Messrs. Horatius Benjamin Merriman and Samuel Silvanus M'Carthy to Deacons' Orders.

*Egypt*.—On Trinity Sunday, at Jerusalem, by the Rt. Rev. Bishop Blyth, the Rev. D. M. Thornton to Priest's Orders.

*Palestine*.—On Trinity Sunday, at Jerusalem, by the Rt. Rev. Bishop Blyth, the Rev. S. Gibbon to Priest's Orders.

*South China*.—On April 13, at the British Episcopal Church, Fuh-chow, by the Rt. Rev. Bishop of Victoria (Hong Kong), the Revs. S. J. Nightingale and W. C. White to Priests' Orders.

### DEPARTURES.

*Yoruba*.—Miss E. Ballson left Liverpool for Lagos on June 17.

*Uganda*.—The Rev. G. H. Casson, the Rev. J. W. Purser, Mr. and Mrs. R. H. Leakey, Dr. and Mrs. J. H. Cook, Mr. and Mrs. W. G. S. Innes, Mr. H. H. Farthing, Miss S. R. Tanner, Miss E. C. Pike, and Miss H. D. I. Scott left London for Mombasa, *via* the Cape, on June 3.

*North-West Provinces*.—The Revs. S. Nihal Singh and W. Seetal left London for Allahabad and Agra on June 13.

*Punjab and Sindh*.—The Rev. Ihsan Ullah left London for America, *en route* to India, on May 27.

*South India*.—The Rev. W. D. Clarke left London for Madras on June 13.

*Ceylon*.—Miss H. E. Payne left London for Colombo on May 18.

*North-West Canada*.—The Rev. and Mrs. A. J. Warwick left Liverpool for Fort Vermilion on May 26.—The Ven. Archdeacon McDonald left Liverpool for Peel River on May 4.

*British Columbia*.—Mr. and Mrs. A. W. Corker left Liverpool for Alert Bay on May 18.

### ARRIVALS.

*Sierra Leone*.—The Rev. C. G. Hensley left Sierra Leone on May 4, and arrived at Liverpool on May 20.

*Yoruba*.—Mr. H. F. Gane left Lagos on May 2, and arrived at Plymouth on May 18.

*Niger*.—The Misses S. Hopkins and M. Hamlin left Brass on April 29, and arrived at Liverpool on May 27.—The Misses L. M. Maxwell and F. M. Dennis arrived at Liverpool from Onitsha on June 6.

*Eastern Equatorial Africa*.—Miss M. C. Brewer and Miss D. Mayor left Mombasa on April 21, and arrived in London on May 20.

*Egypt*.—Miss F. M. Sells left Cairo on April 12, and arrived at Dover on April 21.—The Rev. and Mrs. J. G. B. Hollins left Cairo on May 12, and arrived in London on May 27.

*Palestine*.—Miss M. C. S. Adamson left Jaffa on March 14, and arrived at Liverpool on April 7.—Mrs. A. Liggins left Jaffa on April 17, and arrived at Tilbury on May 1.

*South India*.—Mrs. E. F. Ardell and Mrs. H. J. Schaffter left Madras on April 15, and arrived in London on May 19.

*South China*.—The Rev. J. Martin and Miss E. S. Goldie left Fuh-chow on April 8, and arrived at Plymouth on May 19.—Miss A. M. Jones left Hong Kong on April 26, and arrived in London on May 27.

*Mid China*.—The Rev. and Mrs. G. H. Jose left T'ai-chow on March 11, and arrived

in England on May 8.—Miss E. F. Turner left Shaouhing on March 17, and arrived in England on May 6.

*Japan*.—Miss E. A. P. Sells left Fukuoka on Feb. 21, and arrived in London April 21.—The Rev. and Mrs. H. G. Warren left Osaka on April 18, and arrived Southampton on June 1.

## BIRTHS.

*Persia*.—On Feb. 23, the wife of the Rev. W. St. Clair Tisdall, of a daughter (Vimarian).

*North-West Provinces*.—At Allahabad, on April 29, the wife of the Rev. C. H. Gill a son.—On May 7, the wife of the Rev. W. McLean, of twin sons (one still-born).

*Japan*.—At Gifu, on March 18, the wife of the Rev. H. J. Hamilton, of a son.—June 8, at Highbury, the wife of Mr. C. Nettleship, of a son.

## DEATHS.

*Eastern Equatorial Africa*.—At Frere Town, on April 8, Madge, the infant daughter of the Rev. and Mrs. J. E. Hamshire.

*Ceylon*.—On June 8, at Chundicully, Jaffna, Mary, wife of the Rev. J. Carter.

*Japan*.—[By telegram on June 8] The Ven. Archdeacon Warren.

## PUBLICATION NOTICES.

**Toro: Visits to Ruwenzori ("Mountains of the Moon")**. This is the title of a new book just published, consisting of a series of Sketches made by Bishop Tucker during his journeys to Toro, on the borders of Stanley's "Great Forest," 1896 and 1898, and kindly presented by him to the Society, with the Bishop's *Graphic Journal Letters* of his two visits to that country. The book is printed on Art paper, 52 pp., demy 6mo, and bound in artistic paper boards, gilt edges. Price 1s. 6d. post free. The main object in publishing this book at a comparatively low price is that it may be widely circulated with a view to the stirring up of greater interest in the extension of the Work in Uganda.

**The History of the Church Missionary Society**. Volumes I. and II. have been reprinted, and copies can now be supplied without delay. Owing to the necessarily great length of the Index, and the labour of preparing it, it is not possible to publish Vol. III. of the History (which otherwise is quite ready) so early as expected and promised; the publishing has been postponed until August 1st.

**God's Earth; or, Well Worth**, by the late Sarah Geraldina Stock. As a result of many demands, a new issue of this book has been prepared and is now ready. It forms one of the small 4to series of illustrated missionary books for children and young people, but will be found equally useful for many adult readers. Price 1s. 6d. post free, in paper boards; 2s. 6d., post free, in padded cloth, gilt edges.

**Extracts from the Annual Letters of Missionaries for 1898**. Part V now ready. It contains letters from the Panjab and Sindh and New Zealand Missions. Price 3d., post free.

**Annual Report for 1898-9, and The Story of the Year, 1898-9**. Every effort is being made to publish these Reports early in July, but it is uncertain if it will be possible to dispose of more than one-half of the dioceses before the end of July, owing to the exigencies of the work in the Publishing Department, especially towards the end of the month, when the magazines are being despatched.

**The General Review of the Year 1898-9** (as read at the Anniversary, Exeter Hall on May 2nd, 1899). Copies of this "General Review" can be obtained free of charge, for the information of Preachers and Speakers, and for circulation amongst Subscribers and Workers.

**The Evangelization of the World** (the Rev. Hubert Brooke's Bible Study for the Central Centenary Commemoration on April 14th, 1899). This has been printed in separate form, and copies can be supplied free of charge.

**The Four Fields: an Address to Sowers**, by Margaret White. This is a booklet published for use in connexion with the work amongst Children. 8 pp. wrapper. Price 1d. for single copies (free to Secretaries of Sowers' Bands); or per 100 if required in quantities for distribution.

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THE  
CHURCH MISSIONARY INTELLIGENCER.

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CENTENARY HOPES.

*A PLEA FROM THE MISSION-FIELD.*

**F**OR three years we have thought of and prayed about the Centenary of the C.M.S. all over the world. It has come and gone, and now all over the world we are asking, "What is to be the outcome of this great effort?" I would invite all who read these lines to definitely formulate in their own minds what they *expect* to be the result of the Centenary, and, at the same time, as "one from the front," I would point out just one of the things we are eagerly expecting and pleading for out in the mission-field.

We missionaries who are labouring in all sorts of spheres all over the world know well that the greatest blessing we could receive would be a really definite and distinct quickening of the spiritual life of ourselves and the churches. Far before men or money, improved organization, or increased decentralization, before the self-government or the self-support of the Native Churches, we realize that our paramount need is *the power of the Holy Ghost* working in and through those whom God has called to labour and to live in the midst of Heathendom. This, I venture to think, is the *great expectation* of the mission-field at this time, and we earnestly desire to invite all those who have resolved that the Centenary shall be to them a starting-point for fresh effort on behalf of foreign Missions, and who desire to offer the King more strenuous service in the extension of His Kingdom abroad, to begin at this point, and to join *daily* in earnest, faithful, expectant prayer for this great gift of "power from on high" upon the missionary churches of the world, and upon the C.M.S. in particular.

Such quickenings have come from time to time upon various Missions and stations in divers parts of the world, e g. Uganda, and have changed the whole aspect of the work. Missionaries who had grown disheartened, or careless, or worldly, or un-Christlike have been awakened, and brought again into close touch with the Living Head. Native agents who were cold and powerless, and seemed to work only for the pay they could secure, have been fired with a love and zeal which has quickened the life of the whole Church, and large bodies of Christians who seemed merely nominal followers of Christ have awakened to a sense of their glorious privileges and responsibilities in the matter of life and service and possessions.

The faithful, persistent, expectant prayer of a number of devoted servants of God will bring these same blessings to many a dry and

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desolate tract of God's Kingdom, and, as of old, He will turn again the captivity of His people, in response to the prayers of the faithful and in accordance with His own gracious promises.

More and more it seems to me that if Christians upon whom God has laid the sense of responsibility for the evangelization of the world will be individually faithful in prayer and service, then before we call God will answer, and while we are yet speaking He will hear. One of the most impressive messages of the Centenary was contained in the Bible-reading on Haggai i., since published in the *Intelligencer* and as a separate booklet for distribution; in this we saw the causes which retarded the building of God's temple and the result of fulfilling God's conditions, and the application of these things to missionary effort. If we look back to some eighteen years before the message of Haggai we see the solitary figure of the aged prophet Daniel bowed in intense devotion before his God. In deep humiliation for the sins of himself and his people, he pleads for the restoration of God's city and temple. While he was speaking God sent him the answer in the vision of the seventy weeks, assuring him of a restoration more glorious and far-reaching than he had ever dreamed of. Surely we may not separate those deep and agonized prayers of Daniel from their realization a few years later under Zerubbabel the Governor and Joshua the High Priest.

Some seventy years later the scene is repeated. Nehemiah receives news of the evil condition of God's people and the defenceless state of the holy city, and impelled by the same spirit which drove Daniel to his knees, he mourned and wept and fasted and fell to prayer. That man's faithfulness in prayer and service was the means of restoring the honour of God's city and people.

It is a fact that to-day in many a spot of God's earth His people are in "great affliction and reproach." The power of the Holy Ghost is restrained by the sins and faithlessness of God's people. The enemy is triumphant, and cries mockingly, "What do these feeble folk?" The name of our God is dishonoured before the Heathen because we, His people, have lost touch of His power.

Far away from the scene of reproach and shame kneel down in humiliation, O child of God, and plead for your brethren, the people of God, and for His universal Kingdom. Cry aloud and spare not—spare neither yourself nor your brethren who suffer reproach, nor your God whose name is dishonoured by our defeat.

Surely this thing we can do, whether singly or in groups of two or three, or in larger gatherings where they may be had. "The effectual fervent prayer of a righteous man availeth much." This responsibility lies upon each one of us as a thing we cannot get away from and cannot pass on to others, to plead daily for the quickening of the churches, and as we follow the monthly round of the Missionary Cycle, ever to make our first plea one for the definite outpouring of the Holy Spirit upon the Missions that we pray for.

A MISSIONARY.


## THE PARAMOUNT CLAIMS OF FOREIGN MISSIONS.

*A Sermon preached at St. Bride's Church, Fleet Street, on the One Hundredth Anniversary of the Church Missionary Society,*

BY THE RIGHT REV. J. J. S. PEROWNE, D.D.,  
*Lord Bishop of Worcester; a Vice-President of the Society.*

"And He said, It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

*Isaiah xlix. 6.*

" PRAY thee, of whom speaketh the prophet this, of himself or of some other man?" The question is not easy to answer. Who is this servant of the Lord who occupies so prominent a place in the latter portion of this prophecy, and whose character and work are described in terms of such lofty eloquence? If we looked at the first verse of the chapter only, "The Lord hath called me from the womb, from the bowels of my mother hath He made mention of my name," we might suppose that the prophet himself was addressed as the servant of the Lord. But in the third verse we are told distinctly that the nation at large is the Lord's servant, "The Lord said unto me, thou art My servant, O Israel, in whom I will be glorified."\* And yet, in the very next verse, we are baffled in our interpretation, for it is no longer the nation at large which is addressed. The servant of the Lord is distinguished from the people, for he is to "raise up the tribes of Jacob and to restore the preserved of Israel." The true servant, then, is not the nation, it is the Israel within the Israel, the remnant according to the election of grace, which is to accomplish God's work in raising up the tribes of Jacob and in bearing His salvation unto the end of the earth.

Yet within a while all these pass from the field of the prophet's vision. These may have had each their appointed task, but they after all are but feeble types and figures presenting in shadowy outline the true Redeemer of Israel. The true servant of the Lord stands alone in His work as He is supreme in His Person. He is One who "shall deal prudently, and be exalted and extolled, and be very high," but who also "hath no form or comeliness, who is despised and rejected of men," yet One who shall justify many by bearing their iniquities, and who "shall see of the travail of His soul, and be satisfied," and in whose hand the "pleasure of the Lord shall prosper."

But leaving aside the fuller discussion of the passage, which would detain us too long, I do not hesitate to say that within the whole of this prophetic book there is not a single verse in which the character of the evangelical prophet is more conspicuous than it is here. How must he have been transported beyond himself, how far must he have been raised, not merely above the vulgar passions and prejudices, but above even the noblest and the purest aspirations of his contemporaries! How deeply must he have been permitted to enter, not only into the secret

\* See the strikingly parallel passages xlv. 1, 2, and 21.

purpose, but into the heavenly spirit of the Divine counsels, before he could have given utterance to words such as these! Try to realize in some measure—we can never do it to the full—the import, the power, the charm of these names, the names of Jacob and of Israel, in the mouth of every faithful Israelite. Think how not only his human affections but his deepest religious feelings were centred in the prosperity of Zion and the peace of Jerusalem. Think of the grief and the longing, the prayers and the tears, of the exiles in their captivity when they remembered Zion. Think of the passionate cry, “If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy.” What joy, what blessing, what privilege could there be for such an one, comparable for a moment to the joy, the blessing, the privilege of raising up the tribes of Jacob and bringing back the preserved of Israel? And yet he is called upon by the voice of God to regard this as “a light thing.”

And in comparison with what is it “a light thing”? What object was so far to transcend that which must have appeared in his eyes as the greatest of all? It was that the servant of the Lord should be given as a light to the Gentiles, and that he should be the bearer of God’s salvation unto the ends of the earth. How doubly strange must such a commission have seemed to the prophet who received it. Like every other child of Abraham, he had been wont to look down with mingled aversion and contempt on the mightiest and wisest of the nations; he had directed his bitterest sarcasm against their idols and their idolatry; he would have held himself defiled by sitting down at the board even of their nobles and princes; yet now the honour and the welfare of the Gentiles is to be set far above the deliverance and exaltation of the chosen people. He must break the bands of prejudice; he must learn a new estimate of the world and of life; he must learn that God’s thoughts were not as his thoughts; he must learn that it was “a light thing” to raise up the tribes of Jacob and to restore the preserved of Israel, seeing that God would make His servant a light to the Gentiles, and His salvation unto the ends of the earth.

The object which was thus set before the prophet’s view as the highest aim of his ministry, beside which all that had hitherto most powerfully stirred his patriotic and religious zeal sank into insignificance, is the same object on behalf of which I am addressing you this evening. But as our point of view is far removed in time and place and circumstance from that in which the prophet contemplated this object, it is clear that if I would enhance its dignity by a comparison, it must be by one of a different kind from that which is employed in the text, though the difference would be rather in the letter than in the spirit of the comparison. I shall not speak to you of Jacob and of Israel, but I shall endeavour to commend the claims of the missionary cause by reference to the interests of a Christian State and a Christian Church; and then I shall consider some of the peculiar motives furnished by the present occasion to call forth our sympathy with the efforts of this great Church Missionary Society.

I. And first of all, I venture to say, looking at the diffusion of Divine truth and its attendant blessings which are shadowed forth in the words

# Church Missionary Society.

## From Month to Month.

A LETTER TO LEADERS.

No. 40.

CHURCH MISSIONARY HOUSE,

*July 20th, 1899.*



DEAR FRIENDS,—This letter will be in your hands just when the majority of our friends will be seeking a well-earned rest and holiday. We need hardly say that this rest will be appreciated by those who have the privilege of working in the C.M. House, and upon whom has come, in a special degree, the strain of the Centenary, for the remarkable success of which we would again raise the note of thanksgiving.

As the last months of this wonderful century are running their course we may well recall what a marvellous change of human conditions has taken place in it! What increase of facilities for journeying to and fro in all parts of the earth! What wonderful extension of Nature's forces and Nature's secrets as men sometimes speak.

How much more is known now of the lands and languages, of the conditions and customs, of the religions, philosophies, and traditions of the various races of mankind! Is not all this expansion a striking call from God to those who fear and trust and love Him, to those who know something of Christ's Kingship and Kingdom, of His wondrous grace and glory, to use all increased facilities and knowledge in the Saviour's service?

Amid all the fresh perplexities of international and political problems, amid all the changes that come into human history, the sacred word of old stands firm, the Lord our God is "the faithful God which keepeth covenant and mercy with them that love Him, and keep His commandments."

And while humble and thankful for the past let us be increasingly hopeful for the future. Let us face that future not dreamily but sturdily.

We are the inheritors of all former development. We are responsible for present duties. We are sowing seeds for the future. And let us remember God's faithfulness endures from generation to generation.

Temptations to indolence, half-heartedness, indifference we will resist, hoping against hope, when difficulties and delays and disappointments make themselves sadly apparent and sorely felt. But if we are to work in the right spirit and with sustained energy, we shall not be content with mere emotional ardour; our enthusiasm should be an enthusiasm of knowledge, not an ignorant outburst of uninstructed sentiment. We need intelligence as well as emotion. We need "understanding of the times" as to what God's Israel should do, so that we may be expert in war (as Zebulun of old) to set in order the battle array against the enemies of the truth, and to know what a recent article in the *Intelligencer* described as the "strategic necessities of the field." It is when we blend instructed thought with ardent emotion that we shall not be "of double heart, but wholly given to the Lord to do His work, and ready to do our Captain's bidding."

Just now there is one need pressing very heavily upon the Committee, and that is ordained men for (1) Vacant gaps to be filled in order that existing work may not flag, (2) For extension demanded by the growth of our work. The lists of gaps and calls for extension come to about 140. To meet this need we have twelve ordained men available.

A paper has just been issued calling attention to this need, and indicating where the gaps are which have been created by death or sickness or other causes, and also the directions where doors appear open for extension but cannot be entered for lack of men. We specially want your prayers in this behalf, and we will therefore quote the following instances of vacant places waiting to be filled.

In West Africa, Fourah Bay College is still without a Vice-Principal, and this means overwork in a dangerous climate for the Principal, the Rev. E. H. Elwin.

The Niger Mission needs a University man to act as Secretary in the place of one who died; another clergyman to fill the gap caused by the removal of a brother who has had to be transferred to a healthier Mission; and a clergyman (of some experience, if possible) to take the place of Mr. Nott, of the Soudan, who was to have led a new party into the Hausa Country, but who is unavoidably detained at home.

From Uganda and the adjacent country no less than five clergy have from one cause or another been obliged to lay down their work, and only two have gone to fill their places.

Palestine has no one to fill a post at Gaza which has been vacant for some few years because reinforcements who have of late years gone to Palestine have been more needed elsewhere.

Turkish Arabia (Baghdad) is a lonely, trying Mission, and our brother, Mr. Parfit, sorely needs a colleague.

Turning to India, we have from the Bengal Mission calls for six clergymen to fill gaps and carry on existing work. Two of them, at least, must be University men of some standing.

The North-West Provinces Mission calls for clergymen to fill nine vacancies, three or four of which require University men, and two, at least, should be clergy of some few years' standing.

There are vacancies in the Punjab and Sindh Mission for four educational clerical missionaries and four for evangelistic work, one of whom should be a man of some standing and experience.



Western India, like Bengal, needs six clergymen for the filling of gaps, at least one of whom must be a man with some considerable ministerial experience.

South India has several vacancies, evangelistic and educational. e.g. The Telugu Mission asks for at least one graduate for educational work, and two men for evangelistic work in the country districts; and Madras needs a clergyman specially suited for Mohammehan work.

Travancore also needs in the same way one educationalist (a University man is essential) and two evangelists.

Thus India's special needs (putting extension work on one side) may be summed up as thirteen or fourteen men needed for ordinary evangelistic and station work, ten for various educational posts, three for specially difficult work among Mohammedans, and three for English-speaking work of a very important character. Twelve, at least, should have taken university degrees, and not less than six should be men of some experience.

Ceylon has long been waiting for a Tamil-speaking clergyman to supply the place of one who has been called Home.

South China has lost two married clergy, thereby causing urgent vacancies at Hok-Chiang and Ning-Taik.

The Western China Mission has seven stations in a district as large as England, and only two young clergymen (one of them in deacon's orders) for all the clerical work in all seven stations. Mr. Horsburgh has left the Mission, and there is no one to take his place.

Japan has urgent need of five clergymen if the continuity of the work is to be maintained (four in Osaka Jurisdiction, one at Tokio).

Nineteen years ago we were in a crisis of another kind. Islington College, then almost the only source from which we got ordained men, had furnished us with seventeen accepted candidates. In the spring of that year it was resolved that all except one (a native of Africa) should be kept at home till the funds for their maintenance were forthcoming.

On hearing of the resolution of the Committee the hearts of many of God's people up and down the country were stirred to their depths, and several congregations subscribed for the passages and first year's allowances of those kept at home. In less than twelve months all save those who were kept back from health and other considerations were in the mission-field.

Now the Committee send forth all those whom they believe to be chosen and called of God for the work, and look to Him for the means for their support. May we not with confidence rely upon your earnest prayers that large reinforcements may soon be granted, and that many will offer from the ranks of our clerical brethren, both beneficed and unbeneficed? When the Bishop of Durham was sympathized with by some on four of his sons leaving home for missionary work in India, he replied that their going enabled him to enter into the joy of "giving."

Turning to the mission-field, we notice with interest the fact that at Mengo the native Church had its first "Hospital Sunday" in March last, when collections were taken on behalf of medical missionary work in that district. After Mwanga was captured, one of the missionaries at Mengo had a private interview with him, and he professed to him his desire to be a Christian. How far he is sincere it is impossible to be sure, but we can continue in prayer for him that in his troubles he may seek the Lord and find Him.

Details of the death of Archdeacon Warren of Japan are to hand. He was on June 2nd inspecting the house inhabited by the Rev. S. Swann, late of Japan Mission, when through a fall down the cellar stairs he sustained injuries from which he died on the 8th of that month. Of intense devotion to his work, he was also a man of great intellectual power.

The Rev. A. B. Hutchinson, an old friend and brother Missionary of Archdeacon Warren's both in China and Japan, writes giving instances of answers to prayer, especially in the case of one man, a prison official, who had been given back almost from death ; and Miss B. J. Allen, of Nagasaki, speaks of an awakening there, and of constant invitations given her to go and visit those with whom she had no previous acquaintance.

From North-West Canada we have had an instance of God's gracious care for His servants who work in the "Great Lone Land." The Rev. W. Spendlove and his wife were to spend the winter at Fort Wrigley, commonly known as Starvation Fort, 1000 miles from either shop or settlement ; through a boat accident, half their year's supplies were lost and the other half greatly damaged. Before navigation closed God put it into the hearts of some unknown friends, who could not possibly have known of their loss, to send some supplies which arrived before the ice shut them off from the rest of the world. Some of you may remember how some eleven years ago the devoted young missionary, the Rev. Vincent C. Sim, was literally starved to death in the N.W. Canada Mission. And you will thank God for His goodness in remembering Mr. and Mrs. Spendlove.

We have often asked your prayers that God would open Khar-toum to our missionaries. We hoped that the time was at hand when we could invite you to praise Him with us for an open door. In this we have, it seems, been too sanguine, and we must continue in prayer.

Please also plead earnestly that the clergyman whose appointment to be Principal of Islington College you will probably hear of before this letter reaches you may be in all things fitted and enabled for the important work of training our future missionaries. We are not at liberty to name him just yet.

We are, dear brethren,

Yours in Christ's service,

THE SECRETARIES OF THE C.M.S.

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LONDON : CHURCH MISSIONARY SOCIETY, SALISBURY SQUARE, E.C.

of the prophet, that even our national greatness and glory is "a light thing." I would not, indeed, say a word which would seem to cast a chill on the warm glow of patriotism or to speak slightly of all those temporal advantages by which our beloved country is distinguished amongst the nations of the earth;—the prodigious compass of her dominions and the treasures that she has gathered into her bosom; the widespread awe and wonder of her name, and the more solid glory of her domestic institutions. She stands in the very forefront of the nations. Like Tyre of old, she has been "replenished and made very glorious in the heart of the seas." Nor do I forget that I am speaking in a place where any attempt to disparage these advantages would appear strangely inappropriate—in the heart of this Metropolis which in its vast extent, its overflowing wealth, its world-wide commerce, and its social framework represents, as in a luminous focus, all the power and opulence and majesty of this great Empire. Let us acknowledge all this, not in any boastful spirit, but in fear and trembling, remembering that He who has given us all these tokens of His favour can withdraw them at any moment. But when we have done this, we may still admit that, compared with the great object set before us by the prophet in the text, our national glory is "a light thing." I will even say that apart from that object it is an empty, unreal thing, a mere shadow and counterfeit. For consider for a moment what is the true test and measure of real glory. I am not now speaking of it as it appears in the sight of Him by whom the nations are counted as the small dust of the balance, and who taketh up the isles as a very little thing. I would have you look at it from a human, but still from a manly and reasonable, point of view, as it appears in the estimate of strangers, as it will appear in the eyes of posterity and in the pages of history, and as it appears in your own sober judgment when applied to other circumstances, where you are not under the bias of personal feeling or national prejudice. Take the case of an individual. Would you seriously account it an honour and a glorious thing for a man to have amassed great wealth, to have risen to a high situation, to have acquired extensive authority; or do you not think it necessary to inquire what use he has made of these advantages, what traces he has left of his passage through the world? Do you reckon it the glory of that nation which established its dominion in the New World that it overthrew two mighty and flourishing empires, that it spoiled them of their treasures, that it marked its progress by bloodshed and havoc and ruin, and reduced the conquered races to the lowest depths of misery and degradation? Was that glory or was it shame? Is it a bright or a dark spot in its annals? So in our own case, it is not a sufficient or a solid title to glory that our name, our race, our possessions, our power, our influence have been extended to the ends of the earth, and that every quarter of the globe has yielded its tribute to our arms, our industry, and our commerce. There still remains the question, What use have we made of all our gifts and opportunities? What are the things we have carried with us abroad in exchange for those which we have brought home? What are the tokens and monuments of our presence in the lands where we have settled and borne rule? If by one of those revolutions to which all

human affairs are subject, and from which no mortal greatness was ever yet exempt, we should be deprived of that Empire which we exercise in the richest and most famous country of the ancient world, where will be our glory if it should be truly said that we had left them poorer and weaker and not better or happier for our rule? Or where would be the glory of having gained a footing on that other mighty realm in the Far East, long closed by a watchful jealousy against foreign intrusion, if our intercourse with it is to be conducted so as rather to excite increase of alarm and hatred than to make it more accessible to the feet of Christ's messengers? Or, once more, what is the glory of being masters of the fifth continent as large as that on the skirts of which we dwell, if we people it with the outcasts of society, and make it a vast sink to receive the dregs and refuse of our corruption? One thing is clear. The more ample our means, the greater our powers; the more commanding our influence, the greater is our responsibility and the stricter the account which we must render at the bar both of Divine and of human judgment. I trust, indeed, that on a survey of the whole field there is much to which we may look with well-grounded satisfaction and thankfulness. We have imparted to distant regions and barbarous races some measure or tincture of the knowledge, the arts, the laws, the institutions, the habits and manners of civilized life; and these are excellent things in their place. But if we have not sent with them the Gospel, which is "the power of God unto salvation," we have kept back the best thing that we have, that without which all the rest is worthless and barren and all real and permanent good. And they are things that we carry with us because we cannot help it, for our own use and benefit, and not for the sake of others. And therefore by them alone we can never obtain either gratitude of man or praise of God.

It may be said, indeed, that the immediate and proper object of the State is to provide for the temporal welfare of an earthly society. It is no part of the duty of the State, we shall be told, to send Missions to the Heathen. I grant it; but it is a part of the duty of a Christian State to encourage all efforts for the extension of Christ's kingdom upon earth. It is a part of the duty of a Christian State to place no obstacle in the way of that extension, but boldly to avow its Christianity without unworthy fear of consequences, and not to shut the door against missionary enterprise. The great men who saved our Indian Empire, our Lawrences and our Herbert Edwardes, our Havelocks, and men of that stamp were not ashamed to declare the faith of Christ, to avow boldly the faith that was in them. They did not think it wise or politic to hide their convictions lest they should offend the prejudices of the Mohammedan or Hindu. The faith of Christ which they held in their hearts they confessed openly with their lips, and God honoured His servants who honoured Him. Mohammedan and Hindu know well how to respect conscientious convictions, and the courage which leads men to avow them, for they would never conceal their own. It will be an evil day, indeed, for England if our statesmen, whether at home or abroad, should ever think that the safest way to govern an empire is by attempting to conceal their Christianity.

II. In the next place, how is it as regards the Church? There can

be no question that the sending forth of the Gospel is the proper work of the Church. This has never been denied, at least in words, though practically it has often been overlooked and forgotten. This part of the work of the Church has been treated as "a light thing." It is my object to show that, rather, all the rest is "a light thing" in comparison with this. The prophet himself may be our guide here. He draws a distinction between raising up the tribes of Jacob and restoring the preserved of Israel and sending light and salvation to the ends of the earth: that is to say, he draws a distinction between the building up of the Church at home and the sending of missionaries abroad. I am comparing here not the Church's missionary effort or any other of her operations with the doctrine of the Church, or the constitution or discipline of the Church, or anything else that is inseparable from her Divine and her distinctive character. I am speaking only of her action. I am speaking only of the indications of life and vigour which are afforded by the various modes in which the Church exerts herself in action. And of these I affirm that, apart from the sending of the Gospel to the Heathen, all the rest may be called "a light thing," partly as being ineffective and insufficient, and partly as being fallacious and unreal. For consider. Let us suppose a Church pure and sound and flourishing in all other respects, pure in her doctrine, ritual, and government, sound in the principles, affections, and mutual consent of her members, flourishing in the prosperity of her institutions, in the abundance of intellectual and spiritual gifts vouchsafed to her ministers, and in a rich supply of temporal advantages. Here is a Church which may be said to be a glorious Church arrayed in the beauty of holiness. But if a Church thus favoured puts forward no expansive energies, if she is content merely with the enjoyment of her external prosperity, then the fulness of her blessings only renders the deficiency of her outward actions the more glaring and the more reprehensible. Whatever appearance there may be of health or vigour in a missionless Church, all such indications must be hollow and fallacious. Such a Church deceives herself like that of Laodicea of old, saying, "I am rich and increased in goods and have need of nothing," being in truth wretched and miserable and poor and blind and naked. You will remember that lukewarmness is the cause at once of the misery and of the self-delusion. It was such a Church that received the warning, "I know thy works that thou hast a name that thou livest and art dead." Is that too much to say of a Church which, so far as regards those who are without, is deaf and dumb and blind and palsied, without an ear for her Lord's cry, without a voice to proclaim His message, without an eye for those whom He came to seek and save, without hands or feet for His service, or, rather, to speak more plainly, without faith to trust His word, without hope to abide His time, without love to spend and be spent for His cause? Where these things are wanting, what can be the worth of all other possessions, or what can any other tokens of vitality avail where there is a numbness at the heart? Surely where that is the case all else may well be counted as "a light thing."

Yes, it is "a light thing" to build up a Church compared with this supreme object on which the Prophet fastens our attention—

to carry God's light and God's love to the uttermost ends of the earth.

III. But why is this? What is the transcendent glory of missionary enterprise? Why is it a greater thing to send Christ's message to the Heathen than it is to sit at home quietly contented with the gifts that God has given us? Well, without taking the highest ground, I ask, is there not something inspiring in the whole history of missionary effort? Is it not a good thing, an inspiring thing, to have lifted up before our eyes the noble examples of the men who have gone forth sacrificing their earthly prospects, and encountering privations, suffering, and a martyr's death, that they may spread amongst the nations the unsearchable riches of Christ? These are not adventurers, or sportsmen, or traders, or discoverers, seeking amusement or fame or wealth as the result of their labours. They have gained no earthly reward. They have looked for none. They have indeed enriched the world. They have been the pioneers of civilization. They have raised the savage. They have reformed men sunk in the lowest depths of degradation, misery, and crime. They have exhibited the Christian graces of domestic purity and truth and love. They have rebuked the shameless vices of a corrupt Heathendom, and they have breathed new life into its effete and decaying civilizations. The splendid heroism of our missionary martyrs has given us a loftier conception of duty and made our hearts throb with holier emotions. It has put to shame the weakness, the cowardice, the selfishness of our lives. Surely on this ground alone we may say that the work of the Church at home is "a light thing" compared with the Mission work of the Church abroad.

But again—and here we take higher ground—the Mission work abroad gives us new impulses and new motives, because it is done in simple obedience to the command of our risen Lord, "Go ye into all the world, and preach the Gospel to every creature," and in simple trust in His promise, "Lo, I am with you alway, even unto the end of the age." This Mission work is a greater work because it is the proper and only adequate discharge of that Great Commission. It is a greater work because of the grandeur and far-reaching compass of its conception as putting no limits beyond those of the habitable globe to its aims; greater, because it is not limited by the bounds of a parish or church; greater, because it bears in its bosom the inspiring truth that the kingdom of God is one, and that all work for Christ is one, essentially one in its range and power and objects, however manifold it may be in the forms which it assumes, or in its application to the various phases of society, and the infinite diversity of the needs which it meets. It is greater, because, as all experience shows, it breathes new life into all the work at home. By an eternal law Home work and Foreign work flourish or decay together. Contributions to Home work have never been diminished because the work of the Church abroad has taken its proper place in our parochial organizations. On the contrary, they will grow and increase, for Foreign work acts and reacts on the Home work. Schools, Bible-classes, Services in Church are all stronger, brighter, healthier in proportion as the duty to preach the Gospel to the Heathen is recognized. The duty once recognized becomes a privilege and a joy. It is a sovereign antidote to

that selfishness which is so often a canker in our work. It is quite possible for even the religious work of a church or a parish to be "sicklied o'er with the pale cast" of selfishness; and it does us all good to be driven out of our narrow parochial groove, to be compelled to take a wider outlook, to be made to feel that Christ's kingdom is not confined to our own parish, our own diocese, our own country, but is wide as the world. "Ask of me, and I will give thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

But, finally, the Mission work of the Church is a greater work because of its regenerating power in the revival of the whole life of the Church. No one who has watched the development of Missions and the development of the Home work side by side can question this. It must often have awakened our surprise that at the Great Reformation which shattered the fetters of superstition, and brought out a nation beloved of God into the glorious liberty of His children and gave them the Word of Life, no attempt was made to carry the precious treasure to the rest of the world. It may be that the work which God had given our reformers to do at home—the work to which He had specially called them—so absorbed all their thoughts and interests that it left no room for anything else. One man only, and he a scholar, not an evangelist, lifted up his voice in a noble and touching appeal to the great leaders of the Reformation that they should not forget their Lord's command. But the appeal of Erasmus was disregarded. Now, thank God, we may hope for better things. A work has been going on of which we have taken too little account—a work deeper, we may hope, more abiding and more fruitful than any that has gone before. A power is gone forth which the Church feels in her inmost heart, and which pulsates in all her veins. And whence has the power come? Not from man, not from any design or purpose of man, not from great leaders in Christ's army, but from the finger and Spirit of God. There is no more striking instance of the reflex action of missionary effort than this—that it has been made in God's hands the instrument of a mighty revival in the Church at home. We all feel it, though we may not acknowledge the source from which it comes. In fact, we have been so accustomed to connect that revival with another movement that we have forgotten the movement in the midst of which we are standing. But compare it for a moment with that other movement, which began in Oxford some sixty years ago. There is a disposition in many quarters to speak of that movement as though it were the exclusive instrument by which the great change which has passed over the Church has been effected. I do not wish to disparage the Oxford movement, or to deny the good which it has wrought. It not only rebuked the prevalent slovenliness and disorder, it not only restored our churches and made worship more seemly, more beautiful and more reverent; but it drew attention to the neglect of sacraments and ordinances, and above all it revived a truth that had been too much forgotten—that the Church is not a number of loosely aggregated units, but a body of which Christ is the head, a living communion informed by one Spirit, and which, "built together and compacted by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love." The assertion of this truth was no

doubt pushed beyond the limits of Scripture, when the Church was identified with a particular form of government, and when it was laid down that it existed only in a triple form, Greek, Roman, and Anglican. But the belief in one Holy Catholic and Apostolic Church had almost been lost among us, and it was needful to reassert it. The early Evangelical revival, striking as were its results in the awakening of souls and the turning of men from darkness to light and from the power of Satan unto God, left out of sight the corporate unity of the Church. Its weakness was there. It was spiritual, and mighty in its spiritual intensity, but it forgot that Christ came not to convert individuals only, but to build up a Church. The Oxford movement, on the other hand, dwelt too exclusively on this aspect of the truth. It became external in its character. Ritual and ceremonial darkened the spiritual life, and the work of God the Holy Ghost was almost overlooked in its teaching. Now, thank God, there has gone forth a power, which is destined, I believe, to change the face of the world, the power of the Great Commission. Christ's Church has obeyed His word. His Church is sending forth her Missions to the Heathen. Many in His Church are offering themselves to go in obedience to His command. And so the Church is not only winning fresh victories for Christ abroad, but it is breathing new life into her organization at home. This movement does not despise sacraments or ordinances; but it puts these in their proper place. It does not disregard apostolic order or episcopal government; but it knows that God has His own instruments and can work by other means. The Evangelical revival has not been lost and swallowed up in the sands of time; it is rather like one of those mysterious rivers which disappear for a time in the bowels of the earth only to emerge again in larger volume. The fertilizing stream of its mighty progress is cleaving for itself a thousand channels and reviving the whole life of the Church.

IV. Lastly, let me briefly glance at some of the motives, which this our Jubilee year suggests, of thankfulness and hope. No doubt the blast of the trumpet which proclaimed to the Jews the close of the seven weeks' years and ushered in the secular Pentecost, the holy year of liberty and rest, was a joyful sound. That, too, was, in a degree, a raising up of the tribes of Judah and a restoring of the preserved of Israel. It was the release of those who were bowed down under the yoke of bondage or the weight of burdensome obligations. It was the recovery of long foregone possessions and privileges by those who had been stripped of the patrimony. It was an easy and cheap redress of wrong. It said to the slave and the debtor, "Go free," and inasmuch as it was hallowed by Divine command and guaranteed by an act of Divine sovereignty, we cannot doubt that it was attended by spiritual blessings far outweighing all the material and temporal benefits which it bestowed. It did not fail to strengthen the common bond and the common trust in God's providential care, and to quicken the sense of gratitude for His fatherly lovingkindness, to revive, where it might else have languished, the consciousness of national brotherhood, and to knit together divided hearts by the ties of a renewed affection.

But is not ours a greater Jubilee to-day? Do we not listen to



much more joyful sound? For what was the object of the Jewish festival after all? It was nothing more than reparation or restitution. It brought back persons and things into their old place. It did not invest them with any new prerogatives. It did not hold out any new hopes. The bondsman received his natural freedom; the alienated land returned to its hereditary owner. But there was no advance; no progressive movement. Each Jubilee was like the one which went before. It was a revolution in a fixed orbit, and whatever number of such revolutions might be completed, there was no greater cause for joy or thankfulness or hope for one than for those which had gone before. How essentially different from that is the character of our celebration! It marks an epoch in the history of the Society and the history of the Church. It is an occasion not merely for thankful retrospect, but for thankful anticipation. The Society knows no limits to its work. It reaches forth to the utmost bound of the habitable globe. It claims all nations as its possession, because they are the possession of its Lord. It would, indeed, be matter for mourning and humiliation if it were to content itself with the mere retrospect of what God has accomplished by its instrumentality. That deserves our most grateful acknowledgment, as it goes far beyond our poor deserts. But that which excites our deepest joy and thankfulness on this Anniversary is not that we are permitted to look back over one hundred years during which the Society has steadily pursued its labour of love, though such a retrospect might well fill our hearts with gladness and our tongues with praise. But it is that in this our own day and generation there has been vouchsafed to it a wider blessing and a brighter promise and a surer ground for future exertions than at any previous epoch in its annals. It is that its enterprises are formed on a larger scale and conducted with redoubled energy and more far-sighted prudence. It is not only that missionary tents have been pitched here and there in the wilderness, but that the temple has been raised for a permanent worship. It is not merely that apostolic men have gone forth singly or two and two, as if rather to explore the strange land than to occupy and settle in it; but it is that the Church has been exhibited, in the integrity of her ordinances and her polity, in all her beauty and in all her strength, "comely as Jerusalem" to engage the affections and satisfy the longings of her children, "terrible as an army with banners" against the powers of darkness, ready to go forward conquering and to conquer under the great Leader at whose feet she lays all the trophies of her warfare. It is that at home evangelistic labourers are more carefully trained for work. It is that abroad provision has been made for the constant pastoral superintendence by which the efforts of individuals, which must otherwise be scattered and wasted, are combined and directed to the common end. When we look back, all that the Society has accomplished from the beginning seems little compared with her gains in the last ten years. Indeed, we thank God that during the hundred years of its existence each decade has been an advance more fruitful and richer in blessing than that which went before.

And yet we must not forget that if our gains have been greater it is because our opportunities have been tenfold greater. From that *annus*

*mirabilis* 1858, when so many open doors were set before us, and so many barriers thrown down, there has been a perpetual advance. More fields have been occupied, more labourers have offered themselves for foreign service, and yet even this has been only a seed-time big with the promise of the future harvest. Have we not reason, then, as well as Israel of old in the year of Jubilee, only incomparably stronger, for joy and gratitude? Can we desire any plainer token, any surer pledge, that the Lord has not withdrawn His presence from our Church, that His hand is still over her, that His Spirit is still within her, notwithstanding all her imperfections and unworthiness, that He still regards her with the eye of love, that He is still graciously pleased to use her as His chosen vessel to bear His light unto the Gentiles, and His salvation unto the ends of the earth? Are we not encouraged to join in the humble yet hopeful prayer, "Strengthen, O God, that which Thou hast wrought for us. Strengthen it in the mission-field abroad. Strengthen it in the Church at home. We pray for a yet larger outpouring of Thy Spirit"? And then, when we reflect on the undeserved mercies of God's hand, ought not our hearts to melt in brotherly love one towards another; ought not our miserable strifes and jealousies to be swallowed up by the contemplation of the glorious object set before us? Ought not the Church to pray with one voice, "Unite my heart to fear Thy Name"? Oh, that there were such a heart in us that it might be well with us and with our children for ever! It was on the day of atonement that the trumpet of Jubilee was to sound throughout the land. Has there not gone forth among us a louder yet sweeter summons to keep the unity of the Spirit in the bond of peace?

How then may each of us best hallow this Anniversary? First of all, let us all give it its rightful position in our thoughts and affections. Let us try to break the spell of habit and custom that makes all familiar things light and worthless, however precious they may be in themselves. Let this occasion rouse us to prize our privileges as partakers of the Gospel and to value the dignity of our calling as permitted to take part in the holy work of making known Christ's salvation to the ends of the earth. Be assured that in God's will and purpose this is the great end for which our country has been raised to her proud pre-eminence amongst the nations of the earth, and endowed with means and opportunities that were never vouchsafed to any nation before. Think not to elude the obligation by regarding it as a public and national responsibility which touches none because it rests on all. Remember that it becomes a private and personal duty to every one of us who has been able to understand its import. Do not let us practically make light of it, as we shall do, if we postpone it to any indulgence of sense or fancy or vanity, and if we withhold from it what we can really give; but let the fulness of our spiritual blessings draw out our compassion to those who are sitting in darkness and in the shadow of death, the millions of the Heathen who have never heard of Christ and His salvation, and who are perishing in their sins. Let it be a loud call upon us to give our active help, our sympathy, our prayers to the missionaries who, in their self-denying zeal for souls, are breaking down under the strain of their solitary labours. Do not let us meet their need with an empty

pity. Let us respond with all our hearts to the call which this Society makes upon us all. Let those of us to whom God has vouchsafed any measure of worldly prosperity consecrate their gains by a substantial offering to Christ and His Gospel, not the mere casual refuse of luxury and ostentation, but a regular and permanent contribution, never slackening its hand, but increasing with the increasing means vouchsafed to us according to the measure of each man's ability. Let us thus again prove that we are true to ourselves, and that we are earnest in our expressions of goodwill. Weigh the object in the balance of the sanctuary, and you will not account it "a light thing" or grudge some sacrifice for its sake.

Let the sound of our Jubilee be wafted to earth's remotest shores, reviving the hearts of Christ's servants with cheering hopes. Let it proclaim to those who are far off and those who are nigh that Christ our Lord is with us still, that He is fulfilling His promise, that our Church has been honoured as God's chief minister in evangelizing the world, that she is rising to the height of her glorious commission, and that she is fully purposed with His help not to fail one jot, but to redouble her efforts and sacrifices, and, forgetting those things which are behind, to reach forth unto the things which are before, and never to rest until she has carried Christ's message to every tribe under heaven and made known His salvation unto the ends of the earth.

## THE OUTLOOK OF THE FARTHER EAST.



It is a privilege little short of priceless for those who are occupied in the extension of a dominion whose endurance knows no termination and whose extension contemplates no limit to turn for a season from the point of nearer conflict, from the immediate quarter of more acute and embittered strife, to the wider and larger contemplation of the controversy in perpetual process between the empires of light and night in heathen lands.

Nor is it necessary, nor is it even wise, to institute any contrast of disparagement between the relative measure of importance attaching to the near and internecine opposition of doctrine and the farther and less embittered contention with the forces of Paganism. It is not for a moment pretended that issues of greatest moment are not at stake at home, and this will be as freely admitted by the one side as by the other in the dispute. Only it will be by us advanced that even for the hand most accustomed to the wielding of the sword the holding for a time of the trowel will offer very sensible relief, and the calmer balancing of judgment will suffer nothing, may, indeed, gain much by seasonable respite and release from the pressure of the armour of domestic war.

At least, for the readers of the *Intelligencer* the diversion of view from the doctrinal difficulties of the home land to the spiritual phases and phenomena of the peoples of the farthest East, might certainly promise a serious and solid variety of contemplation. The interest of the view is indeed great. We stand to watch the hours of crisis through which

are passing the two great peoples of China and Japan. In even more than imagination we seem to contemplate with gladness the cradle of the one, to stand with sympathy of sorrow by the tomb of the political dissolution of the other.

Before us in the case of the one appears a kingdom born in day, a people of yesterday, a nation few and small, yet emerging like Apollo from the head of Zeus, rejoicing not only in full strength and manhood, but clothed in completest panoply of war. Nor is its interest centred in the rapidity of its martial or material progress alone, nor confined to the contemplation of its vast commercial and scientific movement. These indeed are but the secondary aspects of the phenomenon; these are no more than subsidiary, and that in most a degree, to the development of this youthful people, subordinate to the progress along a line of other and less tangible tendencies, in a direct leading to a different and far more exalted goal. Our readers, in word, are profoundly pledged to the growth of Christianity among this strange and strangely attractive section of the human family, the people occupying from immemorial time the countless bays and hills of Islands of the Rising Sun.

But the fact that the interest of Christian England occupies its pre-eminently with the development of the Christian faith in Japan must not mean that it circumscribes itself solely to the spiritual aspects of the infant kingdom of Nihon. It is rather the spiritual character of the interest which claims to contain within it a regard to all the secular movements of her people. For the secular and the spiritual spheres are anywhere independent, they are plainly conterminous, nay, often they may combine or collide. This is an obvious platitude, an unquestionable truism at all times, but hardly anywhere does its force assert itself unmistakably as in Japan. The character of her Christianity must in large measure take shape from the pressure of the momentous events through which her infant Church is threading her present path. The future of her Church must be largely fashioned by the events of the present moment contributing at the present time to influence her in the sphere of domestic economy and of foreign policy. There are forces at play in the present hour which must go far to fashion her character, in the influence short only of its creation. The hour of the crisis of her people must lend its own lasting impress to the mind of her Church, and her behaviour in the present season of history must seriously shape the conformation of her Church as much as it will surely determine the permanent destiny of her people.\*

For those whose contemplation is fastened with any measure of serious interest upon the lands of the sun-rising the political problems that emerge are engrossing in extreme degree. If we have followed at the eastward movement of Russia, sustained as it is by the support not always avowed but not less really accorded, of France, or if we have viewed the process and the progress of the apparent dismemberment of the Chinese provinces, and the present attitude of prepared watchfulness

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\* The writer owes obligation for secular suggestion in these pages to Mr. Dixon's *New Far East*, a volume in which, though it offers much valuable and recent information, some things might well be omitted, some as usefully amended.

on the part of Japan ; if any such contemplations as these have occupied our minds, we have not been unconscious of grave misgiving as to the future of English influence and the fate of English commerce in the Far East. Viewed solely from the standpoint of secular policy, the outlook is far from encouraging even to dispositions by no means pessimistic. The element of uncertainty in all Eastern affairs, combined with the singular lack of insight in the character of the English public into matters of the farther Orient, does not fail in the intelligent mind to induce much shadow of apprehension touching the trend of matters politic, and their not impossible, not even improbable, issues adverse for us there.

But for us who are students and followers of Mission effort, there is one rift in the sky of the future which is not visible to the secular view, however keen and far-sighted may that ken appear. Coal mines and coaling stations are excellent things for strategic purposes in their way, but the destiny of man was not absolutely intended to be conformed to the distribution of that mineral, either in strata or stations. The development of trade has been no doubt an integral factor in the fashioning of the material prosperity of our people ; but, after all, the Chamber of Commerce is not the Church of Christ, and the shrine of mammon, though often for a season usurping, does not with absolute exclusiveness of monopoly engross the field of Christian hope, does not permanently supplant nor for ever overshadow the altar of the Faith. There are interests also in Japan, and with her our thoughts are at present concerned, that transcend even the importance of her naval expansion or the splendour of her military achievement. We have hardihood of confidence enough to believe that the prosperity of both of these secular factors will be counted second to, even ranked as absolutely unimportant in comparison with, the advance of the Japanese people along the pathway of a higher plane, and the calculation will be made by One whose will must in the long run rule in all results supreme.

It is just this high consistent purpose which we know obtains in all the seeming chaos and confusion of the great Eastern unrest which yields for us supply perennial of hope and of strongest encouragement. We envy not the politician of the world who in these matters seems at one moment jubilant on triumphant crest, the next caught and held in whirling storm and eddy of defeat, soon rising to regain again, it may be, his former security, or dashed upon the cold and fateful rocks of inexorable disaster.

Meanwhile, as we stand and watch the movements of life in the Land of the Rising Sun, we fasten with attention upon such events in her past, and such characteristic and typical expressions of individual and natural life as may furnish clue and intimation touching the manner of her truest and her highest growth. What features of racial disposition may we in fact expect to emerge in the Church of Japan ? What present characteristics are strong enough and of sufficient vitality to appear still energetic and still forceful in the new life of their nation's Church ? The field is still open for our study or our prophecy. The fringe of Japan has only yet been touched by Christian effort, only with the outer circle of the national life of Japan has Christianity had yet to do.

We may conjecture without much unreason that the thoroughness the present Japanese character will claim for itself large and influential promise in the spiritual development of these people. It is just complete consecration of themselves to the advancement of their country that has characterized as it has conducted their late progress to military and naval ascendancy in the East. Not a single detail in all the refinements of scientific inquiry has been neglected by the Japanese. No expense has been spared of men or means to secure complete and extensive acquaintance with the science of war and the conditions of successful economic development at home. If they have come short in comprehending our scheme of government and our methods of legislation, it has been from no inattention to the studies conducting to its knowledge. It has been due to failure in grasping the fact that our entire civilization has been based upon our Creed and our jurisprudence built upon Faith. But such failure has been due to no neglect of national industry or application, and when upon her people shall fall the true light point to the key and secret alike of all true ethical and social progress, we expect that this characteristic of thoroughness will exhibit itself in less vigorous action in this more exalted plane.

It is, we believe, in Japan, that we may expect to contemplate illustrations of the spirit of Christian consecration on a scale as extensive as a character as remarkable as ever have been offered among any people in the view of the Church. The records of the recent war with China have supplied instances of the heroism of patriotic consecration of which our nation might be proud. The Yamato Damashii, or Spirit of Japan, strong in the soul of her people; it is interwoven with the tissue fibre of their innermost being. It may be questioned whether a nobler spirit of patriotism has obtained among any people of ancient story or present time. The Horatii are countless in Japan, and Thermopylae for them but the barest exhibition of a duty most commonplace. When the empire of Japan has passed within the controlling and commanding influence of the Cross, we shall look to her story for type and illustrations of highest Christian chivalry and purest passion for the Redeemer's praise.

Commanding also our admiration in high degree is the mingling of generosity with their national chivalry, such as was discovered in the sad incidents of the surrender of the Chinese fleet following the capture of Port Arthur. It will be remembered that the Chinese Admiral Ting, having signed the letter of surrender, sent a telegram to Li Hsi Chang, and then, retiring to his cabin, swallowed a deadly dose of opium, his example being followed by the general commanding the troops, by the chief naval and military staff officers. The following article of the capitulation was penned by the Japanese Admiral Ito with reference to that mournful event, and for elevation of sentiment might contrast unfavourably with the courtesies of any Christian international communication. It runs thus:—

"Article X. In order to pay due respect to the memory of Admiral Ting, who died in the discharge of his duty to his country, Admiral Ito will decline to receive the Chinese war-ship *Kwang-tsi*, but will leave her at the free disposal of Tao-tai Niu Chang-ping" (the Chinese C

Governor of Liu-kung Island), "who will carry away in her the remains of the Admiral and of the other officers who died with him; these steps to be taken between noon on the 16th and noon on the 23rd of February. The ship will be inspected by Japanese naval officers on the morning of the 15th."

The signal made by the Japanese flag-ship continued the same elevated strain while indicating that this high degree of courtesy was due to no unfounded sense of absolute confidence in the security of the naval situation, nor that the Japanese themselves had by any means broken loose from the superstition of the past. The signal was as follows:—

"Vice-Admiral Ting, the enemy's Commander-in-Chief, committed suicide yesterday, after surrendering his ships, the forts on Liu-kung Island, and the armaments, garrison, and crews. Great honour and respect must be shown to the spirit of our late gallant foe, who manfully did his duty to his country. His remains will be conveyed to a Chinese port in the prize *Kwang-tsi*, that the Commander-in-Chief will return to the Chinese for the purpose. Ships' bands are to play only funeral marches or dirges until the *Kwang-tsi* shall have passed out of the lines. Vice-Admiral's honours are to be paid to the remains by all ships as the *Kwang-tsi* passes them. This order is to be communicated to all ships' companies. Torpedo-boats will keep a bright look-out round the fleet to-night. Watchfulness must not be relaxed."

Yet one other incident of significance occurred in the history of this mournful but impressive event. The officers of the Japanese fleet and many from the land forces on shore repaired to view the body of their late enemy, and reverently saluted the remains as they passed by, eliciting from a foreign officer in the Chinese service the remark, "You would have thought the Japanese were mourning for their own Admiral."

Surely it may be said that a people such as this is worth Christianizing. Rather shall we affirm, with fuller apprehension of the Gospel scheme, that at least such exalted characteristics, such relics of original righteousness, such divine traces as have survived the fall without utter effacement, invite such compassion of affection as drew out the love of the Son of Man towards the young man of the Gospel story. Such an instance of nobility and generosity of thought in the heart of Japan, while it demands in no measure whatever any modification of our fundamental position touching man's departure from original righteousness, yet at least warrants the supposition that the operations of the influences of Christianity upon such materials will not improbably be attended by the appearance in time of singular and remarkable exhibitions of consecration to the service of the Cross.

Yet again have we in the past history of Japan, and in the story of its present, indications of a temper and disposition of independence which, duly safeguarded and wisely directed, may admirably conduce to the wise administration of the Church of Japan. While ethnically and in language allied to China, neither their cousinship of race nor kinship of tongue have ever drawn the two races in serious measure together, much less have these factors induced any reliance of the lesser land of Japan upon the larger kingdom lying on its west. Not even its indebtedness to China for the Confucian philosophy, nor its obligation, such as it was, for the Buddhist creed to the same neighbours, has wrought any sacrifice or even infringement of independent thought and action on the

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part of Japan. Nor has their later contact with the stronger, the more scientific, and the more cultured peoples of the far West, strange as it may seem, wrought any sense of national or racial debility in the mind of Japan. They have recognized the superiority of the West and have diligently appropriated its fruits, they have owned their own ignorance and promptly proceeded to repair it by the adoption not alone of all the outward scientific and military developments of England, the Continent, and America, but by the erection amongst themselves of corresponding seminaries of science and academies of technical instruction, fast rising to rivalry with our own, and from whose libraries and laboratories they are hopeful that there may appear corresponding instruments of intellectual and financial development.

That a people featured with such freedom of thought and characterized by such independence of intelligence should in matters of faith accept the unchecked statements of irresponsible theologians, or ever conform to the dictates of authoritative affirmation without serious question and without vigorous inquiry, appears altogether improbable. It is probable that the Church of Japan will avail itself of that large liberty left by the silence of Holy Writ in all matters of ritual and ceremony, of regulation and of polity, and will shape her own independent Church upon the lines most conformable to the genius and thought of her people. The rôle, therefore, of the religious leaders in Japan will be that of advisers rather than directors, their office that of wise and discreet and carefully restrained suggestion rather than of imperious mandate and of selfish assertiveness. We shall be quite content to be in time dismissed from our Christianizing functions in Japan when our work is done. We have no desire to remain as an army of Christian occupation or an office of spiritual administration. We believe that we shall not be dismissed with as summary notice, nor perhaps as ungratefully, as we have heard to have happened to the naval and military and scientific tutors of Japan when their work was accomplished and the term of their agreement had expired. Enduring far beyond the completing of the secular and material outfit of Japan there will remain the link of Christian love binding the empire of Japan to the leaders and the peoples from whom she first received the Gospel message, and rooted deep in the heart of their people will they retain the affectionate recollection of the first implantation in their soil of the seed of Divine truth beneath whose matured and completed branches it is their hope to meet and mingle in the kingdom of the skies.

The dream of a Christianized and civilized Japan dominating the eastern border at least of the Asiatic continent has been in the swift march of late events largely dispelled. She has within her ability, it is true, to set sixty thousand most excellent soldiers on the Chinese shore at any moment that she may please; her fleet can meanwhile keep the sea against any European power acting at that far distance from its base. Her striking initial success in her great war might have seemed to have invited her onwards to Peking. There was no force that China could produce capable of coping with the well-disciplined and highly-armed legions of Japan. But for the presence and for the pressure of Russia and France the position of Japan in China would have exercised controlling influence in acute degree upon the entire



military and political situation of the farthest East. We could have hoped, and Japan herself may well have dreamed, that her presence permanently in China might have meant not less life for China than high advantage for Japan. But our regret that this was not to be is lessened by the reflection that Japan did not enter and would not have remained in China as a Christian power. Not yet has the smaller kingdom its dependence upon the King of nations for support, and not yet has it consciously received its charter and a commission as a regenerator of peoples. Cyrus-like, girded for service, though knowing not yet its Master, Japan by her successful war with China has opened the door for others rather than for herself; others have reaped where she has sown. Most true are the ancient Virgilian couplets in their application to Japan:—

“ Sic vos non vobis mellificatis apes.”

“ Sic vos non vobis nidificatis aves.”

“ Sic vos non vobis vellera fertis oves.”

“ Sic vos non vobis fertis aratra boves.”

“ So, Bees, not for yourselves

Do ye your honey hive.”

“ So, Birds, not for yourselves

Do ye your nests contrive.”

“ So, Sheep, not for yourselves

Do ye your fleeces wear.”

“ So, Steers, not for yourselves

Draw ye the shining share.”

But if Japan has left to her a territory less wide than that of China to administer, what are the methods by which she would govern whatever provinces, few or many, might fall within her sway? She can point without misgiving to her infant effort in Formosa, and claim that as an elevating and civilizing factor her influence has been far from useless there.

She found on entering Formosa in 1895 elements of difficulty which might well have paralyzed a power older and more experienced far in administration than herself. In the “Black Flag” bands they had to deal with men half soldiers, half marauders. They had to cope with the Chinese of the southern stock, by no means the least energetic and turbulent of that people; and added to these, there were the still more numerous bodies of aborigines. The geographical features of the country constituted enormous difficulty in the way of easy and effective occupation, while they supplied immense assistance in the guerilla warfare conducted by their foes. A climate, too, of tropic heat and tropic vapour added, without doubt, largely to the load of difficulty on the shoulders of the Japanese. But what have they already accomplished on such difficult and intractable soil? “It is simply marvellous,” writes Mr. Campbell, of the Presbyterian Church of England, “what they (the Japanese) within the last eighteen months have been able to accomplish in the way of surveying, census-taking, and road-making; in setting up police and military establishments; in opening postal and telegraph offices, and in the appointment of a regular service of steamers round the island and to the Pescadores.” But Mr. Campbell even adds more significant and deeper evidence of progress instituted for the Formosans by Japan. He mentions that they have established no fewer than seventeen high-class schools throughout the island, at which Chinese youths are being taught Japanese and other subjects. All

this is, indeed, a very respectable beginning. It is quite as much, perhaps, as England would herself have done in the same time and with similar difficulties to contend with.

There is even one thing which Japan has done in Formosa, and which, to our shame be it admitted, England certainly would not have done. Japan, to her honour be it said, has insisted upon a strict suppression of opium-smoking in her new possession. This is an action which cannot be at all satisfactorily accounted for by any diatribes of Exeter Hall or any campaign of the English Anti-Opium Society. This testimony of Japan touching opium is at least from sources without taint, and is of highest because of most independent evidential value. Now, as Englishmen, we frankly confess that we should have rejoiced had Formosa fallen to our people. We should have congratulated ourselves upon an acquisition of such high strategic and commercial value; but, believing as we do most firmly that the most High ruleth among men, that He giveth kingdoms and countries to whom He will, we cannot greatly marvel that He who deals with nations in this life according to their deeds has withheld from England a possession which the world knows too well would have fared at our hands in the opium particular less favourably than at those of the Japanese.

But the Japanese have done more than combat a destructive and a disgraceful vice in Formosa in the prohibition of the opium; they have even advanced within measurable distance of a distinctly Christian position in the process of their administration of their new possession. The same Mr. Campbell, missionary of the Presbyterian Church of England, states that on request being made to the Japanese officials, three pupils of the Blind School of the Mission were admitted to the Government Institution for the Blind at Tokio, and that in order to raise funds for their four or five years' residence a charity concert was held there, which turned out a great success, being very especially helped by an order from the Imperial Palace for one hundred first-class admission tickets. It is most significant that Mr. Campbell is able to add that the three blind boys in question are members of the Church in Tai-nan-fu. This is indeed an action which, if not altogether Christian, appears an act extraordinarily helpful to the advancement of Christianity in Formosa, specially when considered as the action of the ruling power.

Passing so lately through the celebration of another birthday of our beloved Queen, commemorating the lengthening of a life of great duration and of a reign of far more remarkable continuance, we cannot but express our earnest hope that ere long it may be for Japan to enjoy a gratification kindred to that with which we contemplate the high precedent of righteousness offered to the view of her people by our revered sovereign. The life of every Englishwoman is strengthened and honoured by the blameless pathway of our beloved Queen. We trust that the time is near when the ruling house of Japan shall see its way to raise the womanhood of Japan to the honour it should occupy and to the place which it has a right to claim in the life of a great people. For institutions that were not counted incompatible with piety in the infant days of the ancient Jewish people emerging with slow and reluctant step from

barbarism to civilization, from moral darkness to spiritual light, there has been no survival on the thrones of Christian potentates. It is sentiment of sincerest goodwill and mingled with profoundest respect for the Imperial House of Japan that has prompted this expression of our hope that soon in the high places of Japan we may see worthy parallel to that high moral lustre that has been through a glorious reign the truest splendour of our English throne.

GEORGE ENSOR.

## URGENT NEEDS FOR CLERGYMEN IN THE MISSIONS.



IN January, 1899, a paper was issued from the C.M.S. giving a list of some few of the most urgent needs in the foreign field. Since that time a larger number of offers of service than in any previous six months has been received at Salisbury Square, but this does not mean that the reinforcements sailing this autumn will be larger than ever before; on the contrary, it looks at present as if the number of new recruits this year will be smaller than last, at least as far as clergymen are concerned. Why is this? It is partly to be accounted for by the fact that of those who within the last few months have offered themselves to the C.M.S. the vast majority will (if accepted) need longer or shorter periods of training before being sent forth as preachers of Christ and teachers of Christianity, and so will not be available this year. It is also to be accounted for by the fact that there has been practically no increase, but if anything decrease, in the number of clergymen who have offered themselves to the Society. Whatever the cause of this may be, the result is that with the exception of one or two clergymen whose offers of service have not yet been finally considered, *we have at present only twelve new clerical missionaries to send to the whole Mission-field this autumn.*

It is impossible to plead for reinforcements in words that adequately express the tremendous need. The calls for more qualified men are loud and urgent, pathetic and pleading, and the Authority behind those calls is that of Him who said, "All authority hath been given unto Me in heaven and on earth; go ye, therefore, and make disciples of all the nations" (æ.v.). Though words fail to convey the magnitude and urgency of the calls thus backed with Divine Authority which come to the home Church from the mission-field, yet the following facts may tell their own tale, a tale which means that thousands of souls for whom Christ died, and who might easily be reached, *will in all probability not have the Gospel preached to them at all unless some of the Lord's ambassadors, into whose hands this paper will come, respond to these calls.*

I. IN THE FIRST PLACE THERE ARE VACANT GAPS to be filled in order that existing work may not flag, and that brethren who no longer have colleagues working by their side may not be broken down by the double work.

In West Africa, Fourah Bay College is still without a Vice-Principal, and this means overwork in a dangerous climate for the Principal, the Rev. E. H. Elwin.

The Niger Mission needs a University man to act as Secretary in the place of one who died; another clergyman to fill the gap caused by the removal of a brother who has had to be transferred to a healthier Mission; and a clergyman (of some experience, if possible) to take the place of Mr. Nott, of the Soudan, who was to have led a new party into the Hausa Country, but who is unavoidably detained at home.

From Uganda and the adjacent countries no less than five clergy have

from one cause or another been obliged to lay down their work, and only two have gone to fill their places.

Palestine has no one to fill a post at Gaza, which has been vacant for some few years because reinforcements who have of late years gone to Palestine have been more needed elsewhere.

Turkish Arabia (Baghdad) is a lonely, trying Mission, and our brother, Mr. Parfit, sorely needs a colleague.

Turning to India, we have from the Bengal Mission calls for six clergymen to fill gaps and carry on existing work. Two of them, at least, must be University men of some standing.

The North-West Provinces Mission calls for clergymen to fill nine vacancies, three or four of which require University men, and two, at least, should be clergy of some few years' standing.

There are vacancies in the Punjab and Sindh Mission for four educational clerical missionaries and four for evangelistic work, one of whom should be a man of some standing and experience.

Western India, like Bengal, needs six clergymen for the filling of gaps, at least one of whom must be a man with some considerable ministerial experience.

South India has several vacancies, evangelistic and educational. The Telugu Mission, for example, asks for at least one graduate for educational work, and two men for evangelistic work in the country districts. Madras also needs a clergyman specially suited for Mohammedan work.

Travancore needs in the same way one educationalist (a University man is essential) and two evangelists.

Thus India's special needs (putting extension work on one side) may be summed up as thirteen or fourteen men needed for ordinary evangelistic and station work, ten for various educational posts, three for specially difficult work among Mohammedans, and three for English-speaking work of a very important character. Twelve, at least, should have taken university degrees, and not less than six should be men of some experience.

Ceylon has long been waiting for a Tamil-speaking clergyman to supply the place of one who has been called Home.

South China has lost two married clergy, thereby causing urgent vacancies at Hok Chiang and Ning Taik.

The West China Mission has seven stations in a district as large as England, and only two young clergymen (one of them in deacon's orders) for all the clerical work in all the seven stations. Mr. Horsburgh has left the Mission, and there is no one to take his place.

Japan has urgent need of five clergymen if the continuity of the work is to be maintained (four in Osaka Jurisdiction, one at Tokio).

*The above are all gaps in the Mission-field, which should be filled by clergy, and not one of them provides for extension of any sort.*

II. BUT THE GROWTH OF THE WORK DEMANDS EXTENSION, and the following are some of the doors wide open before our brethren in the field, which they cannot enter because of the lack of men.

Taking the Missions in the same order, we find Sierra Leone calls for two or three more clergymen, one to act as a colleague to Mr. Alvarez in his itinerating work in the interior, and one or two at least for extension among the untouched tribes of the Hinterland. In the Yoruba country, if existing work is to be pushed as it should be, one or two University-trained clergymen are needed for the purpose, and two or three more could well be employed in extension into new country beyond the lines of existing work. Doors are open everywhere throughout the Niger Mission, including the Asaba District, and at least half a dozen clergymen are needed for effectually

extending the work as it might be extended ; and this does not include the need at an early date for sending two more men into the Hausa States after the party, at present learning the language at Tripoli, have been able to commence work.

In addition to these openings, we cannot forget that Bishop Taylor Smith and Bishop Tugwell are urgently needing English chaplains for their dioceses, who would not be C.M.S. missionaries, though in touch with C.M.S. work.

East Africa has long called for one or two clergymen to commence work in Kikuyu.

Uganda needs at least three men of parochial and organizing experience for superintending the extension of existing work, and, if possible, a clergyman of linguistic gifts to do for Toro a similar work to that which Pilkington did for Uganda. And further, if the regions beyond Uganda are to be reached as they now might be, at least ten clergymen would be needed for this work alone.

Egypt has extension work at Old Cairo for one clergyman, and one or two more University men are needed for developing work among the thousands of Moslem students at Cairo. Two clergymen are needed to join the party for Khartoum, and two to join the Rev. Ll. Gwynne, if he is to go to the Equatorial provinces, and at least five more will probably be needed ere long for further extension at Khartoum, and in the Equatorial provinces.

Palestine claims two or more clergy to strengthen and extend existing work, not including one who is needed for Kerak, and one at Jerusalem for work among educated Moslems.

Turkish Arabia needs two clergymen to extend the work at Mosul, and in Persia the door is wide open for extension, especially at Shiraz and Bushire, say two clergy for extension from existing work, and two more for going into regions beyond.

In India there is always room for extension, but there is special need for a graduate clergyman at Calcutta to undertake "First Arts" classes, and train young Christians on leaving school, instead of their being allowed to drift away. Behar, with 24,000,000 people, has two clerical missionaries. Is it too much to ask for two more for the extension of the work? Rewah, a native state, has no one at work in it; a lady in England has offered to provide the money if the C.M.S. will take up work there; but here again is a call for extension and no response, because there is no clerical missionary to go.

Passing on to China, there are urgent calls for the extension of already existing work, such as at Pakhoi, where one clergyman could well be sent into the Hinterland for evangelistic work, and another employ all his time in scholastic and other work in the city itself. Wu-Chow also needs a clergyman for similar work, and so does T'ai Chow in Mid China.

The Rev. and Mrs. L. Byrde have gone up the West River to endeavour to open work in the fanatical province of Hunan. Mr. Byrde should have one or two more clerical brethren with him, but at present there is no one even at Wu-Chow, his base, to act as a connecting link between him and the coast.

There is now much more access than formerly to the educated classes, and if only three men could be sent to Hangchow and Shaouhing, they would have splendid openings for such work.

Chuki and the openings for extension on the Tsien Tang River might well claim five new clerical missionaries in all.

Once more, if nine or ten clergymen were available for such work, there are open doors for extension beyond the line suggested by already existing work in South, Central, and West China.

*For all these long lists of gaps, and of calls for extension, about 140 in all, and all needing clergymen, the twelve men mentioned above are at present alone available.*

May we, in conclusion, commend to the prayerful consideration of any of our clerical brethren into whose hands this paper may come, the answer recently given by a candidate who was asked, "Why do you believe that God is calling you to this branch of His service?" "*Because I am not satisfied that I am doing my best in remaining at home.*" D. H. D. W.

## THE PROMOTION OF THE FOREIGN MISSIONARY CAUSE THROUGH THE CHANNELS OF DIOCESAN ORGANIZATIONS.\*



PON no subject have the Bishops of the Anglican Communion spoken more emphatically than upon the subject of Foreign Missions. One hundred and ninety-four Bishops gathered from the uttermost parts of the earth, have unanimously declared that Foreign Missions are "the Primary work of the Church," not a primary work, as one amongst many, but *the primary* work, and to define their meaning still further they have added, "*the work that at the present time stands in the first rank of all the tasks we have to fulfil.*" Twice, too, they have embodied the sentence: "Foreign Missions are a *necessary and constant* element in the spiritual life of the *Body*, and of *each member of it.*" Here are two adjectives: Foreign Missions are a *necessary* element in the life of the Body, therefore without them the Church is but a half-Church, and the Christian but a half-Christian, both of feeble vitality. They are also a *constant* element in the life of both, that is, they are not only a subject for a yearly sermon, or a yearly prayer, or a yearly gift, or a yearly awakening of sympathy, but they are a subject to be *constantly* before us.

If the Bishops of the Anglican Communion had made the same unanimous, unfaltering declarations about anything else, as, for instance, about the celebration of the Sacraments, supposing these had been neglected, we can scarcely conceive of a diocese, of a parish, of a clergyman, of a communicant in the country who would not by this time have begun courses of teaching and new forms of effort concerning them.

Now, by the divine rules of proportion, first things must come first, and last things must come last. How can Foreign Missions be erected into the first place in the sympathies and efforts of a diocese?

1. Foreign Missions should have the primary place in the literature of the diocese. Suppose the subject were Church Defence and Church Instruction. The Diocesan Calendar has two pages of close print detailing how to act in respect to these matters. Would we not expect the same about Church Advance and Church Instruction? Or, again, we find fifteen columns of statistics about each parish, without a word about the missionary statistics of each parish. Or, again, we have lists of clergy, County Councillors, and others, we have lists of new organs, new bells, new cassocks, new tiles. Yet we have no lists of the missionaries gone out from the diocese, nor of the efforts to support them, and this information is quite as much a part of the primary work of the Church as new cassocks, and quite

\* Paper read at a Conference in Nottingham summoned by the Bishop of Southwell on June 14th, 1899, in connexion with the C.M.S. Centenary Celebrations.

as much worthy of a place in the Calendar. In diocesan reading libraries and clubs, missionary books should be prominent.

2. Foreign Missions should have the primary place in the teaching of the diocese.

(a) In most dioceses there are training colleges of different kinds. There are training colleges for lay workers, for schoolmasters, for schoolmistresses. The instruction imparted is to fit them for the work of the Church. Why is it that any keen missionary spirit is so rarely found among these Church workers? They receive definite teaching on the subject of the Sacraments, of the Prayer Book, of Church Government. Have they no missionary spirit because they have not been taught with equal impressiveness of precept and of detail concerning the primary work of the Church?

(b) Or, again, most dioceses issue through the Diocesan Calendar, or otherwise, codes of lessons for Church Day and Sunday-schools, or for both. In these codes of lessons how seldom do we find even one or two *missionary* lessons specifically set forth. Does it not seem as if it were considered sufficient to relegate the diocesan teaching of the primary work of the Church to outsiders, such as the visits of missionary deputations, and that it should not form part of the life and teaching of the diocese. The Bible is the first and best missionary Book.

3. Foreign Missions should have the primary place in diocesan public gatherings. These are numerous and varied, gatherings of diocesan guilds or unions, of Sunday-school teachers, of lay helpers, and gatherings of clergy in their rural deaneries. All these may become occasions of far-reaching importance. Suppose the Church were in real danger, is there a gathering of this kind during the next twelve months that would not ring with the subject of Church Defence? Is the subject of Church Advance less worthy of being treated by the ablest minds in the diocese? Why should Church Defence sermons be so able, and Church Advance sermons often so feeble?

4. Foreign Missions and their promotion should have the primary place in the public opinion of the diocese. Supposing that when the archdeacons and the rural deans pay their customary visitations, it were found or it became known that public worship was slovenly conducted, that the Sacraments were seldom administered, that the communicants were few, or were none at all, the clergy and churchwardens in these cases would be admonished, and their reputation would not stand high in the diocese. Is the case less culpable when there is no teaching, or scarcely any, when there are no efforts, or scarcely any, on behalf of "the primary work of the Church, the work for which the Church was commissioned by her Lord"?

5. Foreign Missions should have the primary place when special efforts are made to deepen the spiritual life of the diocese. The Lambeth Bishops state that Foreign Missions are "a necessary element in the spiritual life." Diocesan missionaries and mission preachers should be asked to give the subject of Foreign Missions a prominent place throughout their discourses, to impress various aspects of it, and to seek and train up workers, not only for the Church's work at home, but equally so for the Church's work abroad, for according to our Whit Sunday proper prayer, the Holy Spirit is given that the Church should constantly preach the Gospel amongst all nations. As a rule it would be well if these Missions should culminate in a Missionary Day, to a call to consecration for the primary work of the Church. Quiet days or retreats for the clergy should allow the spiritual aspects of this great subject to form part of the "Instructions" given. The charges or exhortations of the archdeacons should not omit the enforcement of it, as the primary work of the Church.

6. Foreign Missions should have the primary place in the prayers of the Diocese. Perhaps a main reason why missionary intercession has as yet entered so little into public and private prayer is because the Day of Intercession for Missions is generally observed on a week-day. Why should not the intercessions on St. Andrew's Day be used also on the Sunday of the week in which St. Andrew's Day falls? On the week day but few come to share in offering them. On the Sunday the thought would be present to many. Ought not every communicant to be supplied with a copy of some Missionary Collects; the C.M.S. has long circulated a series, the S.P.C.K. has just published another series. A pressing need is the authorization of a specific and emphatic missionary prayer for use, where desired, in the daily services of the Church. The primary work of the Church should in prayer above all, be assigned the primary place.

H. PERCY GRUBB.

## THE UGANDA MISSION: LETTERS AND JOURNALS.

(Continued from p. 600.)

### II. BUSOGA.

#### 1. LUBA'S.

*Extracts from Annual Letter of the Rev. H. W. Weatherhead.*

*Luba's, Busoga [no date].*



N important change has been brought about by the Government. Luba's has become the capital of Busoga—a second Mengo. Every Busoga chief has been ordered to build a "town residence" either on Bukaleba or on the plain in which the fort stands. The result has been to make our station a splendid centre, and to bring us in touch with people from all parts of the country. Tabingwa, a big chief from the north, is our next-door neighbour, the main road lying between. Miro, perhaps the most important of all, is just behind us, five minutes' walk, and so on. Half an hour's walk brings us to the farthest of the chiefs.

But a still greater change, and one to be most thankful for, is the change of attitude of the Basoga themselves towards us, or rather especially towards our message. A new start has been made. Reading is now not looked upon with apprehension, but rather as a thing to be desired by very many. This is not only the case with Luba's people, but several chiefs who were formerly opposed to us are now perfectly willing to receive teachers. One who, on succeeding his brother, drove out the teacher and burnt a number of books, now no longer hinders his people from learning, and has received back the teacher and undertaken to lodge and keep him. A great change,

indeed, but do not mistake me. These people are not yet crying out for salvation. They are just taking the first step that the Baganda took a few years ago, and many doubtless have very mixed motives in wishing to learn to read. But, undoubtedly, prejudices are breaking down; fear (that great bugbear of the Basoga) is being banished, and reading will, we trust, in many a case lead to believing on the Son of God. I believe I am well within the mark when I say that more reading books and Scriptures were sold during the three months from our settling on the hill (July 1st) than in the previous three years. There are now close on 100 Gospel readers, the majority Basoga. There are at least six Basoga preparing definitely for baptism.

The change has been most marked in the case of Luba's people. Our first duty is towards them, so Nua Kikwabanga (the Muganda deacon) has made them his special charge, and very well he has worked. Luba has been particularly friendly to us, and puts no hindrance in the way of his people learning—not even the women—and he over and over again encourages his boys to read. These have made great progress. In less than three months some have "entered the Gospels" (as they say), and I have just heard that one has put down his name for baptism. The perseverance of old Luba himself is remarkable. Almost every



day towards evening he can be seen, with Nua or someone else to help him, poring over the alphabet or elementary syllables, repeating again and again those slippery vowels, so unsuited to the tongue and memory of an old man. To-morrow he will have forgotten most of them, and have to begin again ; but stick to it he will ! I doubt if he will ever learn to read, but we are most thankful for his trying, and Nua has many an opportunity to press home the truths regarding sin and the Saviour. I remember well one evening going down to his place and getting him almost alone, only one boy and a woman in attendance on him. I went over carefully line by line the old story of Paradise lost and regained, frequently asking him questions to keep his attention and to see if he took it in. I am sure he understands it well, but—just as in England and all over the world—he does not see himself a sinner and in dire need of pardon. “Now,” I said, “Luba ; don’t you see *you* are a sinner ? You have done wrong. How can you enter God’s *kisakati* (chief’s enclosure) ?” “Ah, ah” (i.e. No, no), he replied, “I don’t do wrong.”

I shall not readily forget my last Sunday at Luba’s, October 30th. In the afternoon I went down to open and take the first service in a small church built by Luba, on his own initiative (I never suggested it to him) within his compound, in order that his people might have a place to “read” in every day, and for the regular evening prayers. I promised him an afternoon service on Sundays, as he was too old to come up the hill twice in the day. He attends very regularly in the morning.

Immediately on my arrival a messenger was sent off to tell a chief named Menya to come to the service and bring his people. Luba is nominally paramount chief in Busoga. Menya obeyed, and duly turned up, and at our first service in the new church seventy people were present, while much the same number attended the church on the hill. I purposely made the service informal, and especially the sermon which was about the brazen serpent, in which I got them to answer a lot of questions and so secured their interest. All repeated the text aloud three times, and before we closed could explain its chief points. Service over, I asked who would like some hymn singing. About

thirty immediately responded and sat in a semicircle, and we sang till I had no voice left. Fortunately Wilson arrived and set me free, and we were told dinner was ready, to which Luba had invited us. It was a sort of church-warming dinner, and the old man invited nearly all our teachers. Wilson and I enjoyed, as usual, eating with the Natives in their own fashion their most excellently cooked meat and plantains.

I am hoping that that church of Luba’s is only the first of two or three to be built in centres of population on the plain just at the foot of our hill.

The Sunday morning congregations on Bukaleba since our settling there have been remarkably good—such a change from the old times. Hardly one Sunday since the beginning of July have we had less than 200 present. The church (so called) we meet in is a poor grass building, but I value it because it shows there is some real zeal amongst our Christians and readers. As the chiefs who had promised to build a regular church were delaying, I suggested that Christians and readers should themselves build a temporary place of worship. The idea was immediately taken up enthusiastically by Nua, and they all settled to give up reading and work at the church. In three days they ran up the present building, capable of holding over a hundred people. When one remembers the inherent laziness of these people, this is surely an encouraging sign.

I have already more than once mentioned the name of Nua. Nua Kikwabanga is a Muganda deacon, a real missionary of the right sort in Busoga, and has been my right-hand man in all the work at Luba’s. He has greatly improved lately, and is now full of zeal for the Lord. It is a treat to hear him speaking terribly straight words to the other teachers, that they must give up their old customs of sloth and ease and waiting for people to come to be taught, but must go and search out the people and visit them in their own homes ; and I must say Nua has set a good example. He is thirsting for knowledge. He has never had the opportunity of reading with a European—not even the Gospels, so he wanted to work me to death, to go through every Gospel once, and then other books, and so on. He is constantly coming with some question,

and his questions nearly always show thoughtfulness. He is specially keen on geography, and his delight was immense on receiving a Bible atlas. In all questions affecting native customs and habits I feel I am perfectly safe in following implicitly Nua's advice, because he is wise and thoroughly reliable. When I add that he is an excellent preacher and about the best reader I have heard in Uganda, you will see we have a first-rate man at our headquarters in Busoga, and we thank the Buganda Church for sparing him to us.

One word of warning ! I have spoken of the bright side, because there is a bright side; but I have over-coloured nothing. But while we thank God for what is manifestly His work here, let us remember we are only just beginning. Things will go smoothly for some time yet, but the "offence of the Cross" is bound to come, and doubtless many of our readers will fall off when they fully understand that following Christ means parting with much they hold dear. "Pray ye, therefore."

## 2. IGANGA.

### *Extracts from Annual Letter of Mr. A. Wilson.*

*Iganga, Nov. 25th, 1898.*

The attendance at the services, both at Iganga and the out-stations, has not been as good as before the mutiny, owing to the unavoidable absence of all the chiefs and the greater part of the adherents from some stations, especially Iganga itself. Mr. Grant, the officer commanding Busoga, has commanded all the chiefs to build close to the fort, and has not allowed them to go back to their homes since the mutiny.

Of course the presence of all these people close to our new station at Luba's, Bukaleba (which was occupied by Mr. Weatherhead until recently), filled his church, so that the Sunday congregations sometimes amounted to nearly 300. But though our numbers are small in the north, owing to the above cause, I am thankful to note progress all round, but chiefly in the numbers who are reading for baptism, as shown by statistics, as well as the increasing demand for the New Testament, which latter is a hopeful sign.

We have also been enabled to open three new out-stations in which a good work is being carried on, but two old ones have been left unoccupied—one, because with our limited number of teachers we were not able to occupy

it, and also because other places were more promising, and one on the borders of the Bukedi country, which was very hopeful, but during the rebellion the favourable chief was turned out by the Bakedi. The Government has taken no steps so far to put him back and expel the intruders.

I am glad to say that two of the new out-stations that have been opened are in Tabingwa's country, where formerly work was decidedly discouraging. Two of the said Tabingwa's sons are reading the Gospel, and one has expressed a desire to come forward for baptism.

I had the pleasure of receiving an offer of service as teacher from a young man (Musoga), the first-fruits of the Mission, a few days ago. Two and a half years ago, when he presented himself for baptism, I was greatly pleased with his proficiency. He has since been a regular attendant at the services and a keen Bible student; he has also helped many in their efforts to learn to read.

I do trust that many of the Basoga may be led to follow his example and give themselves up to the Lord for the purpose of leading their fellow-countrymen into the glorious light of the Gospel.

## III. BUNYORO.

### *Extracts from Journal of the Rev. A. B. Fisher.*

*Kisilizi, Monday, Feb. 20th, 1899.*—The chief of this place, whose guests we are now, is Andareya Kimbugwe, and rules over the whole district of Burule. This district was in 1894 added to Buganda, and the extinct title Kimbugwe was given the chief. It is a chieftainship of great influence and

power, and his capital occupies a unique position close to the Nile and Bukedi country. Andareya and his wife Loda (who is a sister of Apollo, Katikiro of Buganda) gave us a warm welcome. As I arrived some time before the Bishop on Saturday morning, Loda made me some delightful tea, and pro-

duced hot water for a bath. I will not soon forget the sensation caused by my appearance on a bicycle. Some lay down on the ground, others covered their heads, and not a few danced with joy and delight at such a sight. For some distance the crowd ran behind me, slowly increasing in volume, then I turned my machine round in order that they might get a better view, but they fell over each other, and ran in all directions as if they had seen a lion.

To-day we have been very busy selling reading-sheets, New Testaments, &c. We have just now counted up the shells, and they amount to 40,000 (forty thousand) (= Rs. 100). It is true most of these were bought by the chief and given to his people. We selected a site for a new station here close to the present church. I pray with all my heart that a European may soon be found to come here. What a glorious field! and how gladly would I remain here if it were possible; but, alas! we must move on to great Bunyoro, without any Christian chief.

*Katuba, Feb. 21st.*—We did not get away quite so early as we expected this morning, as we had to get fresh porters, the Baganda returning from here. We had also to wait for an escort, which Captain Chitty thought necessary. After one hour's marching our road struck the great Nile, and for miles we marched along its banks, having an occasional glimpse of its blue waters. We halted for the usual refreshment about half-way to camp at a salt village. At this village only a few days ago, while a number of Banyoro were quietly at work, the Bakedi made a raid on the village, killed a number of men, and carried off the wretched women, crossing the Nile quickly in canoes. Close to the fort, which is only held by a few Baganda, some shots were fired at game. The guard turned out quickly in defence. Three men chased a small antelope across the plain like greyhounds, and did not forget to fight afterwards for its possession. The water is three miles away from this fort, as the usual water holes are dry and it can only be procured in the Nile. The excavations at the salt village are really wonderful. Salt is procured by digging out the earth, placing in baskets the shape of a beehive inverted. Water is then poured upon it, and as it filters through at the bottom is continually boiled until the

salt becomes crystallized. It is not very good salt, but to these poor people their only means of living. The mines must be very old.

*Mruli-on-the-Nile, Feb. 22nd.*—We are now camped on the north banks of the Kafu river just where it joins the great Nile, and are in Bunyoro proper. We found the march a long, trying one. A guard of Sikhs passed us along the road. We halted at their small fort midway on the march, and their native officers treated us very kindly, making tea for us, &c. We saw and spoke with three Nubian soldiers who had just been captured, and they gave us much information about the doings of their comrades. There is a curious well inside this fort with a good supply of water. The banks of the Kafu river swarms with game, but there are very few people, as in the rainy season it must be almost all under water. We found in charge of Fort Kalakaba, or Mruli, a sergeant whom I had the pleasure of meeting at Salisbury Square, owing to the kindness of Mr. and Mrs. Fox, who entertained a number of them coming out as instructors to the Uganda Rifles. He was looking very well and happy, but had suffered a good deal from want of provisions. He had just killed a huge elephant at the crossing. In the evening he very kindly took us down the Kafu to the Nile in a small canoe. When we shot into the Nile there burst upon us a magnificent view of that great river. It is about 800 yards wide just here, and as we got towards the centre, looking north and south it appeared quite a large lake. We crossed the Nile to the Bakedi country, and the Bishop made a beautiful sketch from the old fort looking down the Nile. There are no Bakedi people about here, as they are just now very hostile, and under the influence of Kabarega, late king of Bunyoro, who lives amongst them, together with Mwanga, late king of Buganda, and the remnant of the Nubian rebels. Last night we saw their fires across the river on the slopes of the Berekeki hills. In the reign of Kamrasi, Kabarega's father, the capital of Bunyoro was here (1864). The crossing of the Kafu is very important. The ruins of General Gordon's old fort are still to be seen on the right bank of the Kafu river, which flows into the Nile. The Nile makes a great bend here, almost a right angle, and causes the mainland to look like an island from

the west bank. Many great battles have been fought here between the Banyoro and Bakedi in the old days, and later between the English and the Banyoro.

*Kataguluka, on the River Kianja, Feb. 23rd.*—As I stood this morning to have a last look at the great Nile—with its glory of colour under the bright morning sun, sweeping down over the Karuma Falls, converging for a mighty plunge over the glorious Murchison Falls and thence into Lake Albert, where the mighty volume is further increased for its long journey down to Egypt, bringing life to the millions of people who line its banks and to the dry and thirsty Egypt—a prayer went up from my heart that soon God's messengers would carry the water of life to the same people who are now "waiting," oh, how long! The road was a very good one, and once more we were on the switchback, it was rising ground all the way. We had our usual refreshments at 9 a.m.; fortunately, our boys carried a supply of water, as there was none found here, and we did not see the slightest signs of water anywhere until we struck the river Kianja. To make matters worse, my back wheel valve gave out, and I had for once to push my bike up all the hills. It was hard work, and the day was burning hot. Oh, what a joyful sound as we heard the river roar over a few rocks close by. I got great relief by getting my boy, who came up just too late to push the machine, to pour the water over my head and neck. It was ice cold and dangerous to drink too much. The Bishop arrived one hour later, 1 p.m., and I regret to say has not been well this evening, having a little fever.

*Busindi, Feb. 24th.*—Kitaimba, the young king of Bunyoro, sent out last night two young men to greet us and convey us to his capital. The Lubuga, his sister, also sent messengers and greetings. After two hours' marching we reached the capital this morning at 9 a.m. Colonel Evatt kindly invited us to breakfast, and we were very thankful that our long journey had come to an end. Thomas Semfuma, the Baganda teacher in charge, came out to meet us with a number of readers. In passing the king's place we paid a flying visit. He was very pleased to see us, and greeted us warmly for a Munyoro. He is about

twelve years old, with a very dark skin, but pleasant face and bright smile. His sister Lubuga, who is queen-sister, is about twenty-two years of age and much lighter in colour. She has a very kindly bright face, and is exceedingly clever. The old Namasole, or queen-mother, did not make her appearance, but sent us a kind message. The king is living in a little beehive house, tumble-down and horribly dirty. The king has built us a little house about 300 yards away on a small hill, selected by the far-seeing Thomas for a new station. We dined with Colonel Evatt.

*Busindi, Feb. 25th.*—This is our first day in this new country at this new station, for it has already been decided by the Bishop that I am to remain here. My work has already begun. The young king and his sister had been some three and a half years under instruction, and since coming back here as king and queen-sister had professed conversion and been specially taught by Thomas. He came forward yesterday, together with his sister, and asked to be baptized. Accordingly, I have examined him this morning, together with Lubuga and three others, and find them all very well taught indeed, and as far as I can judge quite ready to confess Christ in baptism. He told me his great desire was to teach his people the Gospel and all the words of Jesus. My heart went out to him as I sat looking at the little man with the great desire, and a prayer went up that God Himself, who had so wonderfully raised him up, would equip him for the grand work and difficult that lies before him as ruler of this great country, the scene of so many dark deeds, slavery, turmoil, and wars. Poor Bunyoro was a land filled with widows, orphans, homeless and starving, in 1895 when I first visited it.

*Busindi, Feb. 27th.*—Yesterday was a day of great joy here. The small tumble-down church was packed to suffocation, so we had to begin by putting outside quite one half, who were not received very kindly by the people already outside who had got good seats. We could not stand up because that action would entirely exclude the light, the architect of the building having only left two apertures. I conducted the service and gave the address. The Bishop took the bap-

tisms. The young king selected as a name, Yosiya Wiliamu Kitaimba, and his sister Vikitoliya Miria; the other woman was Elizabeti, and the two small boys Matayo and Abarahemu. We felt God's presence mightily with us, and it was a time of great joy for all of us. In the evening we had the same crowd. Thomas Semfuma gave a very stirring address on "The Light of the World," and we sent up a big prayer that God would take the Word home to each heart and cause all of them to "let the blessed sunshine in." The church holds about fifty, but 100 get inside and fifty outside. I was wishing the church was inside out many times during the evening service, it was so hot. Our house is a very strange one; one side of the roof is greatly tilted, so that the rain must all come through. Last night a terrible storm burst upon us, and after trying to dodge the rain for some time inside, I gave it up and covered my bed with the fly of my tent and went to sleep. The Bishop (I call him my guest now) was little better off. My boy constructed a raft on which he placed my few things, so that they might escape being soaked with water.

*Kawola, Fort Hoima, March 1st.*—Kawola is thirty-five miles from Busindi west, and here Kabarega had

his old capital on a hill close by. I visited this place from my station at Kinakulya in November, 1895, and remained ten days, during which time we sold some reading-sheets, made friends with Byabachwezi, the great chief, got a small church built, and preached the Gospel every day in what was once Colonel Colville's (now Sir H. Colville) private house. On my return to Kinakulya I left two of my own boys as teachers with the chief. The Rev. H. R. Sugden arrived here on a visit in October, 1896, and stayed two days on his way to Toro, where I met him. He reported the work prospering but much harassed by continual disturbances. I was therefore anxious to visit here, and the Bishop was also wishing to see the place. So we left on Tuesday morning under escort, camping half way and marching in the morning a distance of twenty miles. The road was a very good one and well cultivated. We were particularly struck with the number of beautiful streams of fresh water we crossed, all flowing into the Albert Lake. It is very high ground here, full of iron, and must be very healthy. We have camped inside the fort, and are the guests of Captain Hicks. Byabachwezi has come down to see us, and we are to call on him to-morrow.

#### IV. TORO.

##### BAMUTENDA.

#### *Extracts from Annual Letter of the Rev. T. R. Buckley.*

*Toro, Nov. 29th, 1898.*

The work, under the blessing of God, has made wonderful progress. Owing to the disturbances in Buganda we could not get any help from there, and so were thrown very much upon ourselves. Notwithstanding this the numbers of readers, of baptized, and communicants have increased wonderfully. Churches have been built and new stations opened, and tribes of which a short time ago Europeans had not even heard are being brought within reach of the Gospel. The Bahuku and the Bambubwa have sent messengers to some of our teachers asking them to visit them, and I have been told that some of our Bahuku tribe are already learning to read. These tribes inhabit the great forest through which Stanley passed. The Bamba, another large tribe, have already sent a message to say

they wish to be taught and require a teacher to live with them. The Barega, a fierce tribe amongst whom it was not safe for a stranger to venture, are now coming into touch with some of our teachers.

All through the whole length and breadth of the land there seems to be an awakening, a desire to hear something about this new teaching which does not allow people to be drunkards nor to plunder.

From Nakubimba, on the Buganda frontier, to Mboga, on the frontier of the Congo State, there is now a chain of stations in which the work is carried on by Baganda and Batoro teachers.

Sometimes the Christians have had to endure great trials and much persecution. For instance, at Mboga the rebels of the Congo Free State burned down the church; the people

had all fled previous to the arrival of the rebels. On the departure of the rebels the people returned, and reading was resumed. The chief of Mboga had got entirely under the influence of the party opposed to Christianity, and used all his power to stop the work. The Christians when on the road coming to read were met by parties of men and beaten. So bad did the persecution become, that women were beaten, their clothes stripped off them, and in this manner they had to go to their homes. One teacher had to run away, as his life was in danger; the other teacher was arrested on a false charge, and sent to prison to await his trial. The chief's brother and several Christians had to come here for protection. On the flight of some of the Christians an order was given that ferries on the Semliki river should be watched, and any Christian attempting to cross over to the other side should be seized and killed. The Christians who remained at Mboga, notwithstanding all this persecution, and though they had no teachers, yet managed to meet daily in the house of a Christian woman, Elizabeti, and there read and pray. They could not do so openly, but on the pretence of going out to gather firewood they used to come one by one to this woman's house. In a short time they were found out doing so, and then they met in the long grass, changing the place of meeting from day to day. At last these daily readings had to be relinquished, as the length of time they were absent from their homes aroused suspicion, and then they could only meet together for prayer, and finally they were watched so closely that they could only meet together very seldom. The majority of these were women; the remainder were a few little boys. Two men who did not get across the Semliki in time had to hide for two days and nights in the long grass, Elizabeti sending them food secretly. Elizabeti then took them into her house, and for weeks they were hidden there. This persecution lasted a long time, until the chief got into trouble with another chief, and he wanted these two men who were hidden in Elizabeti's house for witnesses. When he found that they were not forthcoming, he consulted a witch as to where they were. The witch told him they were in Toro. He sent messengers to find them, but the messengers could not find them in Toro.

He then asked Elizabeti to help him, saying that he had found out that the witch told lies, and that he would not believe in witchcraft, but would believe in God. The two men were then brought to him, and with them he came to Toro, expressed his regret for what had been done, asked that the two teachers might go back with him, ordered a new church to be built, and appointed his brother overseer of the work. He himself took the pledge, and expressed a desire to be allowed to become a reader for baptism. Bishop Tucker, on his visit to Mboga, confirmed some of these Christians who had been so faithful. The church is completed, and now Mboga is a centre from which teachers have been sent out to the surrounding villages.

Some of the tribes which inhabit the great forest are being influenced by these Mboga Christians, so that, please God, this "Darkest Africa" will soon be illuminated by the Gospel light. Not only are the Heathen forsaking their old customs and coming to read, but very many of the Roman Catholics have left their teachers and come to us with their medals saying, as a man said to me one day, "I want religion." This man was not only a baptized Roman Catholic, but was also confirmed. I gave the man a New Testament, and told him he could find religion there.

One good test of the earnestness of the Toro Christians is that the Toro Church is entirely self-supporting. The Christians last year collected a sum amounting to 25*l.* or 30*l.* (when changed into English money), to help the Church in Buganda. As the Buganda Church had sent them teachers to tell them of the Gospel, they (the Batoro) thought that it was only right that now, when the Church in Buganda was experiencing a time of great trial, they should express their sympathy with their Baganda brethren in a practical manner.

Hitherto the Batoro have had to read in Luganda, and as Luganda is not their language they have had a good deal of difficulty in learning to read and to understand what they read, but it is hoped that in a short time the Mateka will be ready for printing in Lutoro, and also two of the Gospels.

The prolonged absence of Mr. Lloyd in Buganda (he was detained to assist the Government during the mutiny) was a severe blow to the work; but

now that the Rev. J. Roscoe has come to take charge of the work, and Mr. Borup has also come to help, there will be not only a strengthening of the work at the central station, but the work in out-districts will also be supervised.

If we had ten or fifteen more Europeans work could easily be found for them. New countries and tribes are waiting with open arms for some one to bring the "Good News," but there is no one to send.

## V. KOKI.

## RAKAI.

*Extracts from Annual Letter of the Rev. H. Clayton.*

*Rakai, Koki, Oct. 30th, 1898.*

The year 1898 has been rather an eventful one for me personally, for in the course of it I have twice had my houses burnt down by the rebels, and have been present at a small battle.

Koki has suffered very much all this year at the hands of the rebels. More than 400 women have been carried off, and the country parts were practically deserted for the greater part of the year, as they were being constantly raided by the rebels, and the people were afraid to stay in them.

This has, of course, very much hindered our work here. Last December we were hoping to greatly extend into the country parts. Many of the chiefs were building churches in their gardens and arranging for the people to be taught. These churches have all been burnt and the work has been thrown back for a year; but I hope that now it will go forward again if we can get teachers, who just now seem to be very scarce.

Notwithstanding these difficulties, reading has been going on here at Rakai, Kamswaga's capital, during the intervals of fighting, and I have baptized forty-five adults, which is more than the number baptized last year.

Our head teacher in Koki, Zabuloni Kiride, who is one of the candidates for ordination, arrived last May, and is doing a very good work. He is a thoroughly sensible and reliable man, and both king and people like and respect him. He seems well suited for the post of a leader in the Church.

The king, Kamswaga, has been reading most regularly lately, and seems quite to have given up his drunkenness. He has not yet come forward for baptism, and still practises polygamy. Zabuloni has, however, great hopes that before very long he will give this up, and read for baptism.

Several of the king's wives have

learnt to read, taught by the small boys belonging to his household.

We have now 128 baptized persons in Koki, who may be roughly classified somewhat as follows:—(1) Chiefs (many of them very small chiefs without much of a following), 26; (2) teachers, 6; (3) boys in service of the king, chiefs, &c., 31; (4) *bakopi*, or men belonging to the peasant class, 11; (5) women and girls, 22; (6) infants, 32. Besides these, there are, of course, large numbers of adherents who are in different stages of learning to read; but these figures seem to show that we are behindhand in getting hold of the ordinary peasant in Koki. I think that perhaps this may be partly owing to the fact that we have not been able to get enough teachers for the gardens, for while a chief and his boys naturally spend a good deal of their time in here at the capital, the peasant is not well able to leave his garden and come and spend two or three months here to read for baptism. Whatever the cause of this may be, we must try and take steps to remedy it this next year.

There is one more thing which I should like to mention before closing this letter, and that is the at present unoccupied country of Ankoli, which adjoins Koki.

It is the country of the Bahima, the cowherds of Uganda. They have a language of their own which is yet unwritten, and up till now the land has been practically closed to Europeans.

One result of the late expedition into Ankoli, in pursuit of the rebels who had taken refuge there, is that the Government propose shortly to send a civil officer to administer that country.

I would ask you, therefore, when praying for "Unoccupied Fields," to remember this country, and to pray that the door may soon be opened for the Gospel, and that, when God does open the door, the right men may be forthcoming at once to enter in.

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## VI. USUKUMA.

## NASSA.

*Extracts from Annual Letter of the Rev. F. H. Wright.**Nassa, Nov. 26th, 1898.*

When I wrote my last Annual Letter we were daily expecting Mr. Hubbard, and continued looking for him until April 14th, when we heard of his death in Uganda. It will probably be news to some to hear that, although we are controlled by the Finance Committee in Uganda, such is our distance from that place that we did not hear of Mr. Hubbard's death until five weeks after it took place. Archdeacon Walker brought us the sad news (his first visit for five years), and he was accompanied by Mr. Force Jones, who has thrown himself most energetically into the work of the schools. Archdeacon Walker stayed eight days only (not two or three months, as reported in the C.M.S. publications as probable). The Christians of Nassa were very sorrowful at the news of Mr. Hubbard's death; of several it was reported they were "crying for him" (they had been looking forward to his return with many presents, European frocks for the girls and coats for the boys).

We have recently had a visit from the Bishop, when I had the privilege of presenting twenty-six candidates for confirmation, in all of whom, as to their knowledge of the truth and consistent lives, I had every confidence.

We have had twenty baptisms during the year, and have, at the present time, some very hopeful catechumens under instruction.

Besides the centre Mission station we have five out-stations, and at all of them the children come in good numbers. These stations are occupied by Baganda teachers, and are visited frequently by the Europeans in turn. The motives which bring the children are various. Some come because they are sent by their chiefs. Recently a chief asked if he might fine his people for not sending their children, but I said we would rather he did not. Others come hoping to receive something. Quite lately the children who have been attending in large numbers at our latest out-station, Guta, have been asking the teachers when I am coming to pay them off! But, of course, we

must remember whatever the motive is which brings the children, they are being carefully and thoroughly evangelized. And this seems to me the only kind of evangelistic work of any practical use in these parts. To pass through a district, giving an address or two, and then leaving the people, seems labour in vain where the very elements of our religion have to be taught.

In August I went with Mr. Jones on a preaching tour to the North, amongst the Bajita, Bashashi, and Baluli, taking Christians who were members of these tribes to interpret. Large crowds came to see us wherever we went, curious to see white men and their bicycles, and we had splendid opportunities of telling the Gospel story.

At one place I was putting my address in a catechetical form, and asked, "Do you know who God is?" to which a lad in the crowd replied in perfect good faith, "The sun." Of course we tried to show them that the sun was not God, but only a thing created by the Great Creator. When one thought of the ignorance of the people, how much their minds were filled with avarice and curiosity, and of the foreign ideas we tried to convey in a weak language, one could not help feeling how stupendous was our task and how necessary it was for teachers to live amongst them, and show, by our lives and continual teaching, the beauty of the Gospel.

Five Baganda teachers, whose terms of service had expired, have returned to their own country, and eight new men and four wives have arrived to take their places. This is a larger number than we have ever had in Nassa before. Another teacher, Yosua Kabini, who was a teacher here a short time ago, has returned to Nassa for another term of service. It has been a very pleasant part of my work holding classes for these and the Basukuma teachers. Amongst the Nassa Christians my efforts to make the Church financially independent of us have been continued. This has required great gentleness and tact.



## THE CENTENARY IN THE MISSION-FIELD.



WE must again, as we have done in the past two months' *Intelligencers*, explain that the material for a complete and exhaustive report of the Centenary Celebrations have not been received. We have simply taken those to hand as we did those which reached us from the Provinces, from Ireland, and from the Colonies, and extracted the leading facts. Even so, however, the result proves larger than our pages this month can accommodate, and some of the most interesting celebrations, those especially in South India, are deferred till next month.

## AFRICA.

## 1. SIERRA LEONE MISSION.

Special sermons were preached in all the churches in the Colony of Sierra Leone on Sunday, April 9th, and there were special offertories, to be devoted to the erection of a Church House. The letter which the C.M.S. Committee sent to the native congregation was read at these services. On the 10th the children belonging to the day and Sunday-schools marched through the streets in procession, headed by a banner. At the Fourah Bay College they sang a hymn, and a prayer of thanksgiving was offered. Subsequently they were photographed. In the evening communicant members of the Church held a meeting, preceded by a tea; at this meeting it was decided to support a missionary representative in the field, and two-thirds of the sum needed was promised. On the 11th the Annual Sale of Work in behalf of the Princess Christian Cottage Hospital was held, and 130*l.* was realized. On Wednesday, the 12th, the Acting Governor, Major Nathan, proclaimed a public holiday throughout the Colony, and most of the merchants also responded to a request to observe the day. Praise meetings were held early in the morning in most of the churches and chapels, and the Rev. C. G. Hensley, by invitation of the European Superintendent of the Wesleyan Mission, spoke to a large gathering in the Central Wesleyan Church. The Bishop Crowther Memorial Church was decorated for the occasion, the service being held at 8 a.m. Social gatherings arranged by the several Parochial Committees filled the day until the evening, when at seven a Centenary Service was held in the Cathedral. The congregation packed the building to its utmost capacity, and very many, unable to effect an entrance, remained outside, taking part in the service. Many ministers of other religious bodies than the Church of England were present. The choir was augmented, and the singing of the special hymns was most hearty. The Rev. E. H. Elwin preached the sermon. At midnight about 1000 members of one of the town congregations, waving huge torches, assembled in the College compound to express their congratulations. They were addressed by Mr. Elwin whom they had awakened from his sleep, and sang the Doxology. On the 13th a children's service was held in the Cathedral, many being present from distant villages in the Colony. Some 1200 were packed in the cathedral, and an overflow service was held in the Wilberforce Memorial Hall. Special hymns had been printed, and the service was bright and short. Centenary medals were given to those present. On the 14th there was a Garden Party at the College, which was decorated with palms and flowers. The Acting Governor was present, and other officials, also all the ministers of the different Christian Churches and Missionary Societies working in the Colony. The band of the West India Regiment was in attendance, and at the close accompanied the singing of "All people that on earth do dwell."

## 2. YORUBA MISSION.

At *Lagos* there were special Commemoration services at 7 a.m. on Monday, April 10th, at Christ Church and St. Paul's, Breadfruit, with addresses to workers by Bishop Tugwell in the former, and the Rev. S. Pearce in the latter church. Parochial prayer-meetings were held at 7 p.m. On the 11th two children's meetings were held at 9.30 a.m. at St. Paul's Schools and at St. Peter's Church; and there was evening prayer with special sermon at Christ Church and St. Paul's, at the former in English, the preacher being the Rev. N. T. Hamlyn; and at the latter in Yoruba, the Rev. N. Johnson being the preacher. On the 12th some 2000 people assembled in churches at noon to sing the Doxology. It was first sung standing exactly at noon; then an extract from the *C.M. Gleaner* of January last, on "The Trumpet Call of the Church," was read; the hymn, "Jesus shall reign," was sung and Isaiah lx. 1—14 was read; then followed a few missionary collects, the Doxology sung kneeling a second time, a few other collects, the Benediction, and the hymn, "O God, our help in ages past." Bishop Tugwell wrote of the service at Christ Church as "a most inspiring one." Bishop Oluwole presided at the Centenary meeting held in St. Paul's School-room in the evening. The room was crowded, and many stood outside at the windows. The order and behaviour, Bishop Tugwell says, were excellent, and the tone of the meeting distinctly good. All the speeches were in the vernacular. The Superintendent and missionaries of the Wesleyan Missionary Society at Lagos and Sierra Leone were present, and the former was one of the speakers. On the same evening a meeting was held in St. Paul's School, with lantern views illustrating a lecture on "C.M.S. Workers in West Africa, Past and Present." On the 14th there was a children's demonstration on the Race Course, with feast and games. The children assembled in Tinuba Square, and marched first to Government House, where they sang "God save the Queen." The Acting Governor, Captain Denton, who throughout manifested the greatest interest in the arrangements, told the children that the Queen should be informed of their loyal conduct and good behaviour. The services of the Hausa and Police Bands were kindly granted. Scrambling for oranges and the presence of large numbers of outsiders interfered very much with the order of the proceedings.

At *Ibadan* there were special sermons and collections in all the churches, both morning and afternoon, on Sunday, April 9th. On the 10th a united missionary meeting was held at Kudeti, at which the Rev. D. Olubi presided; and in the afternoon twenty-three evangelistic bands went out into as many market places of the town, all preaching from the text, Acts xvii. 30, 31. On the 11th, at 8 a.m., a united open-air service was held in the largest market place, in lieu of the usual morning services in the churches; 600 Christians were present, and about 1500 Heathen and Mohammedans. Two short sermons were preached. "The whole service was most impressive, and the people very reverent," the Rev. T. Harding writes. The Bale was then called upon, and assured of the loyalty to him and the Council of the Christian inhabitants of Ibadan, and told again of "the only true God and Jesus Christ whom He has sent." A special children's service was held in the afternoon. On Wednesday, the 12th, a united thanksgiving service was held at Aremo, with a sermon from St. John iv. 36; at 12.30 all the Christians met for a united feast. In the afternoon they went to salute the British Resident; and in the evening a lantern meeting was held.

## 3. NIGER MISSION.

At *Bonny*, Archdeacon D. C. Crowther preached in the morning of April 9th from the pulpit of St. Stephen's Cathedral to a congregation of 800

persons from Lam. iv. 20; and in the afternoon the Rev. Okopra Pepple preached from Gen. xii. 2. In St. Clement's Church the preacher was the Rev. H. S. Macaulay. On April 12th a prayer-meeting was held at 6 a.m., at which nearly 400 were present. A public meeting was held at 11 a.m., presided over by Archdeacon Crowther. The Doxology was sung in Ibo at precisely 12.29 p.m., which corresponds with noon in London, after which the meeting knelt in silent prayer. In the evening a public special was held in St. Clement's Church, and the Rev. J. Boyle preached from Ps. xcvi. 1.

At *Lokoja* a special prayer-meeting was held daily from April 2nd to 15th. On Friday, the 7th, two bands went to preach to the Heathen and Mohammedans in *Lokoja*. On Sunday, the 9th, the Rev. J. J. Williams preached a special Centenary Sermon at the morning service, and in the afternoon the church members met to tell their experiences of the progress of the Gospel. On the 12th the hymn, "From all who dwell below the skies," was sung in Nupe at 12.27 p.m., and after prayers Mr. Williams spoke of the rise and progress of the C.M.S., speaking in Nupe and Hausa, and Yoruba, and an evangelist translated his remarks into Igbera. Others also spoke, including the chief of *Lokoja*. A number of Mohammedans and Heathen were entertained at tea, and listened to Gospel addresses. On the 14th there was a picnic to Victoria, a station of the Royal Niger Company. Captain Burdon, a relative of Bishop Burdon, kindly allowed the Company's band to accompany the party. Banners with Psalm cxxvi. 3 and "Let the song go round the earth, &c.," inscribed upon them, were carried before the procession. At Victoria the Gospel was proclaimed to some 700 people. The sum of 2*l.* 10*s.* was sent to the C.M. House towards the Centenary Fund.

#### 4. UGANDA MISSION.

Mr. G. K. Baskerville sends the following account of how April 12th was observed at Ngogwe, in the province of Kyagwe:—

"We had our Centenary meeting here yesterday, and had a very fair number of people. The difficulty of explaining it to the people is very great. We began with a hymn, 'Thy kingdom come,' No. 117, H.C., then at 2.12, i.e. 12 in London, we knelt and repeated the General Thanksgiving and an extempore prayer, remembering the past and asking for blessing in the future. Then we read Ps. cxv., after which Yonasani, the native pastor, gave us a *résumé* of the work in Uganda since the early days. After this came the collection, the people coming up and putting their shells in a basket on the communion steps, 10,000 shells = about 2*l.* Yonasani then returned to the desk and told the people that they had given of their goods, and now they could give themselves; would any stand up who were willing to do so? On which some ten people rose as willing to do work in the Church; six were old workers, but four have not previously done any active work at all. We then had general prayer from the congregation, and then I spoke, contrasting Uganda ten years back with the present day, and briefly mentioning other countries; but it is extremely difficult to give them any idea of the work in other parts, and only the most intelligent understand anything about it. We have a translation of the Centenary hymn, but not being in print it had been impossible to practise it."

At *Kabaroli*, in Toro, a Centenary meeting was held at 2 p.m. on April 12th. The collection amounted to 10,000 shells, 8 lbs. of ivory, and Rs. 30, or about 5*l.* in value altogether, to be applied towards the erection of a hospital in Toro.

#### MOHAMMEDAN LANDS.

##### 1. EGYPT MISSION.

At *Cairo*, on April 12th, by permission of Dean Butcher, a bright and hearty English service was conducted in the English church. The Dean

kindly allowed the missionaries to arrange and conduct the service; he read the lessons, and the Rev. W. E. Taylor preached. Forty-five, chiefly C.M.S. workers and agents, partook of the Holy Communion. In the afternoon a Social Meeting for all Mission workers was held at the Old Cairo school, when an Arabic translation of the Committee's Letter to Native Workers was read. Centenary offerings amounting to 87*l.* were presented to be used towards the purchase of a piece of land and the erection of a Mission room thereon, and objects of interest and curiosity to be forwarded to the Loan Department at the C.M. House were brought together by the native teachers. In the evening a public missionary meeting for Arabic-speaking Christians was held in the American church, the first, the Rev. F. F. Adeney thinks, which had ever been held in Egypt. Some 400 were present, Copts and Protestants in about equal numbers. Mr. Adeney presided, and the speakers were the Native pastor connected with the American Mission, then a Coptic Christian, the editor of the largest Coptic paper, then the Rev. Dr. Watson, of the American Mission, and lastly the C.M.S. native catechist. The brotherly kindness of the American Presbyterian Mission was most marked.

At *Alexandria* a Missionary Meeting was held in the Lecture Hall of the Soldiers' and Sailors' Institute on April 14th, arranged by the Rev. V. Ranger Lawrence; and on Sunday the 16th, the Rev. Douglas M. Thornton preached Centenary sermons at St. Mark's Church, at the morning and evening services, and at a special children's service in the afternoon; he preached a fourth sermon at 8 p.m. in the lecture hall. About 10*l.* was given at the collections to the Cairo Centenary Fund.

At *Mansourah* the Rev. W. E. Taylor preached one or more special sermons on April 16th; and 5*l.* 5*s.* was contributed.

## 2. PALESTINE.

The holding of the Annual Conference of the C.M.S. Palestine missionaries at *Jerusalem* synchronized with the Centenary celebrations. Special sermons were preached in St. Paul's Church (C.M.S.) in Arabic, and in Christ Church (London Jews' Society) in English, on April 9th. On the 11th the Holy Communion was administered at St. Paul's Church at 10 a.m., and a Devotional Meeting was held in the Iron-room, at which the Rev. J. H. Sedgwick gave an address on Hebrews iii. 1. Bishop Blyth mentions that there was an "At Home" also on this day at which some eighty were present. On the 12th the Holy Communion was administered at St. Paul's Church at 7 a.m., and the Rev. J. Zeller gave an address; a special service was held later, at 10.30, at which Bishop Blyth was present, and the Rev. J. R. Longley Hall preached from Psalm cxxvi. A children's meeting was held in the open air under the olive trees in the afternoon, which was attended by the children of all the English Mission-schools in Jerusalem. In the evening a public meeting was held in the C.M.S. Iron-room at which the Bishop presided, and Mr. Victor Buxton, a member of the Parent Committee, and the Rev. Montague Harris were among the speakers. At St. George's Church, by invitation of the Bishop, the Rev. J. H. Sedgwick preached a special sermon on Sunday the 16th. Mr. Hall writes:—

"Our Centenary was, I think, a great success, and we have very much to thank God for. There was great enthusiasm and much interest, and I earnestly trust that we have all been stirred up to press forward in the work with greater energy and with firmer faith. We are sometimes inclined to mourn the small results in work, but when I look back upon the twenty-three years that I have been in the country, I am simply wonderstruck at the very great results. In 1876, the Moslems were bitterly opposed to us and did not want to listen to the Gospel. Now (1899) we have comparatively small opposition from the Moslem *people*, although the Government is nervously antagonistic. There is no difficulty in setting the Gospel before

the Moslems, provided the Government officials do not intervene. There is no doubt that the door to the Moslems is opening more and more, *especially here in Jerusalem*. The upper-class Moslems in Jerusalem are far more numerous than in any other city in this country and they are not only most friendly but many of them are really anxious to know what we believe and teach—not because they want to become Christians, but because they are inquisitive and are interested in religious subjects. There is a splendid field for work amongst these intelligent Moslem gentry, if a missionary could be appointed specially to this work, and we look forward to a very rich harvest from amongst them, with the Lord's blessing. Our hearts are full of praise for what the Lord is doing. We believe that *large numbers* of Moslems as well as Christians here in Jerusalem, and also in Gaza, and other parts of the Mission have definitely accepted Christ as their Saviour."

### 3. PERSIA.

At *Julfa*, on April 12th, there was a Communion Service at 8 a.m., and an address by Bishop Stuart; the Rev. C. H. Stileman preached in Persian to a good congregation at 11 a.m. from Zech. iv. 6, 10; and later in the day there was a well-attended meeting for English-speaking people, which Bishop Stuart, Dr. D. W. Carr, and Miss M. R. S. Bird addressed.

### INDIA.

#### 1. BENGAL MISSION.

At *Calcutta* the Centenary celebrations began nearly two months before the actual completion of the Hundredth Year. On February 28th a meeting was held in the Town Hall, at which the Bishop of Calcutta presided, and the Bishop-Designate of Madras, Mr. James Monro, C.B., and the Rev. A. G. Lockett were the other speakers. This, however, was for the Europeans before they left Calcutta for the Hills. The Centenary observances for the Bengali Christians were held from April 9th to 14th. On the 9th, special sermons were preached at all the churches connected with the Calcutta District Church Council, and the collections were for a much-needed church-room at Mukkunwallah Gully, a new C.M.S. district. On the 10th a prayer meeting was held in Trinity Church. On the 11th, at 3 p.m., there was a children's meeting in Trinity Church, at which an enlargement of the C.M.S. Centenary Card, about nine feet by six feet, was hung in front of the chancel; and at 6.30 p.m. there was a thanksgiving service, with sermon by the Rev. A. Le Feuvre. On the 12th there was a special service of Holy Communion in the Old Church at 7.30 a.m.; a meeting for women only was held in the afternoon, when Trinity Church was crowded to hear Mrs. Chowdhury and Miss Dawe of the C.E.Z.M.S.; and in the evening a public meeting in Trinity Church, with addresses on "Missionary Work in Bengal, Past, Present, and Future." On the 13th there was an administration of the Holy Communion at 7 a.m. at Trinity Church, with an address by the Rev. D. Biswas; a Bible-reading at noon by the Rev. A. G. Lockett; and a meeting in the evening. A service was also held in the evening at the Old Church, at which the Rev. W. H. Ball was the preacher. On the 14th, at Trinity Church a prayer-meeting was held at 7 a.m., and a public meeting, presided over by Mr. Ball, in the evening.

In the *Nadiya District* the Centenary was observed during the week beginning April 16th. Several of the Nadiya workers had taken part in the Calcutta celebrations of the previous week, and Calcutta reciprocated by sending a strong deputation, lay and clerical, Native and European, to Nadiya. The following suggestions had been previously agreed upon:—1st, That every worker under the C.M.S. and the District Church Council should return to the Society at least one day's salary. 2nd, That flags should fly from all church buildings for a fortnight in honour of the

occasion. 3rd, That churches which had not hitherto received a name should now receive one. 4th, That a tree should be planted in every Church compound; to be known as the Centenary Tree, and that the profits accruing therefrom should in future be devoted to Church purposes. 5th, That meetings for children and adults should be held at every important centre. 6th, That the children should be feasted after the meeting, and that there should, when possible, be a display of fireworks in the evening. 7th, That on Sunday, April 16th, there should be collections in the churches towards a Centenary Converts' Fund. On the 17th the whole band of workers united in holding meetings at *Kapasdanga*. On the following day the workers divided into two parties. One of these went in a south-westerly direction and visited on successive days, Ranabanda, Bohirgatchi, Chupra, and Krishnagar. The other went north-east and visited Ratnapur, Bollobhpur, Shola, and Joginda. Special hymns, composed for the occasion, were sung, and portions of the letter from the Committee were read at the meetings of adults. During the week, while the celebrations were in progress, the Rev. C. H. Bradburn, when prosecuting repairs at Chupra Church, found a bottle containing MSS. dated August 1st, 1851, describing the commencement of the work in Nadiya, the state of Chupra at that date, and other things. The following names were given to the churches in the district which had not been previously named: Ratnapur, St. Peter's; Bollobhpur, Emmanuel; Bhobopara, St. Andrew's; Meliapota, St. Luke's; Balibura, St. Mark's; Joginda, St. Matthew's; Nutongram, St. Thomas's; Kapasdanga, St. Paul's; Ranabanda, St. James'.

At *Dharampur*, in Santalia, April 12th was observed as a general holiday. At midday there was a service of thanksgiving, and the Rev. F. T. Cole gave an address on the opening of the Santal Mission. Of the offerings at the service he says:—

"The plate was placed on a chair near the Communion rails and the people came streaming up the aisle with happy faces to present their offerings, and then knelt down and offered a short silent prayer before returning to their seats. For some time nothing was heard but the clinking of pice and other coins as they were dropped into the plate. Many things were rolled up in paper, and great was the interest at the close of the service to see what they contained. The boarding-school girls gave splendidly, and numbers of handkerchiefs were embroidered by them and marked in the centre with the letters C.M.S.; one of them contained a rupee given by a girl as an offering.

"Another most interesting paper contained four annas in pice with the words written on it, 'From the schoolboys of Kusum School.' These are all *heathen* boys! Another paper told us that a cow was given, another that a fat capon fowl was devoted. These did not come to church, but we were rather amused to see a fine big calf peeping in at the door. There were no very special offerings here as in other places, but there was a wonderful enthusiasm which was most inspiring. Another packet contained over seven rupees, the results of a weekly working party, which was started a few months ago on behalf of the Centenary. The offerings at this one service amounted to about sixty rupees, exclusive of European offerings. This includes the value of the cow and calf.

"Our senior pastor, the Rev. Bhim Hansda, in recognition of the help and blessing he and his family have received from the Mission, collected from his family Rs. 100 towards the fund—(a month's salary, Rs. 22, in his own name, Rs. 10 on behalf of his wife, Rs. 40 from his second son, who is in Government service, Rs. 20 from his daughter, and Rs. 8 from his daughter-in-law).

"Baijun, one of the earliest converts, and a man who is looked up to as the father of the Mission, has given Rs. 20, saying that for nearly forty years God has wonderfully blessed him, and that Christianity has been a very real thing to him. When asked why he gave such a large sum, he said, "I am growing old, and I may not have another opportunity of showing my thankfulness."

## 2. NORTH-WEST PROVINCES.

At many of the stations in the North-West Provinces special sermons were preached on the two Sundays, April 9th and 16th. A paper containing five special prayers sanctioned by the Bishop of Lucknow was issued to the missionaries and native pastors. In many stations missionaries were invited by the Chaplains to preach in the English churches, and in a few cases the Chaplains themselves preached on the subject. The offertories were in some instances forwarded to London towards the Centenary Fund, and in others were appropriated to the N.-W.P. Centenary Native Pastorate Endowment Fund. Over Rs. 3000 were contributed towards the latter Fund, and the hope is expressed that it may reach Rs. 10,000. The largest offertory sent in for the local fund was from Christ Church, Cawnpore, the headquarters of the S.P.G., from which the Rev. Foss Westcott sent Rs. 595.

At *Allahabad* the Revs. C. H. Gill and J. N. Carpenter preached in the Cathedral on April 9th; and on the 11th the Holy Communion was administered at a special service, and the Bishop of Lucknow delivered an address on St. Luke xv. 6.

At the Christian village of *Muirabad*, April 12th was ushered in by salvoes of booming fireballs. Two banners floated from the steeple of the church, and on the gate was inscribed the welcome, "Come, O ye faithful, joyful and triumphant." The church was decorated within. The Rev. J. N. Carpenter preached at the morning service from Ps. xcvi. 1; Bishop Bickersteth's Second Jubilee Hymn, translated into Hindustani by the Rev. Dr. A. W. Baumann, was sung; and the Holy Communion was administered. A meeting for children was held in the afternoon; and at 5.20 p.m., which corresponds with noon in London, a service of thanksgiving was held, when the church was "crowded to suffocation," all the prominent members of other Churches being present, and a considerable number of Europeans and Eurasians. This service was followed by a meeting in the church compound presided over by the Bishop of Lucknow, at which the speakers were the Hon. G. E. Knox, the Honorary Treasurer of the Church Council; the Rev. C. H. Gill, the Rev. J. N. Carpenter, the Rev. C. H. R. Janvies of the American Presbyterian Mission, and Mr. H. David, an Indian Christian.

At *Lucknow* special sermons were preached in all the churches on April 9th, the Bishop of Lucknow being one of the preachers; a large public meeting was held on the Baradari; there was a well-attended drawing-room meeting; and a public sale realized about Rs. 1000. On the 12th a public meeting was held in a huge oriental tent under the chairmanship of Captain Gibbon, R.E. The native congregation made a unanimous Centenary resolution to support their own pastor, and thus free the Society from further pecuniary liability in their behalf.

At *Jabalpur* a meeting was held on April 12th in the large hall of the C.M.S. High School, which was tastefully decorated with texts and flowers. The chair was taken by the Rev. L. H. Lermitt, Chaplain of the station. On the 15th a social gathering was held which was largely attended; and on the 16th special sermons were preached at Christ Church (the station church) and at St. Luke's (C.M.S.). The collections amounted to Rs. 232 at all the services and the public meeting.

At *Meerut* the Holy Communion was administered at 8 a.m. on April 9th in the Mission Church, which was decorated with flowers and coloured flags. In the evening a large company perambulated the Mission compound in procession, carrying flags and singing "Onward, Christian soldiers" in Hindustani, after which they enjoyed a feast, jointly contributed by all

present as they were able, in a brightly-decorated tent, and this again was followed by speeches. The offering amounted to Rs. 61.

At *Ghaziabad* a meeting was held on April 22nd, and sermons were preached in Hindustani and English the following day, Sunday. Centenary sermons were preached at the station church by the Rev. W. B. Collins on February 5th, and a meeting was held on March 15th.

At *Mussorie* there were special sermons on April 9th; on the 13th there was an administration of the Holy Communion and an address; and in the evening a service with an address on the History of the C.M.S. by the Rev. Dr. W. Hooper. A heavy thunder and hail-storm interfered with the attendance at this last service, and only twenty-seven were present, about half of whom were Nonconformists.

At *Gorakhpur* special sermons were preached in Christ Church and St. Andrew's on April 9th, and again on the 12th and 13th there were services at these churches.

At *Faizabad* a Centenary meeting was held on April 17th, followed by a tea for the Christians, at which about 100 were present.

At *Muttra* it is mentioned, as it is at several other stations, that the Christians met on April 12th to sing the Doxology. On the 19th there was a service at 6.30 a.m., and the Christians enjoyed a *bara khana* (feast) in the evening.

At *Agra* a conversazione was held on April 12th in the house of the Rev. J. M. Challis.

*Aligarh* is also mentioned in the North India C.M. Gleaner as having had special sermons or meetings, but no particulars are given.

### 3. PUNJAB AND SINDH MISSION.

At *Amritsar* a service was held in the Mission Church at an early hour on April 12th, and the church was well filled, notwithstanding that that was the "great" day of the Baisakhi religious *mela*, or cattle fair. The Rev. T. R. Wade preached. The collection amounted to Rs. 462. On Sunday, the 16th, stirring sermons were preached by the Rev. Ali Baksh, of Lahore, and an Urdu translation of the Bishop of Exeter's hymn was sung. A social gathering was held on the 17th, and on the 22nd a Centenary Concert and Sale of Work was held. The total sum collected amounted to Rs. 1100. Mrs. T. R. Wade mentions that in nearly all the English churches throughout the province special sermons were preached on Sundays, April 9th and 16th.

### 4. WESTERN INDIA MISSION.

The thirty-eighth Conference of the Western India missionaries was held in Bombay from April 13th to 15th, and was preceded by a quiet day on the 12th. The Holy Communion was administered at 8 a.m., and an address was given by the Rev. C. W. Thorne from 1 Thess. v. 16-18. At 11 a.m. the Conference sermon was preached by the Rev. C. Goldie, Incumbent of Holy Trinity Church, Bombay, from Isa. lv. 5. A prayer-meeting was held at 4 p.m. In the evening, a public meeting was held in the C.M.S. Hall, Girgaum, at which the Rev. W. A. Roberts presided. The Rev. R. S. Heywood reviewed the first fifty years of the Bombay Mission, from 1820 to 1869, distinguishing the decades respectively as one of Disastrous Unity (1820-29), when there was only one missionary and one station; as a Sowing Time (1830-39), when there was not one baptism, but continuous preaching of the Word of God; First-fruits (1848-49); First Ordinations (1850-59); and Steady Work (1860-69). The chairman continued the review, he having joined the Mission in 1869. The Rev. D. L. Joshi then read a thoughtful paper on



the Native Church in Western India. The following extract will serve to indicate its value:—

"A comparative table from 1880 to 1895 will give an idea of the progress in numbers and church contributions:—

	Baptized.	Communicants.	Income.
			Rs.
1880 . . . . .	1038	479	222
1885 . . . . .	1738	847	700
1890 . . . . .	2195	989	1127
1895 . . . . .	2588	1189	1661

"Thus during fifteen years the number of baptized increased two and a half times, the communicants three times, and the income eight times.

"As regards educational progress, almost every male and female can read their Bible in their mother tongue. As regards higher education, we may not be able to show a long list, yet a few have distinguished themselves. One is a Barrister-at-law. Another is a Civil Engineer from Cooper's Hill College, and was some time ago made a M.I.C.E., being the first honour of its kind conferred on an Indian Christian in this Presidency, whether Roman Catholic or Protestant. One is a successful High Court Pleader. Three medical graduates, who completed their course in Europe, are connected with the C.M.S. church. The son of a late pastor has taken the degree of L.C.E. One of the Arts graduates who won the Ellis prizes has gone to England to compete for the Indian Civil Service examination. The other Arts graduate (the son of another pastor) is reading law. A few ladies have distinguished themselves at the university examinations, one of them being the first Indian Lady Pleader."

The Rev. W. C. Whiteside was the last speaker. On the 16th the Rev. W. A. Roberts preached in the Cathedral to a large congregation from Exod. xiv. 15. On the same day also sermons were preached at Girgaum Church; All Saints', Malabar Hill; Christ Church, Byculla; St. Stephen's, Bandora; Holy Trinity, Esplanade Road; St. Mary's, Parel; Church of the Holy Cross, Umarchadi; Mahabeleshwar, by the Bishop of Bombay; Matheran; and Panchgani. The total amount contributed was Rs. 1740. On the 17th the Native Christians connected with the C.M.S. congregations celebrated the Centenary by a mass meeting in the Mission Hall, Girgaum, which was adorned with flags. The Rev. D. L. Joshi presided. Mr. Ahmad A. Shah gave a brief sketch of the Society's early history in Hindustani, and other Indian and English speakers followed.

G. F. S.

(To be continued.)

## AFRICAN NOTES.



**RE**VOCAION of the *Royal Niger Company's Charter*.—A change in the administration of Nigeria cannot fail to be of interest to all who have followed the history of missionary work in this region. The Company, whose political powers are now to be assumed by the Imperial Government, was formed in 1879, under the name of the United African Company, and received its Charter in 1886, when its name was changed to that by which it is now known, the Royal Niger Company. During these twenty years, under the able leadership of Sir George Taubman Goldie, it has done a great civilizing work. To quote the words of the Chancellor of the Exchequer in the House of Commons on July 4th: "It put down slave-raiding and massacre over a great area; . . . it abolished slavery within its own jurisdiction; and it also did, what I think is greatly to its honour, it checked materially that terrible curse of Africa—the trade in spirits with the Natives."

By means of some 300 treaties with native tribes and of active competition with the representatives of Foreign Powers, it has secured to the British Empire a territory which now covers half a million square miles of the most fertile and thickly-populated portion of West Africa. We may be thankful that this has been effected without more serious complications than have actually arisen; but the risk of such complications may, it is felt, be lessened for the future by the assumption of direct responsibility by the Imperial Government. This change will shortly be brought about by a Bill which is before Parliament, for revoking the Company's Charter and providing for the sum of £865,000 to be paid as compensation for the various rights and properties of which the Company will be deprived.

While others are congratulating Sir George Goldie on the work he has accomplished in furtherance of Imperial interests, we would express our appreciation of the fair and friendly spirit he has shown in dealing with many matters affecting missionary work on the Niger, in which it has been necessary to seek his assistance from time to time.

*Brussels Conference on the Liquor Traffic.*—The Conference on the Liquor Traffic in West Africa, which had been announced early in 1898, was delayed on account of other international questions, and was eventually held at Brussels in April last. At this Conference it was decided to raise the minimum duty on spirits, which had been fixed by the previous Conference at 15 francs per hectolitre at 50° C. (about 6½d. per gallon) to 70 francs per hectolitre at 50° C. (about 2s. 6d. per gallon), with the exception of Dahomey (French) and Togoland (German), where it was to be 60 francs (about 2s. 2d. per gallon). This is a considerable advance, but it does not by any means represent all that has been gained by the Conference. The subject was there fully debated, and it is believed that the Powers concerned will be more ready in the future to take independent action to prevent, at least, any increase in the traffic.

*Egypt.*—Lord Cromer's Report for 1898 on the condition of Egypt, which was issued in April, reminds us that the year was signalized not only by the re-occupation of Khartoum, but also by the commencement of the great reservoir to be formed by damming up the Nile at the First Cataract, close to Assouan. It is calculated that this great work, when completed four or five years hence, will add enormously to the fertility and wealth of Egypt. The dam will be a mile and a quarter in length, eighty feet wide at the base, and eighty feet high. It will raise the level of the Nile for a distance of 140 miles.

Another interesting point noted in this Report is the fact that the demand for English education in the Government Schools is largely increasing. Every schoolboy's parent has to state in writing which language (French or English) he desires his son to learn; and, as the result of this system, Lord Cromer points out that whereas in 1889 English was taught to 1063 children and French to 2994, now in 1898 English has been taught to 3859 and French to 1881. The demand for French has fallen by one-third in a growing school population, while that for English has increased nearly fourfold.

*Condition of the Soudan.*—Now that peace and order are becoming established in the Soudan, we are gradually learning the amount of damage wrought by Mahdism in this once prosperous region. Lord Cromer's Annual Report spoke of the extent to which the country had been depopulated; and only a few days later his conclusions were abundantly confirmed

by Lord Kitchener on his arrival at Berber after a camel-ride of 800 miles through the Eastern Soudan. He found that immense numbers of the Hadendowas had died of famine in Osman Digna's camp, where the whole tribe was collected by the Baggaras and not allowed to leave; while, as another instance of the ruin brought about by the Dervishes, the Sirdar mentioned that the Shakurieh tribe, who formerly pastured 80,000 camels, had now only 1000. Everywhere he found the people thankful for their release from the terrible sufferings endured under the Khalifa's rule. The sheikhs are now doing their utmost to repair the damage, and the work of well-sinking and road-making is already in progress.

About a month earlier Sir William Garstin, Under-Secretary of State for Public Works, had returned from a journey of exploration up the White and Blue Niles. The former he found running between marshes two or three miles broad on either side, and in one part losing itself in an immense swamp area between Shambeh and Lake No. Here there is an immense loss of water from evaporation, a loss approximately estimated at 386 cubic metres per second. To increase the summer water supply, Sir William Garstin suggests that this swamp area might eventually be drained and the river confined to one channel.

The Blue Nile is entirely different, flowing rapidly between high banks, while the country between the rivers is so rich that it may become one of the finest wheat-producing areas in the world, and when connected by rail with the Red Sea, may compete successfully with India. The vast forests in the Bahr-el-Ghazal and between the Blue Nile and Abyssinia are also an undeveloped source of wealth.

The Sobat River has been explored for 100 miles beyond Nasser, the furthest point reached by white men before, where the country is inhabited by a wild tribe of naked blacks called Nuers. They are a particularly shy race, living in circular mud-built huts with strongly-thatched conical roofs. About this tribe, and more particularly about the Shilluks and Dinkas, inhabiting respectively the west and east banks of the Nile below Sobat, many interesting particulars have been given by Captain Gamble, Lincolnshire Regiment, who has been in command of the post established last year at the junction of the rivers. The Natives were very shy when the post was first planted among them, but gradually their confidence was won, and it is to be hoped that this officer's friendly intercourse with them may pave the way for the preaching of the Gospel in the near future.

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*Progress in Administration of the Soudan.*—It will be remembered that the general principles on which the Soudan is to be administered were laid down by Lord Cromer in his speech to the sheikhs at Omdurman on January 5th, and that these principles were indicated in fuller detail in the Convention signed at Cairo on January 19th. This Convention invested Lord Kitchener, as Governor-General of the Soudan, with considerable legislative as well as administrative powers. He is now about to exercise these powers in various directions. We learn, for instance, that taxes at the rate of 20 per cent. will be levied upon the staple products of the country, such as gum, ivory, and feathers; that the import, sale, and manufacture of firearms, ammunition, and distilled liquors will be subject to the provisions of the Brussels Act; and, it need hardly be added, that the importation and exportation of slaves will be absolutely forbidden. Offences against these regulations will be more easily detected and punished under martial law than under some of the codes in force in other parts of Africa. In the Convention of January 19th the town of Suakim was excepted from the

*régime* established for the government of the Soudan; but a new agreement has just been signed (on July 10th) abrogating this exception.

The Soudan will be opened to traders and others on some date between September 1st and 15th, by which time it is expected that the railway will be completed from Cairo to Khartoum. We hear from Vienna that two Austrian Roman Catholic missionaries are already in Egypt, awaiting facilities for proceeding up the Nile. The Sirdar intends himself to be in Omdurman before the opening of the country, and he will take up his residence in Gordon's Palace, which has been almost entirely rebuilt, and will again be used as Government House.

A disturbing element is still to be found in the presence of the Khalifa in South Kordofan, where his followers have been raiding in all directions. He was for some time entrenched near Shirkeleh Lake, where Ahmed Fedil managed to join him after the latter's defeat by Colonel Lewis at the end of last year, near Roseires; and in March their forces were said to number over 10,000 men. Since then, however, the Khalifa's army has been rapidly dwindling by desertions. In May a number of his followers surrendered to our gunboats, and in the same month he moved from Shirkeleh with his whole following—reduced to some 3000 fighting men—to Talha, being harassed on his way by the Tagalla tribe. It is expected that operations will be undertaken against him in the autumn.

One other point must be noted, which has had a very important bearing upon the settlement of the Soudan. We refer to the Anglo-French Agreement of March 21st. By this arrangement the long-standing friction arising out of the Fashoda incident was brought to an end. France gives up all claim to the Bahr-el-Ghazal, and the two Powers mutually agree not to encroach across a line running north between Darfur and Wadai and skirting the western edge of the Libyan Desert as far as the southern frontier of Tripoli. From the Nile to Lake Chad, and between the 5th and 15th parallels, there is to be equality of treatment in commercial matters.

*Abyssinia.*—The *Nineteenth Century* for March had an article by the Vicomte de Poncis on Menelik, the Negus of Abyssinia. The title adopted for the article is "The Menelik Myth," and the Vicomte exposes some fallacies which have lately become prevalent regarding the country, the people, and the king. As regards the reputed civilization of the Abyssinians, he ascribes the fact that they wear clothes and erect solid houses solely to the necessities of their climate; their religion is a "confused jumble of Christianity, Mohammedism, and negro superstition"; there is no commerce worth speaking of, or prospect of it, as "the people produce nothing, and can consume nothing, having no means of buying." Menelik's descent from Solomon, which he claims, is "as mythical as the origin of the Thum of Hunza. He is a fortunate adventurer who has raised himself by personal valour, ferocity, cunning, intelligence, and luck to supreme rank." He is compared with Mtesa, Kamrasi, and Roumanika, as described by Speke in his *Sources of the Nile*. "He is a curious mixture. Side by side with acts which prove a superior intelligence, he manifests at every moment a singular pettiness of character. He leaves the discussion of the Italian frontier in order to superintend the measuring out of his servants' rations; he combines the qualities of a statesman and a Levantine trader. Knowing only his own country, he has no point of comparison, and his mind is consequently a chaos in which vanity, cupidity, suspicion, and a desire to show off are combined with unscrupulous cunning." The Vicomte was in Abyssinia for the greater part of 1897 and the first five months of 1898, and was present

at the reception of Mr. Rennell Rodd's Mission. He says only a few words about the Mission, simply that it marks an epoch in Ethiopian history, and that the envoys impressed Menelik:—"Awaited with anxiety, the envoy succeeded from the moment of his arrival in placing himself upon a footing which intimidated the Negus. The Negus likes to say that he has stamps and a coinage with his effigy upon them, a telephone, a postal service, and a railway which is going to connect him with the coast. It is said that the stamps are sold only to philatelists upon the steamers at Jibuti, that the coinage is not current, that the telephone wires serve merely as perches for birds, that the postal service consists of an india-rubber stamp, of which the holder, an enfranchised slave called Gabriel, is so proud that he has had himself baptized Minister of Posts and Telegraphs on the strength of it, and that the railway is not yet completed."

*Colonel Macdonald's Expedition.*—Lieut.-Colonel Macdonald has recently returned to England from the Expedition with which he was entrusted to the north of the Victoria Nyanza. He made his base at Save, on the slopes of Mount Elgon, and divided his forces into three columns. The third, under Lieutenant Hanbury-Tracey, was in charge of the communications, while the two others proceeded northward. The first of these, commanded by Colonel Macdonald himself, marched in a north-westerly direction, and reached the province of Latuka, the king of which had joined the Dervishes to save his kingdom. "Many of his chiefs," writes Colonel Macdonald, "wore the Dervish dress, and at Tarrangole he had a store of 'jibbas' for issue to his troops in war." But he was not a Dervish at heart, and willingly entered into a treaty with the representative of Great Britain. The second column, under Captain Austin, advanced north by Lake Rudolf, and made a treaty with the Donjiro, whose territory extends to the Anglo-Italian boundary. Captain Austin did not actually reach this frontier, which coincides with the 6th degree of north latitude, as he found it necessary to retrace his steps hastily, owing to the famine caused by a recent Abyssinian raid. The only serious loss suffered by the Expedition was the treacherous murder of Captain Kirkpatrick and seven men at Nakwai, near Mount Elgon. With the exception of some fighting in this neighbourhood, the operations were peaceful, and friendly relations have been established with the Natives.

*British East Africa.*—Sir Arthur Hardinge's Report upon the British East Africa Protectorate for the third year of its existence, to June 30th, 1898, was issued in May as a Parliamentary Paper. It tells us that except in the Province of Jubaland, where a punitive expedition had been undertaken against the Ogaden Somali tribe, the year was one of almost uninterrupted peace; and the revenue had steadily increased, in spite of the ravages of cattle disease and of a lamentable famine throughout a large part of the territory.

The Commissioner gives an interesting account of the friendly relations established with the Masai, whose chief, Lenana, "is undoubtedly as well disposed as any Masai chief can be expected to be towards the British Administration." The intertribal relations are also described as satisfactory, and a gathering at Nairobi, "at which, in the presence of Her Majesty's Sub-Commissioner, the Masai, Wakamba, and Wakikuyu met in friendly conference and partook of food together in the Masai kraals, may almost be said to mark a new epoch in the history of this part of East Africa."

It is interesting to hear that in the coast strip, where the status of slavery is still legal, 704 domestic slaves have been freed during the year. "This,

however," says the Commissioner, "includes only those slaves who have received formal freedom papers, not those who have run away either to Mission stations or to 'Wátoro' settlements, or have disappeared up-country, having taken service as porters, railway employées, soldiers, &c., and whose numbers are probably far more considerable."

*Slavery on the East Coast.*—The Report quoted above alludes to the position of those women slaves who were excepted from the operation of the Liberation Decree in Zanzibar and Pemba. In a letter to the *Times* of July 12th, Bishop Tucker characterizes this exception as "nothing less than a scandal and a disgrace to our national profession of righteousness": and he refuses to believe that, when the long looked-for decree for abolishing slavery on the mainland is issued, a similar exception will be made. One would rather hope that the occasion may be taken for striking out this provision from the Zanzibar and Pemba decree. Recalling Mr. Brodrick's reply to the Anti-Slavery deputation on January 14th, when he pleaded the disturbed state of Uganda as a reason for delay, Bishop Tucker points out that the situation has completely changed. "The mutiny is at an end. Its leader, Billal, has been killed in action. The armed Swahili porters who mutinied and the treacherous Natives, not of Uganda, as was reported, but of Mount Elgon, have been punished; and last but not least, Mwanga and Kabarega have been captured and their forces dispersed." Now, therefore, we may surely look to the Government to fulfil their pledge of liberation.

The urgent need of a change in the law is illustrated by a case brought to light by the Rev. W. G. Howe, of the United Methodist Free Church Mission in East Africa, and debated in the House of Commons in March. A baptized Christian girl named Kombo, belonging to the Mission station of Ribé, was caught by her former master at Mombasa. Her parents immediately went there to endeavour to obtain her release, and *all three* were ordered back to slavery by the Court.

Action such as this certainly appears inconsistent with the Attorney-General's statement in 1897 that a British subject anywhere is breaking the law of his country if he takes part in restoring a fugitive slave to his master; but Mr. Craufurd maintains that nothing in the Attorney-General's declaration "alters or modifies the existing local law," and that "at the time of the debate the Attorney-General had not been put into possession of full information as to the actual laws in force in this country, and the obligations of Her Majesty's Government to administer such laws."

The text of the agreement upon which these obligations are supposed to rest has only just been published. It appears that on July 1st, 1895, the date of the taking over by Her Majesty's Government of the administration of the territories which had previously been governed by the Imperial British East Africa Company, Sir Arthur Hardinge, acting under Lord Kimberley's instructions, held a meeting at Mombasa, and there read in Arabic a speech which contained the following declaration: "The Moham-medan religion will remain the public and established creed in the Sultan's territory, and all cases and lawsuits between Natives will continue to be decided according to the 'Sheria.'" Sir Lloyd Mathews, speaking on behalf of the Sultan, said that "all affairs connected with the faith of Islam will be conducted to the honour and benefit of religion, and all ancient customs will be allowed to continue." These statements, it appears, constitute the ground upon which our lamentable obligation to maintain slavery in the ten-mile strip of coast from Wanga to Kismayu is held to rest.

T. F. V. B.

## THE MISSION-FIELD.

## WESTERN EQUATORIAL AFRICA.

**B**ISHOP OLUWOLE held an ordination at St. Paul's, Lagos, on Trinity Sunday (May 28th), and admitted the Revs. A. W. Howells, J. A. Braithwaite, and S. A. Coker (Native Pastors) to Priests' Orders.

On May 26th the children attending the schools of Lagos were marched to Government House to salute the Governor (Sir William Macgregor). The demonstration was originally intended to welcome him on his arrival in the Colony, but the steamer came in unexpectedly on a Sunday afternoon, and the Governor invited the children to come on the Queen's Birthday. This day turned out very wet, and the visit was eventually arranged for Friday, May 26th. The number of scholars expected to be present were:—Church of England, 1700; Wesleyans, 500; Roman Catholics, 700; various denominations, 250. Of these some 2500 were present. On reaching the grounds the children marched past the Governor and took up their position in square formation. The Governor stood at the saluting-point with his staff, and watched the children march in and take up their stations. The band played "God save the Queen," the children singing in English. At his request all the teachers were presented to the Governor, and he addressed them as follows:—

The cry on all hands just now is, "Open up the country, extend, develop," but, men are so eager and impetuous in responding to this cry, that they fail to notice the work of those who are *really doing* this work. You are the instruments who are effecting these results; you are those who really open up and develop a country. It may be said that this is not the purpose you have at heart when you enter upon your work. You have a higher and a nobler purpose, but as a matter of fact such is the practical outcome of your work; you inculcate the spirit of loyalty,

as your presence here to-day testifies: you assist the Government; you assist the Magistrate; you assist the policeman. This is looking at your work only from a secular side I know. There is a higher side, and to that you attach the greatest importance; but to-day I want to notice the results of your work from the secular side, and I repeat these are the results of your work; and therefore it is my duty and the duty of all Her Majesty's officers to support and encourage you in your great and important work.

The Governor then addressed the children, telling them how pleased he was with their conduct and bright appearance.

The following account of the destruction of idols at a place named Ugbolu, to the west of Asaba, in the Niger Mission, we quote from a letter by a Native pastor, the Rev. J. Spencer, in *Niger and Yoruba Notes* for July:—

After one of the meetings a man named Maduagu remained behind. This man is noted as the greatest hunter of the place, and is reputed to have killed ten hippopotami, ten buffaloes, an elephant, and a vast number of wild boars, deer, porcupines, monkeys, &c. Although not a Native of Ugbolu, yet he has attained such power and influence as to take precedence of even some of the kings. He asked what was to be done with the idols. I told him they were to be taken out of his house and publicly destroyed. To this he agreed, and we arranged that it was to be done at three p.m., when those who went to farm would have returned.

An hour afterwards, one of the young men brought us his idols and told us to come into his house in the afternoon and see if there was anything else that should be removed. Charles and I then sought a quiet corner and poured out our hearts in gratitude to God for such signs of encouragement.

At three o'clock we assembled all the young men and some of the children, who were learning to read, and went to Maduagu's house. Many of the Heathen, drawn together by curiosity, came also to see. After singing and prayer, the work of destruction began. Maduagu's *Ikenga*—the chief idol that was believed to have endowed him with power to

become a famous hunter—was brought out. It was armed with knives and matchets with which it was to execute vengeance on Maduagu's enemies. It had also ornaments of several strings of cowries, horns of buffaloes, tusks and teeth of hippopotami, making it on the whole a hideous-looking object. The helpless idol was very soon deprived of these paraphernalia and put into a basket together with a number of other smaller ones, and sent to the Mission yard to await the public burning. From Maduagu's house we were invited to another, and then another, and another, to our greatest astonishment and gratitude. In every house to which we were invited, not only did we remove the

wooden idols and destroy those of earth, but also every vestige of superstition, be it only a little horn and a piece of rag tied together. I cannot state correctly the number of medicine pots that we smashed into atoms, but forty would be the lowest number. These had been prepared by the country doctors for various purposes; some for driving away witches, some for good luck, and some for driving away enemies in time of war, &c. The horrible stench emitted from some of these medicines was enough to cause malarial fever, and the wonder is that our deluded brethren could have believed that these abominable things could have helped them in any way.

#### UGANDA.

The Native Church of Uganda held its first "Hospital Sunday" on February 5th. Letters were sent from the capital to all the country churches, so that the observance should be general. Dr. A. R. Cook delivered an address in the Cathedral at Mengo to some 3000 Native Christians. He pointed out how our Lord cared for and loved the sick, and that it is the duty of all Christians to do likewise. The collection amounted in all to 66,200 shells (= about 12*l*.)

The building of a new hospital (the old one being quite crowded out) at Mengo is proceeding satisfactorily. The native Government has decided to supply the labour for the building. "This," Dr. Cook says, "is equivalent to at least 100*l*. and is valuable as their testimony to the good being done." The doctor gives comparative statistics of the medical work during the first three months of 1897, and the same period of the present year. The attendances at the dispensary increased from 4089 to 6132; the in-patients from twenty-two to 130. The contributions of the patients themselves show a considerable increase, rising from 15,750 to 47,024 shells—about 10*l*.

#### PERSIA.

Early in May the missionaries at Julfa had the pleasure of a visit from the Rev. and Mrs. J. W. Hawkes, of the American Mission (Presbyterian) in Hamadan. The visitors seemed greatly encouraged by what they saw of the work. Mr. Hawkes gave an address to about forty of the young men at the annual meeting of the Y.M.C.A. He also addressed the Gleaners' Union, and preached at the Persian service on the Sunday morning (May 7th). Two female converts—one a Jewess and the other a Persian—were baptized (and confirmed) before the regular service, and of seventy-four communicants present no less than thirteen were converts who have been baptized during the last few years—eight Persians and five Jews. The Rev. C. H. Stileman says:—"I do not think we have ever before had so many as thirteen adult converts kneeling with us at the Lord's table at one time. There were not less than fifty Persians present at the Church service."

#### BENGAL.

Under the title of "Old Calcutta," the North India localized *C.M. Gleaner* gives the following interesting particulars of the Old Church, Calcutta:—

The English were in Calcutta for some twenty-five years before they built a church. In a book published in 1727 it is stated: "About fifty yards from Fort William (now the Custom House) stands

the church built in 1715 by the merchants and seafaring men whose affairs call them to trade there; but ministers of the Gospel being subject to mortality, very often young merchants have to



officiate, for which they are allowed 50*l.* per annum by the Company."

In 1732 a subscription was commenced for the maintenance and education of twenty boys in a Charity School. Mr. Boucheir, afterwards Governor of Bombay, conveyed the Old Court House (on the site of which is the present Scotch Church) to Government for ever, on the condition of Rs. 800 monthly being paid towards the support of this school.

In 1737 the church was destroyed by a cyclone and earthquake, but it seems to have been soon rebuilt.

In 1756 the church was destroyed by the soldiers of the Nawab of Bengal. There were two chaplains then in Calcutta; one perished in the Black Hole, and the other during the mortality which broke out among the fugitives from Calcutta, at Fulta. In 1740 John Zecharais Kiernander was sent by the S.P.C.K. to Cuddalore. When this was taken by the French in 1758, they at once told Kiernander that a Protestant missionary was not required there. On September 29th, 1758, he arrived in Calcutta.

On his arrival he was received by Governor Clive with great kindness, and a house was given to him rentfree. In 1758 two Chaplains arrived, and they were in Calcutta at the time of

Kiernander's arrival. From 1756 till 1787 a small bungalow, erected in the Old Fort, was the only place of worship for the Europeans of the Presidency.

Kiernander seems to have assisted the chaplains in their ministerial duties among Europeans, and they on their part helped him in procuring subscriptions and in many other ways. In December, 1758, he opened "The Mission School," and after twelve months he had 175 children in the school, twenty-seven of whom he clothed and fed as well as educated. This school existed until 1789, when the Old Charity School and the Mission School were united in what is now called the Calcutta Free School. There were then 400 children maintained and educated.

In 1760 Kiernander's congregation amounted to 231, with sixty-three communicants. Some of these were converts from Hinduism, some destitute heathen children adopted by Europeans, but mostly those who had been Roman Catholics. In 1767, having to remove from the house lent him by Government for the use of his church and school, he determined to build a church. This was commenced in May, 1767, and was finished on December 23rd, 1770. This is now known as the Old (or Mission) Church.

#### NORTH-WEST PROVINCES.

On the first Sunday after Easter (April 9th) the Rev. J. M. Paterson, who is in charge of the evangelistic work at Agra, admitted into the Church by baptism seven adults and a boy. These were all the fruit of the Hingkimandi Mission, which is under the immediate supervision of Munshi Yusuf Gajju, who is also known as the "Bishop of Hingkimandi." These converts were entirely taught in the "Bishop's" two little bazaar schools, and Mr. Paterson says he is happy to know that there are several other inquirers being prepared in the same way. During the recent cold weather camping tour in the neighbourhood of Agra, Mr. Paterson and his helpers were enabled to preach in more than 450 villages and at over fifty markets, including the immense fair at Bateswar. They were very successful in selling Bible portions and tracts, the sales reaching over 2500. Another 1500 were distributed free, so that it is hoped a good deal of useful teaching and Gospel truth has been left behind in the district. "My Word shall not return unto Me void."

In an account of "A Year's Work in Meerut," which has just reached us, the Rev. J. W. Hall gives the following report of successful work in the villages:—

During the past year I have had the great privilege of admitting about 130 new converts into the Church of Christ in the district several miles to the east of Meerut. It has been deeply encouraging to witness the effect of keen persecution; instead of driving them

back into old superstitions, it has stirred within them a desire to win over their neighbours and friends.

When oppressed they moved from village to village, recounting their trials and gaining the sympathy of considerable numbers. They told their

listeners of Jesus and His love, and of their determination to be true to Him who had done so much for them, whatever might be the final result.

Others came to us for instruction, and begged for teachers to be sent to them. In one village they persuaded an inquirer from Jeyi to go and dwell in their midst and teach them all that he himself was learning from day to day. So keen were they for knowledge that they provided him with house-room and daily food. Sohon taught them the Creed, the Lord's Prayer, and the Ten Commandments, as well as a number of Christian songs; and when Sohon was baptized, after several months of probation and instruction, many of his pupils were baptized with him, and together they were able to rejoice in the Lord who had redeemed them from the curse of the law and the power and bondage of sin.

The Christians whom I baptized in Jeyi in the early part of the year [see *C.M. Intelligencer* for June, 1898, p. 457] have remained steadfast, and have made considerable advance in their knowledge of Christian truth. With some assistance from us they have erected a little school-church, and an earnest reader lives in their midst.

That little church was three times partially destroyed and three times built up again. Every effort has been made by the Rangars (Rajputs converted to Mohammedanism), in conjunction with the native police, to turn the now converts from their faith by violence, by stopping their food and water, and by bringing many false charges of theft against them. But through our constant prayers to God on their behalf and through our constant presence, we have been able to bring these attempts to naught.

There are now about 150 new Christians living in villages within a walking distance of Jeyi. The names of these villages are Sona, Dhanpur, and Khejuri; while at Morna, a village about two miles from Jeyi, there are about eighteen inquirers almost

ready for baptism. Since they publicly avowed their intention of becoming Christians, they, too, have suffered much at the hands of the Zemindars. Many others are asking for instruction, and we are doing all we can with our limited staff to teach them.

We are doing our utmost to start this new work on what we hope may prove a sound basis. We have linked the work on to the Meerut Church Committee, with the object of calling forth effort, sympathy, prayer, and self-denial. The committee now subscribes a monthly sum of about Rs. 10, and we hope that the members will take a personal interest both in the work and the workers, and that they will visit the Christian villages from time to time. When the Rajput Mussulmans cut off the water supply of the Christians in Jeyi, the Church Committee met and subscribed a sum of Rs. 20 in the room, and the congregation gave Rs. 20 more to assist them in sinking a well for their own exclusive use.

We are earnestly looking for the dawn of a new life for our people when they learn to take a definite share in the evangelization of their countrymen around. The new converts have received no monetary assistance from the Mission, and from the very first we have taught them that they must not look to the C.M.S. to provide for their spiritual teachers.

They seem quite to understand that, having received the greatest of all gifts from God, they must be ready to give freely both for their own instruction and also for the preaching of the Gospel amongst their fellow-countrymen. Month by month they are sending in money and grain, and they are quite ready to do their part towards the erection of suitable buildings for worship and the teaching of the young. As I have already stated, a building has been supplied at Jeyi, and the Christians at Khejuri are about to erect a school-church and a small house for a reader, with some little assistance from us.

#### WESTERN INDIA.

A Mohammedan Maulvi from North India, Abdul Khalif by name, has submitted to the claims of Christ. Although not baptized at the C.M.S. Mission he frequently, during the past three years, came into contact with the missionaries at Poona and Malegām, and his story is told by the Rev. F. G. Macartney in the C.M.S. Annual Report just published. We can only give a brief outline. He was trained by a well-known Maulvi at Delhi, where he studied for twelve years.

Even then his mind was in a state of unrest, and he could not find in the Koran a divinely appointed way of salvation. His teacher told him that God was merciful; that by almsgiving, fasting, prayer, &c., he would obtain eternal life. Abdul listened to Christian preachers as opportunity offered, and had interviews with some Padris. A Bible was given him, which he began to study. Subsequently he became the leader of the Mohammedan community at Malegâm. In 1897 he organized famine relief for the Mohammedans, in order to prevent them associating with Christians. Every Friday he started opposition preaching in front of the large mosque, which is only a few yards from the C.M.S. preaching-hall. He came into the hall for discussion sometimes, and the missionaries found that he was familiar with the Bible, as he quoted chapter and verse for some of his statements. Last year, during the hot season, he visited Basim, in Berar, where he came into contact with the workers of the Methodist Episcopal Mission. As the outcome of discussions with them he asked the Mohammedans there to show him from the Koran "the way of salvation for sinners." Failing to do so, to their astonishment he announced his intention of becoming a Christian. The Mohammedans tried to poison him; for this some of them were prosecuted and punished. The convert visited Malegâm in September, 1898, for the double purpose of asking pardon of the Christians for all the trouble and pain he had given them, and also of publicly announcing to the Mohammedans there his change of faith. The preaching-hall was filled to its utmost capacity. He prayed most earnestly, and then gave a very stirring address for about an hour, showing how he had been led to take the position of a disciple of the Lord Jesus.

A friend has sent us the subjoined translation of an article, on "Parsi Women and Christian Education," in the *Jam-i-Jamshid* of January 30th:—

Parsi brethren! what blindness is this? My Parsi readers will forgive me for asking the above question in such hard terms, but it cannot be denied that it really seems as if not physical but mental blindness had attacked some Parsi brethren.

Just as women become hysterical when some dreadful thing happens, so Zoroastrians are carried beyond all bounds by their feelings; but when people begin to talk about stopping the dreadful thing, they do not know what to do.

Just lately some lady graduates have come from England to give higher education to native women, and especially to Parsi girls. All honour to them that they have not concealed their purpose, but openly say that their aim is to spread the Christian religion and to teach it to Parsi girls. In spite of this frank avowal, some careful parents do not seem to realize what they are doing, and send their

children to learn from the aforesaid English ladies. They seem to imagine that their children will only learn English, and will not pay any attention to the teaching of Christianity.

It is our duty to sound the trumpet of warning, that by so doing the very foundations of the peace and happiness of many are being slowly undermined. If matters go on thus, some day the cry will be raised that such and such a girl is converted, and then see what confusion will arise among the Parsis! We are not opposed to education, but if you desire higher education for your sisters and daughters, then your purpose would be served by employing some of the numerous Parsi lady graduates for the work. Parsi women, beware!

We consider it our duty to publish these words of warning, from the particulars we have heard of the doings of these English women.

#### SOUTH INDIA.

Mr. David McConaughy, who has for years been at the head of the Madras Christian Association, gives the following impressive account of the confession of Christ by a Hindu student early in the year. We quote from the *Madras Mail*:—

A— was one of the first Hindu members to join the Madras Associa-

tion on its establishment in 1890. He had graduated shortly before from a

Mission college, where, through the Bible teaching, he had become convinced of Christ's claims, and would have declared his faith publicly had he received encouragement. But he was advised to remain in his own community and to let his light shine there. This he attempted to do, until the light under the bushel was all but extinguished. When the Association was established he at once gravitated to it. Meanwhile he had married, and the barriers were thus raised higher still. At length, after patiently waiting and teaching his wife for years, he arranged to be baptized with her one Sunday morning in January last. On their return home from the church the storm burst: he was forsaken by every one except his old mother; his wife was

forcibly carried off by her relatives, and he has not seen her since. Although his mother at first attempted to throw herself into the well, she has steadfastly resisted the pressure of her community to drive A—— from her house. As she would not eat food prepared by any one outside her own caste, and as no servant of the caste would serve her son at any price, A—— has himself learned to cook and do the household work outside of office hours. On the afternoon of the day of his baptism he testified at our Gospel meeting, "I have already to-day had more opportunity to witness for Christ than in all my eight years of secret discipleship." It is through much tribulation that men enter into the Kingdom out here.

The report of the Nilgiri and Wynaad Mission to March, 1899, has reached us. The Rev. A. H. Lash has been in charge of the work since March, 1898. The statistical returns show that the baptisms during the year numbered fifty-four; there are 1124 baptized Christians and seventy-five catechumens. Mr. Lash spent three months in the Wynaad, which is a hilly country lying between the Nilgiri range of mountains on the east and the plains near Calicut on the west, and has an area of over one thousand square miles. At a place called Manantoddy a young Brahman schoolmaster of good family and highly connected, who can read and write in three languages, and his wife were admitted into the visible Church of Christ. In his journal Mr. Lash gives the following account of these converts:—

*Oct. 15th.*—Ramakrishna Iyer and his wife and child came in here by night. The town is in a great state of excitement, as the news of their impending baptism has got wind. At nine o'clock to-night two policemen called on me with a Brahman, who professed to be Mrs. Ramakrishna's uncle, and who handed me a paper forbidding me to baptize his niece. I found on cross-examination and inquiry that he was no relation, handed him back the paper, and told him to mind his own business. I threatened to report the two policemen for attempting to intimidate me; they were frightened, and apologized. Went to bed, after earnest prayer for guidance.

*16th (Sunday).*—This morning, before seven o'clock, a man came to the house with a letter, written in Malayalam, from Ramakrishna and his wife, asking me to baptize them at once, and signed by them both. The chief constable had represented to me, when he came late last night, that Mrs. Ramakrishna was a minor, and on this plea tried to get me to promise not to baptize her with her husband. I understood from her

husband that she is twenty years of age, and has been living with him as his wife for three years. After an early breakfast we drove to the house where the Brahman converts are staying. We found the villagers excited, and the streets full of people. Policemen were on guard to prevent the people breaking into the compound. My wife and I went into the house, and saw Mrs. Ramakrishna and her sweet little girl. She is a sensible-looking woman, appears more than twenty, and impresses me as being a person of considerable strength of character. I examined her in the fundamental truths of Christianity. She answered clearly and well, though evidently much agitated. After prayer with them and the catechists and their wives we started for church. . . . A large congregation had assembled, and by the time I commenced the service every seat was occupied and many were standing in the church, and many people, who could not get in, were looking through the door and windows. There was perfect silence as I read the Baptismal Service in Tamil. Ramakrishna had chosen the names Abraham

and Sarah for himself and his wife, and the little girl was named Mary. . . . Sarah, who is much attached to her parents, is greatly in dread of her father's coming, and told us that she had begged her husband not to let him see her if he comes; she cannot resist his tears.

24th.—Sarah's father came to-day. He met his son-in-law and asked to see his daughter. Abraham consented, and called Sarah to see her father; then fearing that an attempt would be made by the Brahmans who had accompanied the father to carry off his child, he ran to find her, and brought her into the house. When he came back to the place where he had left his wife and her father they had gone. He did not follow at once, being afraid of making a scene in the street, and in the meantime the old man hurried his daughter to the house of the Tahsildar, who is a Brahman, and thence carried her off to a Brahman village near. . . . After much consultation we decided that Abraham should wait until his father-in-law and wife left for their village, and then that he, with some of the agents, should follow, and when the Brahmans, who would be sure to escort them for some miles, had left, they should overtake them and try to induce the wife to return to her husband and child, and at the same time pacify and comfort the father. . . . The plan was followed out to the letter. Sarah and

At the close of his report Mr. Lash writes:—

On March 5th I received a telegram from Mr. Kember:—"Sarah passed away quietly at five this morning." I heard from poor Abraham on March 6th. Among other things he says: "My dear wife Sarah, who was laid up in bed for the last ten days, passed away in Jesus on Sunday morning. I did not think God would take Sarah so soon. But she had faith in Jesus. When about to die she called out, 'Jesus.' She was ready, and God took her. So Sarah fell upon Jesus. She is in the hands of Jesus Christ our Saviour, and I am not sorry for this, but only about the child."

The Rev. V. Surgunam, Native pastor of Palamcottah, who has been most kind to the converts, writes:—"Sarah suffered a great deal; her patience is greatly to be admired. We used to hold prayer-

meetings in her house. Before the prayer we had 'Gospel Hymns.' Sarah used to sing them nicely. She attended all the Rev. F. B. Meyer's meetings, and derived blessing without doubt. At that time she had a little fever, and when another convert said, 'Why do you go? you have fever!' she replied, 'I cannot refrain from attending such blessed meetings; I care little about my body.'"

The old father was much altered before he left. He had prayer with the little company who had followed him, and at last he said, "Let me go, or I, too, shall become a Christian." His son-in-law and the catechist accompanied him for some distance on his way to his village, and before they parted he said, "Pray with me." So the catechist and Abraham both prayed, kneeling in the road, and then sent the old man on his way much comforted. God grant that he, too, may follow the example of his beloved daughter, and enter the fold of the Good Shepherd. The converts were sent to Palamcottah, where they were kindly welcomed by Mr. and Mrs. Kember and the Native Christians. I ought to mention that Sarah took off the jewels she was wearing, which had been given her by her mother, and gave them to her father. This was a striking proof of her sincerity, for a Hindu woman loves her jewels dearly.

While we cannot but mourn over the loss to ourselves of one who gave signs of so much grace, and gave promise of great future usefulness, I think we must acknowledge that she was one who "ripened quickly for glory." May this short history of her life in Christ and early death be made a means of blessing to others!

#### - TRAVANCORE AND COCHIN.

On April 3rd Mr. George Baker, of Olesha, was called to rest at the age of

seventy-two. He was the last surviving son of the late Rev. Henry Baker, Senior. The *Diocesan Record* of Travancore says that Mr. Baker took much interest in the Mission work going on among his coolies at Komarom, and his daughter, Miss Clara Baker, has done useful missionary service under the C.E.Z.M.S. at Trevandrum, and lately has managed schools and Bible-women set going by herself at Olesha. Mr. Baker leaves a widow and three children.

The Conference of C.M.S. missionaries in Travancore and Cochin, at their meeting at Cottayam in February last, in recording their sense of the loss the Mission had sustained in the removal of Mrs. Baker, the widow of the Rev. Henry Baker, Junior, passed a resolution recommending that a school be built as a double memorial to the late Mrs. Baker, Senior, who laboured for sixty years, and to Mrs. Henry Baker, who for fifty-three years did excellent work in the cause of Christian Female Education. The present school, which consists of old buildings extended and enlarged, is condemned by H.H. the Maharajah's Inspector of Education as not affording proper accommodation.

The Dewan of Travancore occupied the chair at the prize distribution at Cottayam College on March 6th. The results of the year's work at the College, as shown by the examiner's reports, were very good. In the four public examinations for which boys have been sent in, eight first classes were gained. From the senior F.A. class, Koshi I. Chandy won the scholarship at the Christian College, Madras, open to Native Christians; and A. Venkitta Row and S. Rama Krishna Iyer, the Cullen and Grigg Memorial Scholarships respectively, at the Maharajah's College, Trevandrum.

In the May issue of the *Diocesan Record* the Rev. W. J. Richards gives an account of the efforts towards self-support of the native converts at Allepie. The movement was an outcome of the first Diocesan Conference, held in 1896, which was called together in connexion with the Three Years' Enterprise. The total of the free-will offerings of the congregation, which has 450 members, during 1898, was Rs. 480, or R. 1 : 1 per head. A man's daily wage in Allepie is four annas, and allowing five persons to a family it means that each family gave twenty-one days' wages of a man to church purposes. Mr. Richards thus describes one of the means used for collecting subscriptions:—

The next effort was the adaptation of the English one of "missionary boxes." A number of tin canisters were made, neatly covered with coloured paper, and leaving a hole large enough to receive the smallest copper coin. Each family was given a box, and request was made that they

would put odd *kāsh* into it (four *kāsh* are less than a farthing, taking the rupee at par). These boxes realized Rs. 43. Are they not rightly called cash boxes? A box for thankofferings was put in the Church at the font-step during every service, and Rs. 10 were found in it at the end of the year.

The Rev. C. A. Neve, of Tiruwella, while on a visit to Peer Maad, spent a Sunday (March 26th) in the most eastern part of the Ettamanur Itinerancy, at a place called Thedanada. When he got there he found the teacher and two itinerating evangelists who happened to be at the place that day. About fifty met together in the open grass-covered shed which serves as a prayer and school-house. The teacher lives in the same kind of temporary grass hut, and here Mr. Neve rested in the interval between the services. The evangelists had examined some of the people whom the teacher recommended for baptism, so after inquiring into the case of each one, and a little further examination, Mr. Neve accepted and baptized fourteen of them. This is the second in-gathering at this place. Last year ten were baptized there. One of the difficulties is the feverish nature of the country, which lies amidst the wild jungles and low hills near the foot of the Peer Maad Hills. Mr. Neve asks for prayer on behalf of the work in this out-of-the-way part of Travancore.

## CEYLON.

The Ceylon localized *C.M. Gleaner* contains a brief "In Memoriam" of the late Mrs. Carter, whose death we mentioned last month. Amongst other things we read:—

Mrs. Carter was naturally of a very active temperament, and quickly began work in Kandy. A very successful Bible-class and Gleaners' Union were the result of her labours there. When Mr. Carter was appointed to Jaffna, at the close of the year 1894, the same happy results attended her efforts there also. A Gleaners' Union, uniting both European and Tamil people, and a largely-attended young ladies' Bible-class were soon established. At the beginning of 1896 Mrs. Carter also undertook the control of the Girls' High School then opened at Chundicully, and it is well known how greatly she gave of her time and strength to that institution. During part of the year 1897,

Mrs. Carter was in England, returning at the close in company with Mrs. Horsley. Mr. and Mrs. Carter were expecting to leave for England about the month of August (Mr. Carter's leave being overdue nearly twelve months), and doubtless she was looking forward with very bright anticipation to seeing home and friends again. But "some better thing" was reserved for her, and while we mourn the loss of a dear fellow-worker, and her husband the beloved sharer of his life and work, she, we trust, has entered into the joy of her Lord, and is now one of that "great cloud of witnesses" who have run their race and finished their course.

At an Ordination in Colombo Cathedral on St. Barnabas' Day (June 11th), the Bishop of the diocese admitted Mr. A. Sathianathen to Deacons' Orders. The new deacon is to be stationed at Nanu Oya, for work in the Tamil Cooly Mission.

## SOUTH CHINA.

We learn from Dr. E. G. Horder that a very virulent form of the plague has broken out at Pakhoi. Several members of the congregation and one of Dr. Horder's own servants died during May and June. Prayer is asked for, that the scourge may be speedily removed.

Archdeacon Wolfe wrote from Fuh-chow on May 23rd, on his return from a visit to Hok-Chiang with Bishop Hoare on confirmation tour. The Bishop was heartily welcomed by the Christians everywhere, and the Archdeacon says that during his visit to only a part of the Mission he confirmed some one thousand of the converts. In the same letter Archdeacon Wolfe says the plague was making awful ravages. He writes:—

Yesterday, in front of our church door in Hwu Ling Hwong Street, in each of the six houses in front of the church there was one dead. It is melancholy to listen to wailings of the poor people day and night, and especially when we can do nothing to relieve them. No hospital, no doctor, alas! I am afraid the very hot weather now coming will try the poor people very much, and render the plague more terrible.

Hok Chiang also, in addition to all its other sorrows, is now visited

with the plague, and scores are dying daily in city and country. Some of our Christians have been attacked, but we thank God they have recovered. They say that not more than 3 or 4 per cent. recover who have been attacked. Poor China is in a sad case just now. Plague, pestilence, famine, rebellion, confusion, and threats of dismemberment are freely doled out to her. The cup is bitter, but the light is making an entrance here and there in spite of all her woes and the many obstacles which it has to encounter.

## WEST CHINA.

In a circular letter, dated from An-Hsien, March 18th, Mr. W. Knipe gives an account of some recent experiences, the most exciting that he has passed through since he has been in China. There is a large annual fair held at a town near Mien Chuh called Hsiao Ts'uen, otherwise the "Filial Fountain," in commemoration of three notably filial persons of olden days. Some twenty thousand

people gather together at this fair, and last year Mr. Knipe went there with Mr. Phillips, and they had splendid opportunities for preaching, and sold some books, and gave away a large number of tracts. A shop with a loft over it has been rented, which serves as a temporary house and preaching-station; so all being prepared, Mr. W. Hope Gill, who had succeeded Mr. Phillips at Mien-chuh, asked Mr. Knipe to accompany him this year, hoping for as good times as last year. Mr. Knipe thus describes their experiences:—

We had a large crowd to preach to from the temporary platform that had been erected for us in an open space, and for a long time we had quiet attention, and also managed to sell a few books. But when I attempted to give away sheet tracts, the demands were so many I could not give away fast enough, and there was an end of all orderliness. Some people snatched books off the table, and at once I desisted from distributing tracts, but preaching was at an end, and we decided to return to the shop. As soon as we descended from the platform among the people cries arose on all sides, "Beat the foreigners"; "Surround them." One man caught my queue and attempted to pull me over backwards, but happily did not succeed; then some tried to push me over a table where a native doctor sat writing prescriptions; this also failed, and I turned round, facing the people and walking backwards. The shouts and threats were continued, and a shower of small pieces of broken tile and fragments of sugar cane and whatever was handy were thrown at me, but none with sufficient force to hurt. . . . A large mob followed us down to the house, and when we disappeared inside, bolting the door after us, they began to hammer on the door, trying to burst it open, and discussing whether or not to pull the place down and kill us.

Later on, as they did not disperse, Mr. Gill went out to speak to them and so lead them to disperse. While he was talking with them a shopkeeper from close by came up and invited him to "drink tea" with him, saying, "if you go, the people will scatter." Mr. Gill complied with the invitation, but the people did not clear off quite so speedily, knowing that I was still on the premises. When they began again to beat on the door, our servant boy went out, and by-and-by the excitement died away and the street became quiet again.

In the evening after tea we took down the shop shutters and arranged the forms for preaching. A good audience gathered, which was being addressed by Mr. Gill, when the Dragon Lantern pro-

cession came along preceded by a band consisting of drum, gong, and cymbals. They came right down the street and stopped in front of our next-door neighbour's shop, giving us an extra dose of music, with fire cracker accompaniment. When they went back again, Mr. Gill attempted to resume his discourse, but they came down a second time to give us an uncalled-for *encore*. . . . When quiet was once more restored, we resumed our evangelistic meeting. After Mr. Gill had given them forty minutes of exhortation, and there were no signs of dispersing, my turn came on. . . . It was late when we dismissed the audience and put up the shop shutters.

Next day, after breakfast, we went again to the platform to preach, and a large crowd gathered round us. For a while there was good order, and some were inclined toward us and our doctrine, but more than once we were thrown at by people passing. Later on, some boys began to grow mischievous, trying to pull out the forms on which the platform was erected; some of the crowd began to push, and when we could no longer get an attentive hearing, we thought it best to depart. As soon as we got down off the platform the same cries of "Beat," "Kill the foreigners," arose, but no one lifted a hand to do the deed, but simply pressed upon us and we got separated. I turned round and faced those behind, walking backwards, and all sorts of missiles were thrown, but I got no hurt. A youth came to my side and gesticulated to the people not to throw, and told me to go on quickly. With him protecting my rear, I turned round and walked quickly away, passing Mr. Gill, who had stopped to see what had become of me. Just then he got struck rather sharply on the head by a piece of tile. I called him not to stop, and passed on, but he did not follow at once, and I waited for him on the main street. The mob followed us down to our shop, and there was a repetition of yesterday's scene, only some one came to disperse them before they proceeded to serious mischief.



In the afternoon, it being Saturday, we returned to Mien Chuh, thankful that God had been with us and kept us from harm. We commend this place and its people to your prayers, that as there were many adversaries, so there may also be great blessing.

In telling you of these things, lest you should gather a wrong impression, I would ask you to remember that the circumstances were exceptional and not ordinary. This kind of experience

comes once in a while; but what is there to prevent the recurrence? We may well praise God that we have so little of this kind of hardness to endure while preaching the Gospel to the Heathen. Again, I would say, it was not the whole crowd that rose against us, but a small percentage in the crowd, and among them many boys. There were thousands of people about, but perhaps only a hundred who joined in hooting and pelting us.

Writing a month later, Mr. Knipe reports the safe arrival at Mien-Cheo of Miss G. E. Wells and Miss R. Lloyd (who left London on October 6th, 1898), and their location to Wei-Cheng. He says "the Sunday services at Mien Cheo are very encouraging, numbers of men and women staying throughout the service and behaving in a very orderly manner."

#### JAPAN.

Reference was made in our "Editorial Notes" last month to the great loss the Japan Mission had suffered in the death of the Ven. Archdeacon Warren. His son, the Rev. C. T. Warren, has sent home the following account:—

It was on Friday, June 2nd, that my father and Mrs. Warren left Osaka for Fukuyama, where special preachings to non-Christians were to be held on Sunday and the three following days. Everything went well till the Tuesday, when my father, in the very best of spirits, went out with Mrs. Warren and Mr. R. O. Koyama to look over the house formerly occupied by the Rev. S. Swann. Mr. Koyama opened the door leading to the cellar, and whether it was that my dear father did not realize the nature of the staircase, or that the change from the bright light outside somewhat obscured his vision, we can never know, but without warning he fell down a distance of some eight or nine feet, bruising his head in doing so. He was at once assisted to his feet, and, after resting for a short time, walked back to the house occupied by the C.M.S. ladies, complaining of severe pain in his head. This was between 11 and 11.30 a.m. On reaching the house he at once went upstairs, and taking off his coat lay down on the bed. A local doctor was immediately sent for, and arrived in a few minutes. By this time the patient was gradually losing consciousness, his last words being, "What does he say?" meaning the doctor. Telegrams were at once sent off, summoning me from Osaka, and also Dr. Knocker from Kobe.

The doctor, accompanied by Mr. F. Parrott and myself, arrived at Fukuyama shortly after 2 a.m. on Wednesday, the 7th. . . . As the day wore on it was evident to those of us who were watching by the bedside that the end could not long be delayed, but again and again the extraordinary vitality of a strong constitution displayed itself, and it was not until one o'clock on the morning of Thursday, the 8th, that he fell asleep.

Arrangements were made, and everything was ready for the interment to take place at Kobe, when the railway line between Fukuyama and Kobe was damaged by heavy rain, and it became necessary to find a last resting-place for the remains of our dear one at Fukuyama itself. The first portion of the service was in Japanese, and conducted by the Rev. T. Makioka. About fifty Japanese were present, of whom some thirty were Christians. At the grave side the Rev. J. Williams officiated—in English—with the exception that the Lord's Prayer was said in Japanese. . . . The text on the pillar at the head of the grave was, "We wait for the Saviour Jesus Christ, and His coming from heaven." Thus we left our dear one resting on that quiet hill side, "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

The sixth General Synod of the Nippon Sei-Ko-kwai (Church of Japan) met on April 22nd, and sat for five days. Five Bishops, as the Upper House, and some sixty delegates of the clergy and laity, as the Lower House, represented the

Missions from all parts of Japan. On the first day of the session, at the suggestion of five of the leading Japanese clergy, the Synod passed a resolution testifying to the great loss the Church in Japan had suffered through the death of the late Bishop of South Tokio. All the members of the Synod stood to signify their entire concurrence when the chairman put the resolution.

The work among students and young men in Tokio is most encouraging, there being great readiness to hear and read the Scriptures. During the first three months of this year there have been baptized in Tokio and the out-stations twenty-three adults and eight children, nearly as many as were baptized during the whole of last year. The Rev. W. P. Buncombe writes: "Praise God; and pray that these new converts may also be filled with the Spirit, and glorify Christ in their lives."

The Rev. A. B. Hutchinson, of Fukuoka, who attended the Synod at Tokio, was greatly encouraged by what he saw of the work there. He wrote on May 3rd:—

We worshipped in the new church, right in the midst of a busy quarter of the city; four adults, men, were baptized. It was a hearty spiritual service. In the afternoon we walked over to the Y.M.C.A. buildings—an hour's walk; there Mr. Buncombe with others was holding a service of praise, prayer, and preaching from 1.30 to 4 p.m.; the hall was full to overflowing; over 1200 were present, mostly young men, students

from the University and other educational establishments. I have rarely seen more attentive interested audiences. Mr. Buncombe is credited with a great gift of organization in arranging for these efforts. A week's preaching had been held, and this was partly the result. On Tuesday nearly 2000 assembled in another large hall. All this is full of promise.

In the same letter, written from Fukuoka, Mr. Hutchinson gives the following items of news:—

Several officials are trying their best to learn English. Two bankers, two schoolmasters, and an official have asked me to help them, so I have given an hour on Monday evenings to reading the New Testament in English and conversation on the passage read.

On Sunday I baptized a man of thirty-one years of age who used to be much opposed to the Gospel, but who, coming here to live, found several acquaintances had become Christians. Two of the Christians made his conversion a subject of prayer, and laboured to teach him, with the result that by God's grace he has become an earnest believer.

A prison official who had tried to learn English had an attack of blood poisoning in the head, which gave him acute pain; his mother, who is a catechumen, was much alarmed about his

danger, and the doctors gave him up. He had never shown any interest in religion, but the Christians united in fervent prayer for him, and his life has been spared. Calling upon him last Monday, he told me that God had heard the prayers of His people. "Yes," said his mother, "it is just the prayers of the Christians that saved his life." He went to see one of the doctors who had pronounced his case hopeless. "Why," said the doctor, "you ought to be dead." "Quite so," said he, "but the believers in Christ prayed for me, and God heard and answered their prayers." He is now an earnest inquirer.

The Bishop was with us just before the Synod, and confirmed three candidates at Kurune, eight at Oyamada, and four at Fukuoka.

#### NORTH-WEST CANADA.

A venerable Christian Indian of Sandy Lake, Saskatchewan, passed away on January 18th, at the age of eighty. The Canadian localized *C.M. Gleaner* says he was a highly respected councillor and a striking example of the result of Christian Missions. Shortly before he died he told the missionary that since he became a Christian he had always tried to make others love the religion of Christ. He believed that Christ was the Way, the Truth, and the Life. He had a great grasp of the essential truths of the Gospel, so much so that on

one occasion the late Bishop McLean, of Saskatchewan (after a long conversation with him), said to the missionary then in charge, "Why, this old man is a regular theologian." He has stood in the church at Sandy Lake, where he delighted to worship, and has been heard to say:—

Many a time, in years gone past, I have camped on the very spot where this church now stands. We had no Christian missionary then to tell us the good news of salvation through Christ; we were in the darkness of Heathenism. Here, on this very spot, I have often conducted heathen dances and ceremonies, beating the drum, and singing the only song I knew then; but now all that has passed away. We now rejoice in a better way, the true way, of serving

and worshipping God. Instead of those old rites and ceremonies we now join in the services of God in His Church, we sing hymns of praise to God, we read or listen to His Word, and instead of our voices blending with the heathen drum, we are accompanied by the better sound of the church organ. Let our hearts be filled with thankfulness to God for bringing His Word to us, for showing us the light, for giving us this church with all its blessings.

We mentioned in our March number, p. 209, the wreck of the boat containing the mail for Fort Wrigley, Mackenzie River, and a quantity of the Rev. W. Spendlove's supplies for the winter. We are glad to know that no serious consequences ensued. Mr. Spendlove wrote on January 6th:—

The Lord knew all about it, and put it into the hearts of some unknown to us, *who could not possibly have known of our loss*, to send us some supplies which fortunately reached us before navigation closed. What a mercy! . . . Our lives are spared and our needs supplied! Several lives have been sacrificed during the past year on the line of travel through dangerous rapids and treacherous lakes; but a kind Provi-

dence has taken care of me and my dear wife, though we have passed over the same ground several times. . . . We are quite accustomed to being surrounded by ice and snow and to endure intense cold, but the poverty of the Indians is hard for them to bear and for us to witness. In former years I have seen these poor creatures die of starvation, and I have nearly shared the same fate more than once.

## A HOLIDAY SONNET.

HIEIZAM MOUNTAIN, JAPAN.

IT is only a tale of the mountains dear,  
And their story I don't know well,  
For mountains live with their face to the sky,  
So their secrets none can tell;  
Save the moon, and the stars, and the great bright sun,  
Or the clouds that above them dwell.

My home is near to the mountain's side;  
I have pictures framed in the trees,  
Pictures of mountains soft, that lie  
In a haze like the Summer Seas,  
Or resting at night in their beds of light,  
Are fanned by the evening breeze.

But my mountains aren't always tipped with gold,  
Though their faces are up to the sky;  
And the touch of the breeze is not always soft  
As it passes them, hurrying by;  
And sometimes—instead of the sunbeam's kiss,  
Great tears fall down from the sky.

I love to watch how the mountains stand  
 When the storm-clouds gloom and lower;  
 Do they fear, and tremble, and turn away,  
 And doubt that the sun has power  
 To chase the dark of the storm away,  
 And dry the drops of the shower?

I have watched them closely many a time,  
 Just to see if they were true;  
 And they always wait with their face to the sky,  
 Though the dark clouds block their view,  
 And are first to catch the smile of the sun  
 When the black has turned to blue.

They have whispered their lesson to my soul,  
 These mountains old and gray;  
 They have taught me to live with my face to the sky,  
 For, whatever the clouds may say,  
 My "Sun of Righteousness" dwells there  
 To be my strength and stay.

So now, when the clouds of sin and self,  
 Or the clouds of loneliness creep  
 And gather about me, and sometimes leave  
 The stain of the tears I weep,  
 I face the sky, where my "Sun" lives dear,  
 And His peace in my soul grows deep.

But lives are not lived on the mountain side  
 In the soft sweet haze of the sun,  
 We dare not stay on the sunlit slopes  
 When the Lord has work to be done:  
 Each mountain has got its plain below,  
 Where souls must be sought and won.

But when He gives you a mountain height,  
 Don't tremble because it is sweet,  
 Don't sigh for the rush of your busy life,  
 But seek with your Lord to meet,  
 For remember, the "pattern" of work below  
 Is learned on the "Mount"—at His feet.

*Summer, 1898.*

M. B.

### THE MISSIONARY LEAVES ASSOCIATION.

[In accordance with our promise in "Editorial Notes" last month, we publish the following extract from the report of the Missionary Leaves Association for 1897.]



It is impossible to commence this year's Report without immediate reference to the loss that has been sustained in the death of the Bishop of Bedford, one of the original founders, and now for ten years past the President, of the Missionary Leaves Association.

It was in the year 1865 that the late Mrs. Malaher was first brought into communication with the Rev. R. C. Billing, who was at that time editor of

the *Church Missionary Juvenile Instructor*, or "Little Green Book," as it was more popularly styled, and was led to send him some of the letters from the mission-field, which from time to time reached the C.M.S. Working Party at Reading, with which she and her friend, Miss Lanfear, were connected. These letters were welcomed by Mr. Billing for insertion in the *Instructor*; the first, from Bishop Crowther, appearing in the number for January, 1865, followed by one from his son-in-law, the Rev. George Nicol. At the end of these letters the editor added a paragraph to the effect that a box was about to be sent to Bishop Crowther, and that Mrs. Malaher would be glad to receive and forward suitable gifts. In a subsequent number appeared a letter from the Rev. Henry Budd, of North-West America, and in May, 1866, a list of articles suitable for sending to Bishop Crowther's Mission, and to the Rev. W. Oakley, of Ceylon. In this number appears also on the cover the first of a series of acknowledgments of parcels sent in to Mrs. Malaher as a result of the editor's appeals.

From these tiny seeds has sprung the Missionary Leaves Association. The frequent insertion of these letters brought many offers of help. Other missionaries in various parts of the mission-field, more especially in Africa and North-West America, seeing them, began to write to Mrs. Malaher, and ask for aid; while the acknowledgments, which at first occupied one or two lines, grew at length into pages. The interest thus created continued to grow, until in March, 1868, circumstances obliged Mr. Billing to withdraw from the editorship of the *Instructor*. With the change of editor new arrangements were made, and, much to Mr. Billing's disappointment, it was decided to dispense with the letters, and that acknowledgments of gifts not intended directly for C.M.S. funds could not any longer be permitted.

Feeling that the organization which had grown up under his hands was filling a useful niche in C.M.S. machinery, and had been owned and blessed of God, Mr. Billing resolved that it should not be allowed to drop, and after long and anxious consultation with the C.M.S. officials, at the suggestion and with the full sanction and encouragement of the late Rev. Henry Venn, Honorary Secretary to the C.M.S., he recommended to Mrs. Malaher and Miss Lanfear that they should start a small magazine of their own, which he kindly consented to edit. *Missionary Leaves* was the title selected, and the first number was published in May, 1868. For two years the magazine was carried on as a private venture; but the work grew so rapidly that it became evident that something must be done to relieve in some measure the pressure of responsibility which was resting upon Mrs. Malaher and her friend. In November, 1870, therefore, a meeting of friends was called at the Vestry of St. Matthew's, Bayswater (of which the late Archdeacon Hunter, of North-West America, was then Vicar), and a more formal organization adopted, which took its name from the magazine, and became the "Missionary Leaves Association," Mr. Billing taking the post of Honorary Secretary. Of those who took the chief part in that gathering the greater number have passed away: Bishop Ryan, the first President; Archdeacon Hunter, Miss Lanfear, Mrs. Malaher, Mr. E. D. Suter, and others. Among those still living are the proposer and seconder of the resolution which brought the Association into existence: Bishop Cheetham, late of Sierra Leone, who was then on the point of being consecrated, and the Rev. A. Doolan, formerly of Metlakahtla, who still remain its staunch friends.

The interest continued to grow, fostered by Mr. Billing's constant and ready help, until in the year 1873 he left Louth and accepted the In-

cumbency of Holy Trinity, Islington. Up to this point the work had been carried on in Mrs. Malaher's house at Reading; but it had arrived at a stage when expansion was absolutely necessary, and it was felt that an office in London would enable the work of the Association to be brought more prominently before the friends of missionary work throughout the country. In 1876 a move was made to London, and a house secured in Islington—5, Tyndale Place, opposite the Church Missionary College—where Mrs. Malaher and her son, who had joined her in her work as Secretary to the Association at its formation, could be in close touch with Mr. Billing and a London Committee, then formed, of which he became Chairman.

Seven happy years, full of work and pleasant intercourse, followed, until, in 1883, the premises became too strait for the rapidly growing work, and it was necessary to look out for larger quarters. These were found at 20, Compton Terrace, Islington, where the Association has ever since been located.

Here, again, the leadings of God's Providence were most evidently shown. The house had been surveyed, but rejected on account of the rent and the heavy expense necessary to repair and adapt the premises. No others so suitable could, however, be found, and they were in the meanwhile let to other tenants, who, owing to unforeseen circumstances, were unable to occupy them. Just at this time a friend came forward, quite unexpectedly, with an offer of 250*l.*, which enabled the Committee to secure these premises, and justified them in incurring the cost of refitting.

It was a source of great satisfaction to the Bishop when in the following year (1884) the Church Missionary Society recognized officially for the first time the work carried on by the Association, and made an arrangement by which it took over the receiving and forwarding of special gifts in money and kind which had hitherto been sent through the Church Missionary House.

It only remains to add that in 1888 Mr. Billing was chosen to succeed Dr. Walsham How as Bishop of Bedford. Upon his consecration the Bishop was compelled to resign his office as Chairman, and became one of the Vice-Presidents of the Association, being succeeded by the Rev. R. B. Ransford. On the death of Bishop Ryan he was unanimously elected President at the annual meeting in Exeter Hall in 1890, and none of those who were present will forget the very warm terms in which he testified to his affection for the Association, its workers and its work, and the very practical help which he offered. Owing mainly to ill-health, the Bishop only presided at the Anniversary once after this; but his cheery words, inspiring example, and ever-ready sympathy, will long remain in the hearts of those who were privileged to be associated with him in the work of the Missionary Leaves Association.

Your Committee feel that the recital of this history is calculated at once to encourage faith and stimulate effort in behalf of the Association. It is abundantly clear that nothing can be closer than the bond which binds the Missionary Leaves Association to the C.M.S., nothing more loyal than the service which the Missionary Leaves Association renders to the C.M.S.; and although it would appear that certain departments of your work are now recognized as so essential to the C.M.S. as properly to be carried on directly from Salisbury Square, the Missionary Leaves Association still stands prominently forward as the only existing agency through which the bulk of the C.M.S. missionaries can obtain extraneous aid.

## EDITORIAL NOTES.



THE Report of the joint meeting of the Estimates and Finance Committees, which is held each year in June to consider the financial position of the Society, was presented to the General Committee on July 11th. The reception of this report is always regarded as an important occasion, and the discussion thereon rarely fails to afford features of special interest. The position may be summed up in a few words, viz., that the expenditure for the current year, ending March 31st, 1900, is estimated to be 348,798*l.*, which will be about 23,500*l.* more than was expended last year. There is, of course, room for possible savings on these estimates; for example, turning to the August number of last year's *Intelligencer*, we find that we there announced that the increase anticipated in the expenditure of that year over its predecessor was 14,000*l.*, while the actual increase proved to be no more than 10,450*l.* But to point out a difference of only 3500*l.* between estimated and actual expenditure when the total was over 325,000*l.* is the strongest possible testimony to the general accuracy of these forecasts. We may take it therefore as practically certain that the disbursements this year will exceed those of last year by at least 20,000*l.* Now last year's available income was just sufficient if it had had to meet the expenditure of the year before, there would indeed in that case have been a small surplus; but it was 10,000*l.* short of balancing the expenses of last year. Consequently, an income in excess of that of last year by 30,000*l.* will be needed in order to present a clear account at the Anniversary of 1900. That is the position in few words.

We have not in the above remarks adverted to the deficit brought forward into the current year. That, unfortunately, is not an item which can be treated as without consequence. Since 1892 the Society has not ended a year without a deficit. In the year 1892-93 the expenditure exceeded the income by 15,335*l.*, but the Contingency Fund met the greater part of this and the deficit carried forward was only 3713*l.* The following year it was 12,600*l.* This was met, and more than met, by special gifts amounting to 16,676*l.* The year 1894-95 ended with an adverse balance of 1422*l.* The two following years the accumulated deficits were 17,069*l.* and 23,058*l.* respectively. Reserve Funds at the disposal of the Committee to the extent of 13,443*l.* were applied to the diminution of this amount, and the balance was covered by special gifts. Nevertheless, in 1897-98 there was 20,013*l.* wanting to balance the accounts, and this increased to 30,110*l.*, which was brought forward as an adverse balance into the present year in April last. The recommendation of the joint Committees was to extinguish this adverse balance by charging it on the Centenary Fund, and this the Committee with practical unanimity agreed to do, one member only pleading for the reservation of the Centenary gifts for the purpose of Advance and the putting forth of a special appeal to wipe out the deficit. The general feeling was that we ought to apply without hesitation funds which were doubtless given mainly for the purpose of promoting advance to meet a deficit which is due to advance and to nothing else. In the Manifesto put forth at the beginning of the Three Years' Enterprise the Committee said, in regard to Centenary Funds, "The Committee consider that the sending forth and the maintenance of these immediate recruits should be a principal purpose of the new and special free-will offerings which many friends will wish to make during the three years." Once more, therefore, the accounts are cleared of arrears, as they were during 1894-95 by the noble gifts in

response to Mr. Wigram's appeal, and again in 1897-98. Is it not an opportune moment for the Society's friends to resolve that so far as in them lies deficits shall not recur, but that the receipts each year shall be adequate to meet each year's expenditure? This at all events should manifestly be our aim, and when the advance in expenditure is foreknown the *minimum* proportionate advance called for in our individual and parochial efforts is indicated; we say *minimum*, because we have to reckon with a certain—or rather uncertain—number of half-hearted supporters who will make no efforts to increase.

IN one direction in particular we would suggest new efforts. It is in carrying out more fully the movement which was initiated several years ago, but which was not taken up very seriously until the Three Years' Enterprise was launched, namely the adopting as "Own Missionaries" of one or more on the Society's list, and becoming responsible for the whole or part of their stipends. Of the recruits going out this autumn, including the Uganda party which sailed on June 2nd, thirty-four have so far been appropriated, or go out at their own charges. A goodly number therefore of the year's reinforcements await appropriation; while the list in the Annual Report contains not a few veterans not yet adopted whose names would bring honour to any parish with which they became associated. Altogether 376 are in whole or in part maintained, so far as stipend is concerned; the larger number by Associations or other organizations, including 42 by the Colonial Associations, but 90 by individual donors. Then, 56 are honorary and 13 partly so. While the total, including those located up to the end of May, is 805. Something under four hundred, therefore, are still available to call forth the self-denying efforts of those who have a ready mind.

THE contributions to the Centenary Funds which have been received at Salisbury Square up to July 15th amount to 107,565*l*. To this ought to be added a further sum of 7225*l*. promised but not yet actually paid. Altogether, therefore, up to the above date, we have to acknowledge cash and promises amounting to 114,800*l*. Only a very small fraction of the whole—less than 8000*l*.—has been designated by the donors to particular purposes; and of the sum so designated more than one-half is for extension in the mission-field. Of the 107,565*l*., about one-half was received before March 31st, and was acknowledged in the Anniversary statement. Remittances are daily coming in, and will probably continue to do so for some months, as some of the large Associations elected to defer their Centenary celebration until their usual Anniversary. For the present, therefore, we will content ourselves with a very partial acknowledgment of the sums to hand. Since April 1st the following town and parochial Associations have sent up sums of 100*l*. and over:—

Addiscombe . . . . .	£115	Dorchester . . . . .	£108	Knaresborough, &c. . . . .	£177
Amberley . . . . .	119	Ealing . . . . .	105	Leeds . . . . .	917
Barnet: Christ Church . . . . .	390	Eastbourne . . . . .	1218	Leybourne and Cawthorpe . . . . .	230
Birmingham . . . . .	301	Gateshead . . . . .	162	Liverpool . . . . .	395
Boscombe: St. John's . . . . .	220	Gloucester . . . . .	160	Loughborough . . . . .	100
Bournemouth . . . . .	883	Hampstead: Christ Church . . . . .	218	Louth: Holy Trinity . . . . .	306
Bristol . . . . .	275	Downshire Hill . . . . .	401	Margate: Holy Trinity . . . . .	170
Bromley . . . . .	501	Trinity . . . . .	137	Newcastle . . . . .	510
Cambridge . . . . .	510	Harrow . . . . .	187	Newport (Mon.) . . . . .	147
Chelmsford . . . . .	150	Hastings Deanery . . . . .	390	Norfolk . . . . .	2000
Cheltenham . . . . .	116	High Wycombe . . . . .	147	Norwich . . . . .	200
Chester . . . . .	600	Jersey . . . . .	130	Nottingham . . . . .	109
Chichester . . . . .	100	Kensington: St. Mary Abbots . . . . .	102	Onslow Square: St. Paul's . . . . .	402
Croydon: Emmanuel . . . . .	162	Kensington, S.: St. Jude's . . . . .	139	Overton . . . . .	100
(General) . . . . .	527	King's Lynn . . . . .	100	Portman Chapel . . . . .	333
Doncaster: St. James's . . . . .	130	Kippington . . . . .	258	Ramsgate: Christ Church . . . . .	150



Reading . . . . .	£1650	Southsea . . . . .	£170	Torquay . . . . .	£180
Redhill . . . . .	302	South Weald . . . . .	111	Tulse Hill . . . . .	157
Salisbury and South Wilts . . . . .	239	Stoke-on-Trent . . . . .	250	Tunbridge Wells . . . . .	1362
Sandown: Christ Church . . . . .	247	Streatham: Emmanuel . . . . .	133	Wellington (Som.) . . . . .	111
Scarborough . . . . .	150	Suffolk, East . . . . .	963	Weymouth . . . . .	135
Sheffield . . . . .	549	Taunton . . . . .	124	York . . . . .	300
Southborough . . . . .	252	Tonbridge . . . . .	220		

A COMPARISON of the above list with the particulars given in the report of the Centenary in the Provinces in our June and July numbers reveals at once that so far a goodly number of Associations and parishes have their main remittances still to make. To take only one example. In the above list Nottingham stands for 100*l.*, whereas a sum exceeding 2000*l.* was acknowledged by the Secretary, the Rev. C. Lea Wilson, at one of the local Centenary meetings in June. And the mention of Nottingham gives us an opportunity to say with how much interest we noticed, too late for our brief record last month, that the example set in London of including in the Centenary arrangements a meeting for representatives of other missionary societies than the C.M.S., was followed by our friends at Nottingham. And, from all accounts, a most happy and profitable meeting it was.

It is very satisfactory to learn that in one diocese, at all events, the number of parishes doing nothing for Foreign Missions has lately been greatly reduced. The Bishop of Rochester at the annual Diocesan Missionary Festival, held at Surbiton in July, stated that while, five years ago, 104 out of 360 parishes in his diocese so far as could be ascertained did nothing systematically for the Foreign Missionary cause, this year only 28 such parishes exist. We should like to hope that this improvement is general all over the country, and that ere long a parish doing nothing year by year to spread the knowledge of the Gospel in non-Christian lands will be as exceptional as to-day the parishes are where that cause takes the place which its "paramount claims"—to quote the title chosen by the Bishop of Worcester for his Anniversary sermon which appears in this number—require. But the non-contributing parishes are only one aspect—a prominent and striking and shocking aspect—of an apathy which more or less may almost be said to pervade the whole Church of Christ. When all the non-contributing parishes have been converted into parishes which do something, there will still remain to be undertaken and discharged the work of spreading light and deepening interest on the missionary question. Let our readers refer again to the striking article in the *Intelligencer* for April, 1898, on an English Diocese and Foreign Missions, and they will see this proved and illustrated from various points of view. The writer of that article has lately sent us another which we hope to publish soon. In it he produces the results of further study of the same subject, in which he has counted not the gifts, as in the former article, but the givers, and the conclusion he arrives at is that missionary interest is confined to an extremely narrow circle.

THE appearance in our pages this month of the Anniversary Sermon by the Bishop of Worcester, to which reference is made in the previous note, needs a word of explanation. It has been the invariable practice of the Society to publish the Anniversary Sermon within the covers of the Annual Report. This year, however, after the Annual Report had gone to press and was in the hands of the binders, it transpired that there were serious errors in the Sermon as printed, which the Bishop felt it necessary to correct. The only course then open was to cut out the pages containing the Sermon from the Annual Report. The coverings of the Report, on which it was announced that the Annual Sermon was a part of the contents, were

already printed, and it would have been too expensive to have destroyed them, and accordingly a slip explaining the reason for the omission had to be inserted in the Report, and the Sermon appears in our pages. The *Intelligencer* is the gainer by the accident, and we greatly hope the Sermon will be read and pondered. It may be obtained in pamphlet form on application to the C.M. House.

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THE Sermon appears at a very opportune moment, for it emphasizes a principle which is very far from being universally accepted. In our June number we stated that we were led to suppose that the prohibition to our going to Khartoum was about to be removed, and last month we stated that the Committee had received encouragement to believe that they would be allowed to open a Medical Mission in the Mohammedan Soudan this approaching autumn. Our expectation was founded, firstly, on the announcements in the press that traders and others would be allowed to go up the Nile in September; and secondly, from an intimation having reached the Committee that the Sirdar was prepared to consider an application for a site at Khartoum. It has now, however, been made clear that what the Sirdar had in view was only to be used as a *dépôt* to facilitate work higher up the Nile amongst the Pagan tribes about Fashoda. We feel it due to our readers to correct a false impression at the earliest moment, but we must defer comment until the Committee have taken into consideration the position as it now presents itself. It is clear, however, that there is a call for earnest prayer. Moreover, the Committee are not in the position they would wish to be to respond to such an opening if it were really before them. It is with grave misgivings that Dr. Harpur is spared from the Cairo work even for a few months, and the party available to go with him is a very small one indeed. The degree in which the Committee are crippled for lack of an adequate supply of men is brought out in detail by Mr. Wilkinson's paper in our pages, and it presents a call for importunate intercession.

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OUR going to press falls at an inconvenient date with reference to another matter of great importance. The special Sub-Committee appointed to nominate a clergyman for the office of Principal of Islington College have agreed on their nominee, but we are precluded from mentioning his name until the appointment has been actually made, which will be done at a special meeting of the General Committee called for Tuesday, July 25th. Many of our friends will therefore in all probability know who is appointed before this number reaches them. We are sure we may bespeak their earnest and continued prayer for him and for all the College staff.

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THE third volume of the *History of the Church Missionary Society* should reach the hands of subscribers early in August. To the intense regret of all concerned it proved impossible, owing to the great labour of preparing the full index which is indispensable in such a work, to realize the expectations which had been announced of publishing in July. To many, we have no doubt, this last volume will prove the most interesting of the three because it treats of subjects within their own memory and knowledge. The last quarter of the century has also been incomparably more full of life and movement in the world and in the Church, at home and abroad, than the previous three quarters; and during it the growth of the C.M.S. in the number of its home friends and the depth of their confidence and affection, as well as in the extent of its operations in the

fields of labour, have been beyond all example or precedent. This volume is decidedly the largest of the three. The letterpress covers 818 pages, and there are besides 94 pages devoted to a chronological table and a copious index of the contents of the three volumes. It has also more illustrations than its predecessors. Sixteen full pages are devoted to portraits, no less than eighty-nine being given.

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BISHOP PEEL was consecrated to the diocese of Mombasa, together with Bishop Whitehead for Madras, and Bishop King for Madagascar, on June 29th, St. Peter's Day, in St. Paul's Cathedral. The Archbishop of Canterbury was assisted by the Archbishop of the West Indies and thirteen Bishops. Canon Gore preached an earnest sermon from Acts xvii. 26, dwelling upon the doctrine of the unity of mankind and the responsibilities which it involves. In a passage in which he deprecated the tendency of English Churchmen, "proud of our intensely National Church," to identify our religion too exclusively with our parish church, our homes, and our Throne, he paid a cordial tribute, for which we are grateful, to the C.M.S. for its influence, especially in the recent Centenary celebrations, in counter-acting this tendency. He said, according to the *Guardian*, "This year's Centenary commemoration of the greatest and most glorious of our missionary societies has reminded us how limited and merely national had become our conception of Christianity." We desire to bespeak much prayer for all the three new Bishops.

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WE mentioned in our June number the death of Miss Webb, Secretary of the Female Education Society. Since then the C.M.S. has been requested by the Committee of that Society to take over such of its work and workers as are found in the immediate neighbourhood of C.M.S. stations, and the Committee have consented to do so. Consequently various institutions, at Nazareth and Bethlehem in Palestine, at Multan and Agra in India, at Hong Kong and Fuh-chow in China, and at Osaka and Hakodate in Japan, will become the property of the C.M.S. as soon as the necessary legal conveyances have been executed, and thirty-six lady missionaries, all of course members of the Church of England, will, if they assent to the transfer, be added to our list. Most of them have long been familiar to us as honoured workers in our own fields, so that they will be doubly welcome as accessions to our ranks.

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IT is much to be hoped that some one competent for the task will take up the work which Canon Scott Robertson performed so well for many years, viz., that of compiling the financial statistics of British Societies for Foreign Missionary work. The plan he adopted did not wholly escape criticism, probably no plan would, but it was coherent and intelligible, and it was reliable. There is a danger, in the absence of this well-considered Annual Statement, of ill-digested and quite misleading figures brought together without method or care for accuracy becoming current. A contemporary in whose pages we should have looked for better things lately gave a list of a number of Societies and their income for last year, under the heading, "Missionary Statistics of the Year." About two-thirds of the Societies named are for Foreign Missions, and probably the list is well nigh exhaustive in this sphere; and then just a few of the prominent Home Mission agencies are added. The total arrived at is 2,557,405*l.*, but what does it represent? We have seen it quoted as representing the sum contributed by the Protestants of Great Britain and Ireland for Foreign Missions, but that a very little attention would have prevented, for the Church Pastoral Aid Society,

London City Mission, Church Army, &c., &c., figure in the list. On the other hand, it is needless to say that some twenty odd Societies represent a quite infinitesimal fraction of the Home Mission agencies of the United Kingdom. Moreover, the total includes the receipts *from sales* by the B. & F.B.S. and the R.T.S., and it also includes the Social Department of the Salvation Army (186,209*l.*) and the Church Army (46,246*l.*), sums largely derived, it we mistake not, from trade, and not from free contributions. The income of the C.M.S. is correctly given as 379,827*l.*, but there is added in parenthesis the utterly incorrect statement that this does not include the Centenary Fund of 70,000*l.*! The fact being that there was no Centenary Fund of 70,000*l.* at the end of the last financial year, and that the sums received to the Centenary Fund during the year—53,260*l.*—*are* included in the 379,827*l.* Our readers may be interested to read the following comments of the *Catholic Times* on the figures we are referring to. In its issue of June 16th that paper said:—

“We are often at a loss to know what can be the object of Protestant missionaries in painting such exaggerated pictures of Protestant work in foreign countries. But when we come across a list of Protestant missionary statistics it lets in a flood of light upon the subject. Such a list for the past year has just been published by the *Mission World*, and the figures tell that whatever may happen to them in the next world the evangelists get well paid for their labours in this. The Church Missionary Society alone, exclusive of the 70,000*l.* Centenary Fund, received 379,827*l.*; the British and Foreign Bible Society, 219,966*l.*; the Society for the Propagation of the Gospel, 132,365*l.*; the London Missionary Society, 155,677*l.*; and in this way the list totals 2,557,405*l.* Now when missionaries are paid in a princely way from the vast resources thus supplied they of course feel that they ought to show something tangible for the big salaries. And so it is that we see some foreigners who are, in common parlance, ‘hard up,’ turning with wistful eyes towards the money-bags of the Protestant missionary associations, and consenting to become anti-Catholic lecturers. These statistics explain a great deal.”

THE Rev. A. H. Bowman, formerly of Calcutta and Bombay, who is at present on the Society's staff of Special Deputations, has planned a visit to India and Ceylon for the next cold weather, for the purpose of giving lectures to English-speaking Natives, holding missions to European and Native Christians, conducting Quiet Days, &c. The Archbishop of Canterbury has given him letters of commendation to the Bishops in India. Mr. Bowman expects to be in the Diocese of Bombay from October 15th to November 11th, in that of Lucknow from November 15th to December 22nd, in the Diocese of Calcutta from January 7th to February 28th, and in Ceylon from March 5th to April 5th. We are sure that many at home will be glad to know of these plans, that they may follow him with their prayers; and we have no doubt his available time will be fully occupied.

MR. NOTT, who has been obliged through family circumstances to retire from the enterprise of leading a party into the Hausa States, has been appointed by the London City Mission general superintendent of the west and south-west metropolitan districts.

THE C.M.S. Younger Clergy Federation held a very successful Annual Conference in London in June. Delegates attended from the Liverpool, Blackburn, Sheffield, Huddersfield, Black Country, Derby, Nottingham, Birmingham, Cheltenham, Bath, Exeter, Cambridge, Tunbridge Wells, and other Younger Clergy Unions. The accounts given of the work done by some of the Unions were very interesting, that of the Cambridge Union

particularly so. The Exeter Union has successfully "hived off" from itself a separate Union for South Devon, and, stimulated by its success, contemplates a repetition of the effort in another direction. Some of the Unions have taken up work for Foreign Missions in day-schools; others have conducted classes in connexion with the Home Preparation Union. In the business debate, a number of valuable plans were broached, which when carried into effect cannot fail greatly to strengthen the work of the Federated Unions.

THE Committee have accepted offers of service from Miss Ruth Hurditch, of London; Miss Lucy Mabel Leslie-Melville, of Welbourn, Lincs.; Miss Annie McClelland, of Armagh; Miss Catherine Elizabeth Rogers, of Stonegate; Miss Minnie Louisa Haslewood Warner, of Blackheath; Miss Eleanor Worthington, of Oxton, Birkenhead; Miss Louisa Elizabeth Dimond Braine-Hartnell, of London; Miss Minna Riddall, of Belfast; Miss Annie Emma Allen (honorary), of Narberth, Wales, and London; Miss Mary Ellen Brighty, of St. Helen's; Miss Rose Carter, of Streatham; Miss Mercy Caroline Knight, of Bristol; and Miss Alice Walmsley, of Blackburn. Miss Carter and Miss Warner were trained at the Willows; Miss Braine-Hartnell, Miss Brighty, and Miss Riddall, at the Olives; Miss Knight, Miss McClelland, and Miss Walmsley at Highbury; Miss Hurditch at the Olives and the Willows; and Miss Rogers at Highbury and the Willows. Miss Allen has been an honorary assistant in the Women's Department at the C.M. House since February last. The following Islington students, Messrs. Frank Dudley Coleman, Edward Dennis, Edward Peters, Albert Edwin Seward, and Philip John Turner have been accepted as missionaries of the Society; and Miss E. M. Doyle, who has worked in the Punjab since 1897 as a missionary of the C.E.Z.M.S., and Mr. J. G. Beach, who accompanied the Rev. J. H. Horsburgh to West China as an independent worker, have been accepted in local connexion. Miss Bird and Miss Neale (whose acceptance as missionaries was recorded in our last number) were trained at the Olives and not at the Willows, as stated in our notice.

THE Revs. W. McLean (of the North-West Provinces Mission), W. G. Walshe (of Mid China), and J. F. Hewitt (of Bengal) have successfully passed the B.A. Examination at Durham University. Mr. Walshe and Mr. Hewitt passed "with distinction," and Mr. McLean obtained two prizes for Hebrew.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for an outpouring of the Holy Spirit on all who are labouring and living in the midst of Heathendom. (Pp. 649—650.)

Thanksgiving for the reflex action of foreign missionary effort; prayer that the Church may rise to the height of her great Commission. (Pp. 661.)

Prayer that the empires of China and Japan may soon come within the controlling and commanding influence of the Cross. (Pp. 661—669.)

Prayer for a full response to the Committee's appeal for offers of service. (Pp. 669—672, 716.)

Thanksgiving for the hearty way in which the Centenary has been observed in the various Missions. (Pp. 683—691.)

Prayer that the plague may be removed from China. (P. 705.)

Thanksgiving for answers to prayer in Japan and N.-W. Canada. (Pp. 708-9.)

Continued prayer (with thanksgiving) for the Native Church in Uganda. (Pp. 674—682.)

Prayer for the three Bishops just consecrated. (P. 717.)

Prayer that Khartoum may soon be open to the messengers of the Gospel. (P. 716.)

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



HERE are now more than four hundred members of the Home Preparation Union, which is for those who look forward to becoming missionaries if God permit. From one point of view this is satisfactory, but there can be no doubt that the roll of members ought to be far larger than it is, and it would be well if clergy and others, who may know of any hoping to offer in years to come, would obtain from the C.M. House copies of the pamphlet about the Home Preparation Union, and put the intending candidates in the way of obtaining that help in self-preparation at home which it is the object of the Union to give.

The large increase since the Centenary in the number of inquiries at the C.M. House about service in the Foreign Mission Field may appear at first sight to render out of date the question which is asked in the following letter. But a little consideration will show that even now but a small proportion of those present at missionary meetings appear to have faced the possibility that they themselves are called to go forth as ambassadors for Christ to the heathen or Mohammedan world. Careful attention should therefore be paid to the question which our correspondent, a valued and experienced C.M.S. worker, propounds, and to the answer which is suggested, and efforts should be promptly made to remedy the deficiency to which reference is made:—

“How is it that, allowing for the reasons that may have legitimately prevented many from offering for personal service in the mission-field, so many who have reached a state of apparent true sympathy with the work yet remain at home? This thought carries us back to their early years. Were they, as children, *taught to read and take a real, practical, and sympathetic interest in missionaries, their lives, and work?* Was the possibility of their ever being “called” themselves to such grand work ever put before them in the same way that other callings in life are placed before children? If not, why not? If the work of Foreign Missions is the most important work of the Church, surely it must begin in the *family* life of her members, and the young ones be taught about it as regularly as they are taught their Bible and Prayer-book, Confirmation and Holy Communion.

“It is not enough for children to be given the *Gleaner* or *Children's World* to read for themselves. They need to have them read aloud and talked about by some of the family who are really interested themselves, and will therefore make the children interested. In many families there is a special time for reading aloud on Sundays, or Scripture verses are repeated during one meal time. Might there not be, say, two Missionary Sundays in the month when the different members of the family might join in reading or giving latest information from the publications on different missionary stations and the missionaries working there, the elder ones in every possible way making it interesting?

“Instances could be multiplied without end in which educated Christian people who hear sermons, attend meetings, and give subscriptions, yet will not read and make themselves intelligently informed in regard to this sacred duty. How then can we expect the children to be interested? Hence the lack of offers.

“GLEANER 13,779.”

The Rector of Mundesley, Norfolk, a place which is much frequented by visitors, has adopted the plan of leaving in the Parish Church, which is open all day, a parcel of C.M.S. literature accompanied by a notice requesting visitors to take a pamphlet.

In the Annual Report of a certain parish, the vicar, after referring to the fact that the contributions of his people to the C.M.S. had been greater in

1898 than in any preceding year, adds the following noteworthy remarks:—  
 “As a congregation we raise far more for the great Home Mission Society, the Church Pastoral Aid Society, than we did when little was done for Foreign Missions. This is, I believe, the experience of many others, and I am glad to be able to add my testimony to theirs.”

In many of the Sunday-schools in the North of England large sums are raised for various objects by means of the pence of the scholars. Thus at Holy Trinity, Bolton, no less than 150*l.* is collected in this way for day and Sunday school purposes; while at St. Paul's, in the same town, the contributions of the scholars amounted in the course of a year to no less than 235*l.* Although these gifts were not for Foreign Missions, they serve to substantiate the statement so often made in these notes that a far larger sum than at present might easily be raised for the C.M.S. in the Sunday-schools throughout the country.

A valuable suggestion about spreading missionary information comes from a Northamptonshire parish, where for some time past temperance magazines have been freely circulated. Experience gained in connexion with them has prompted the following scheme for permeating a parish with missionary information at a moderate cost:—

#### I. PREPARATION.

1. Make a list of the houses of those who would like to have missionary papers lent to them gratis, and changed once a week.

2. Divide the houses that accept the offer into districts of about twenty-five or twenty-six houses, and get a volunteer for each district for the weekly distribution.

3. Order four monthly magazines for *each* district, so that there may be *one* to put in *each week* at the first house in each—say, *Church Missionary Gleaner*, at 1*d.*; *Awake*,  $\frac{1}{2}$ *d.*; *The Children's World*,  $\frac{1}{2}$ *d.*; *Mercy and Truth*, 1*d.*

Keep also in stock a nice set of 1*d.* and 2*d.* missionary pamphlets and books, and put in one of these whenever a *fifth* distribution day occurs in any month.

#### II. DISTRIBUTION.

1. The distributors must put in to every house on their list a *back* number (not too old) of missionary magazines, taking care that they are consecutive numbers, or at least that there are no duplicates, and that the first house has the newest and the last house the oldest of these.

2. *Regularly* once a week the distributors must put in *one new* magazine into the *first* house, and take the one that house had to the next house, and so on right through the twenty-six:—say the first week of the month the January *Awake* is put in at the first house, the second week the January *Gleaner*, the third week the January *Children's World*, the fourth week the January *Mercy and Truth*, and if there is a fifth week in that month a good interesting little book or pamphlet is put in. Proceed on the same plan next month with the February numbers; and so on in each district throughout the year.

3. Keep strictly to the *order* of the houses on your list, and never under any circumstances allow a paper or magazine to be given to any person whose house is higher up on the list than that from which the distributor received the paper.

4. If any persons are *out*, or cannot find their paper, their house must be entirely passed over for that week. It will not do to go back to it afterwards, or the papers will get out of their right order, and the whole scheme will be upset by some of those below that house having the same paper twice over.

An interesting letter was recently received at the C.M. House from a railway man in Preston. Walking along the line one day, he picked up a copy of “Facts about India,” and was so interested in it that he wrote asking for copies which might be used for distribution in his neighbourhood.

This incident serves to illustrate the importance of circulating missionary literature, though throwing papers out of the window of a railway carriage is *not* a method of distribution which should be generally adopted.

The number of copies of the various magazines of the Society which are printed in the course of a year does not represent exactly the number of copies sold, but at the same time, when a steady increase in the number printed is apparent, it is safe to conclude that there is likewise an increase in the number sold. The following table, which gives the number of copies printed in the years mentioned, may therefore be regarded as encouraging.

	<i>Intelligencer.</i>	<i>Gleaner.</i>	<i>Juvenile Instructor.</i>	<i>Awake.</i>	<i>Mercy and Truth.</i>	Total.
1883 .	45,400	438,060	379,000	...	...	862,460
1886 .	57,650	444,435	406,000	...	...	908,085
1889 .	60,456	669,012	404,628	...	...	1,134,096
1892 .	72,200	842,918	575,000*	425,000	...	1,915,118
1895 .	75,950	890,000	664,000	499,000	...	2,128,950
1896 .	78,900	946,526	674,000	507,000	...	2,206,426
1897 .	79,000	983,283	698,000	524,000	66,000	2,350,283
1898 .	79,200	1,000,800	726,000	531,000	72,000	2,409,000

\* *The Children's World.*

It will be observed that during the fifteen years from 1883 to 1898, the circulation of the *Gleaner*, and of the *Juvenile Instructor* (now the *Children's World*) have more than doubled, and that of the *Intelligencer* has largely increased, while two new magazines have been published. In the same period a loss on the magazines of about 350*l.* per annum has been exchanged for a profit of nearly 400*l.*

The Bristol localized *Gleaner* reports that the experiment of giving a missionary lantern lecture at a mothers' meeting was recently tried in that city. Some little difficulty was experienced in darkening the room, but it was eventually surmounted, and the ninety-six women present, few of whom could have come to an evening meeting, were thoroughly interested in the story of the Persia Mission.

A novel idea comes from a suburb of Birmingham, where before a meeting at which an address on China, illustrated by limelight views, was given, a Chinese Lantern Procession paraded the hamlet.

In one of the poor parishes of Bristol a band of working men has been got together to work for the C.M.S. One is a mechanic, another a painter, a third a carpenter, and so on. Their work is taken at the C.M.S. Dépôt in Clifton and there exposed for sale.

An interesting gathering was held in connexion with the Sunday Schools of Christ Church, Warley, a few months since, at which the needs of the foreign field, and the best way of meeting the common objections to missionary work were effectively brought forward. It will be seen from the account given below that everything was done by the children, who for the most part were quite young:—

"First of all, the object of the gathering was explained by one of the children in the prologue; and following this a piece called 'The fields are all white' was recited by another child. Then came a recitation by two little girls, called 'Black and White,' dealing with and comparing the claims of the English and foreign child. After this another recitation, 'The Indian's Plea,' by two boys. 'The Lament of a Missionary Box' was very good, and was given by a little girl. A song by all the children came next, and was followed by a recitation, 'What I



can,' by two boys and two girls, showing that though we cannot do great things, we ought to do what we can.

"A most interesting 'Talk about the 100 Years' was then given by two boys who were supposed to be working men, who had just become conscious of the need of missionary work, and the claim it had on them individually. After another song followed 'There's a work for all,' an effective story was told of a sick Indian whose wife had gone to the white man to hear of 'the Water of Life,' and who brought back a Bible, which was the means of bringing light to their dark hearts.

"Next a recitation about the 'Todas' was given by a little girl. Then four infants gave a recitation, and after a song, a little girl recited 'How a penny grew into a doll.' The other pieces treated in a similar way were 'Teacher Li,' 'Cow-slips and Sunbeams,' 'Uganda Homes,' Scene, 'The Chinaman's Visit,' 'A Talk about Missions,' a carol, epilogue, and 'Good-night.'

"The pieces were repeated on the next night, and the people who came, of whom there were a large number, were delighted. It should be mentioned that there was a charge for admission."

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"Of their little the poor give a far larger proportion than the well-to-do of their much. The poor love to give." These words of the vicar of a parish in the South of London, which contains a very poor population though there are some wealthy shopkeepers, appear to emphasize the call to pay more attention to collecting the readily given halfpennies and pennies of our friends who are not able to give any large sum at one time. And if it is asked how these small contributions are to be gathered, the answer is indicated by a glance at the list of gifts to the C.M.S. from the parish in question which shows that out of a total of 46*l.* sent up, 23*l.* came from the Sunday-school.

C. D. S.

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#### CHURCH MISSIONARY HOUSE.

THE closing meeting of the session of the Lay Workers' Union for London, to which ladies are invited, was held on July 10th. Addresses were given by Lady Dodsworth, of Bournemouth, and Miss Scovell, a missionary of the C.E.Z.M.S. in Ceylon.

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#### YOUNGER CLERGY UNIONS.

ON June 2nd, the annual meeting of the Liverpool Y.C.U. was held at the Common Hall, Hackins Hey, when the report and accounts for the year were presented and passed. The Rt. Rev. Bishop Royston and the Rev. E. L. Simpson were re-elected President and Secretary respectively, and an address was given by the Rev. C. W. A. Clarke, of the Telugu Mission.

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The members of the London Y.C.U. with delegates from other branches of the Union were received at "The Croft," Putney Hill (the residence of the Rev. H. E. Fox), on June 20th. A pleasant and happy afternoon was spent, and the gathering, held in the garden, was addressed by the Revs. H. E. Fox, E. A. Stuart, and others on the subject of the "General Relations of the Y.C. Unions with the Parent Society."

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#### LOCAL ASSOCIATIONS AND UNIONS.

ANNUAL sermons were preached in many of the Hereford churches on Sunday, June 11th, the deputation being the Rev. F. C. Smith, the Rev. H. Knott, and the Rev. A. E. Goodman, of the Telugu Mission. The Rev. Preb. Askwith also preached for the Society in the Cathedral on the following Sunday. Archdeacon Stanhope presided over a gathering in the Cathedral library on the afternoon of the 12th, at which the Rev. Preb. Askwith presented the Annual Report. Finances showed a slight falling off compared with the previous year, but this decrease was accounted for, the Hon. Sec. stated, by the fact of a special

Centenary Fund having been opened, to which a sum of 722*l.* had been contributed. The total ordinary receipts amounted to 1055*l.* Concluding with a brief review of the Centenary celebrations, Mr. Askwith pleaded that fresh and renewed efforts might be put forth throughout the Archdeaconry in behalf of the great cause. Commenting on the Report, the Chairman said that it seemed to him that the county of Hereford had not done all that it might, but there were many signs of arousing interest, for which they could be thankful. Addresses were also given by the Revs. F. C. Smith and A. E. Goodman. A children's meeting was held later in the day, presided over by the Rev. Preb. Askwith, and addressed by Mr. Knott and Mr. Smith. An evening meeting, under the presidency of Canon Palmer, was also held in the Corn Exchange. A shortened form of the Report having been presented, Canon Palmer gave a word or two of warning as well as of congratulation. He urged the friends present to be on their guard against reaction, and pleaded for sustained and increased interest. Addressees followed from Mr. Knott and Mr. Goodman.

In connexion with the Birmingham Anniversary, the Rev. Canon Owen presided over a lawn meeting at St. George's Rectory on June 19th. After a few hearty words of welcome from the chairman to those present, the Rev. D. Marshall Lang delivered an address on Japan, showing how the country had progressed from a material standpoint, though he was sorry to say, not on so great a scale from a religious point of view. Mr. Lang was followed by the Rev. Canon Moore, Principal of the Sierra Leone Grammar School, who advocated the claims of Africa. Comparing the vast millions of the heathen population to the comparatively small number of Christians in the continent, he said that he felt his country and his people had as yet very little share in the blessing to mankind which was in Christ Jesus. Some three thousand children were gathered together in the Town Hall for an evening meeting, and an evening meeting of workers was held in the rooms of the Y.M.C.A., presided over and addressed by the Rev. G. A. Sowter. Mr. Alexander M. Chance presided over the annual meeting in the Town Hall on the following day. The Report, presented by Canon Sutton, showed that the celebration of the Society's Centenary had given a great impulse to missionary zeal during the year. The total amount contributed from Birmingham was 3140*l.*, nearly every parish having exceeded its contributions of the previous year; and three Birmingham workers were proceeding to the field as missionaries. The Rev. D. M. Lang in seconding the adoption of the Report spoke of the development of Missions in Japan, and Canon O. Moore followed with an interesting account of the work in Sierra Leone. The meeting was brought to a close with an address from the Rev. W. E. Burroughs, who spoke on the future of the Society.

The annual meeting of the Retford Auxiliary of the C.M.S. took place, by the Mayor's permission, in the Council Chamber of the Town Hall, Retford, on June 19th. The chair was taken by the Right Hon. F. J. S. Foljambe, and the deputation was the Rev. A. R. Steggall, of Taveta, East Africa, who gave an interesting account of his work both in Mochi and Taveta. L. D. R.

The annual meetings were held at the County Hall, Carlisle, on June 21st, the chair being taken in the afternoon by the Bishop of Barrow-in-Furness, and in the evening by Mr. N. J. R. Crowder, Junr. The meetings were full of interest, able addresses being given by the Rev. W. Banister, from China, and the Rev. J. P. Haythornthwaite, of Agra. Selections of native melodies were sung by the C.M.S. choir. A report of the exhibition was read at the afternoon meeting, which showed that this special effort to commemorate the Centenary had been a great success, being visited by not less than 13,000 people, including 4788 school children. The profits amounted to upwards of 300*l.* H. E. H. C.

The half-yearly meeting of the St. James', Toxteth, Liverpool Association, held on June 27th, was a most interesting gathering. About 200 were present. The Rev. O. M. Jackson, Si-chuan, gave a costume lecture on China, and most graphically pictured the home lives and the deep needs of the people of

Si-chuan, also the good work done amongst them. The spirit of inquiry shown by the upper classes was very encouraging. Costumes were worn by children, and a large number of valuable curios explained. The Vicar pleaded most earnestly for the parish to support its own missionary. Many took boxes and cards, and all seemed deeply moved and interested by what they had heard. It was a season long to be remembered, and will bear fruit to God's glory. C. F. J.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 20th, 1899.*—On the recommendation of the Ladies' Candidates Committee, Misses Louisa Adelaide Galgey, Margaret Brooks Gwynne, Ethel Mary Burnaby, Winifred Warner Stratton, and Elizabeth Whitney were accepted as Missionaries of the Society.

A letter was read from the Rev. T. W. Drury announcing that he had accepted the Principalship of Ridley Hall, Cambridge, and that in consequence he tendered his resignation of the Principalship of Islington College. The following Resolution was adopted:—

"That the Committee accept the resignation of the Rev. T. W. Drury, and place on record their hearty appreciation of the invaluable services which, for seventeen years, he has rendered in the training of the Society's Missionaries. During that period not only has the educational standard been maintained at a high level, so that on numerous occasions candidates for ordination trained at the College have gained first places in the examinations required for holy orders, but every effort has also been made to promote spiritual life and activities of the students. The provision of a College Chapel and a Gymnasium and workshops, through the kindness of various friends, and the development of a short course of training for lay missionaries, have been prominent incidents during Mr. Drury's occupancy of the office of Principal. The Committee part with him with sincere regret: they offer him their hearty congratulations on his call to another post of surpassing importance, and they earnestly pray that he may long be spared to carry on the great work of the honoured friend whom he succeeds at Ridley Hall, for the glory of God and the lasting benefit of His Church."

A letter was read from Mrs. Weatherley, Acting-Secretary of the Female Education Society, dated June 13th, 1899, enclosing a resolution adopted by the Committee of that Society proposing that the C.M.S. should take over the work of the Female Education Society at such stations as are connected with their operations, receiving the property pertaining thereto, whether real or personal, and assuming all the responsibilities connected therewith from the date of transfer. The following Resolution was adopted:—

"That this Committee express their deep sympathy with the friends and supporters of the Female Education Society in the loss of their devoted and valued Secretary, Miss Webb, who had held that office for more than fifty years; and that inasmuch as the Committee of the Female Education Society are desirous of transferring certain portions of the work of their Society, together with the various investments and other funds and property, to the Church Missionary Society, to be carried on and held as part of the work and property, of this Society under their usual Regulations, this Committee cordially assents to the proposal of the Committee of the Female Education Society as contained in their resolution. The Committee express a hope that the workers at the stations named will be willing to transfer their services to this Society, and instruct the Secretaries to make such arrangements for carrying the proposal into effect as may be necessary, and to report the same to the General Committee for approval."

The question of applying for a Mission site for the Gordon Memorial Mission at Khartoum was considered, and it was agreed that the Sirdar should be communicated with on the subject of the Committee's desire, and that he be asked to kindly accord an interview to representatives of the Committee, with a view to the matter being brought to a practical issue as soon as possible.

Miss K. Heaney was transferred from the Ceylon Mission to the Mauritius Mission.

The Secretaries reported the death, on June 8th, of the Ven. Archdeacon Warren, of Japan. The following Resolution was adopted:—

"It is with peculiar sorrow that the Committee receive intelligence of the death—the result of a fall—of their veteran Missionary, Archdeacon Warren. Mr. Warren went to

Islington College as far back as 1861. He served for four years as a Missionary in Hong Kong, and then for a further period of four years was engaged in ministerial duties in an English parish. In 1873 he was appointed to the Japan Mission, and was the first Missionary of the Society to take up his residence in Osaka. Shortly after this he was appointed Secretary of the Japan Mission, and in 1883 became the first to open a Theological Class in Osaka. Four years later he was compelled to retire on account of his wife's serious state of health; but on her receiving her home-call he at once rejoined the Society, and was re-appointed Secretary for the Japan Mission. This office he held until the sub-division of the Mission into four jurisdictions in 1894, since which time he continued to act as Secretary for the Osaka Jurisdiction. The Archdeacon's familiarity with the language and modes of thought of the people, combined with his strong Christian character, enabled him, under God's blessing, to take a leading share in the formation of the Constitution of the Native Christian Church in Japan. He was wise and weighty in council, ready in sympathy, a decided Evangelical Churchman, keen in his evangelistic ardour, and for many years took a large and important share in the work of translation and revision. The Archdeacon gave three of his children to Mission work in Japan, who are left to labour still for the extension of Christ's Kingdom. The Committee heartily thank God for the grace which was given to their revered friend and brother; they deeply sympathize with the widow and his family in the irreparable loss which they have sustained; and they recognize that in the removal of the Archdeacon a heavy blow has fallen, in the inscrutable but unerring Providence of God, upon the infant Christian Church of Japan."

The Committee also heard with sorrow of the death of the Rev. E. P. Wheatley, formerly of the Mid China Mission, which occurred at the Cape, after a protracted illness, on May 27th. Mr. Wheatley joined the Society's Mission in 1888, and did six years' excellent work in the Mid China Mission. Continued weakness prevented his return to the field. The Committee instructed that an expression of their sincere sympathy be communicated to the widow and family.

On letters from the Secretary of the Corresponding Committee of the N.-W. Provinces Mission, Miss Doyle, late of the C.E.Z.M.S. in the Punjab, was accepted as a Missionary in local connexion.

The Committee had interviews with the Bishops-designate of Madras and Lahore. The Bishop-designate of Madras referred in warm terms to the work of the Church Missionary Society in Bengal. In speaking of his own missionary experience during the last sixteen years, he drew special attention to the great spiritual needs of Indian Christian workers, and urged that care should be taken to train them to understand more fully the meaning of the life of prayer and the need of a more sustained study of Holy Scripture. He assured the Committee that he hoped to work in sympathy and co-operation with the Society.

The Bishop-designate of Lahore spoke with much sympathy of the Society's work, and alluded to his warm friendship with many of their Missionaries. He referred to various matters in which that work might be made more efficient in his diocese. He also stated his views on the best way of dealing with the many anxious problems connected with the future of the Indian Church.

The Committee had an interview with the Rev. F. Burt, of East Africa, who had not met the Committee before, since he joined the Mission in 1889. Mr. Burt said he had been engaged mainly in evangelistic work. Among other cases of converts, he referred to a boy he believed to be the first Massi ever baptized, and said he was still standing faithful as a Christian. Part of his service had been in the Giriama country, where he had been able to reach in itinerating work, perhaps, 800 villages. In Mombasa one most encouraging feature of the work is the access to people from such a great number of different districts. Thousands of people have the opportunity of hearing the Gospel there. Thus far he had not had the privilege of baptizing any converts from Mohammedanism, but he had been able to baptize fifty-one converts from Heathenism who were from some of the many tribes who are being rapidly brought under Mohammedan influence in Mombasa. He urged the importance of Missions to the tribes referred to, that they might be evangelized before they become Mohammedans.

*Committee of Correspondence, July 4th.*—On the recommendation of the Ladies' Candidates Committee, Misses Lucy Mabel Leslie-Melville, Eleanor Worthington, Alice Ruth Hurditch, Annie McClelland, Minna Riddall, Catherine Elizabeth

Rogers, Minnie Louisa Haslewood Warner, and Louisa Elizabeth Dimond Braine-Hartnell were accepted as Missionaries of the Society.

The Principal of Islington College reported through the Islington College Visitors Sub-Committee that the College had in residence fifty-three students: one missionary on furlough, one ex-third year, one graduate, one medical man, two medical students, twelve short course, and thirty-five long course men. That eight men entered for the University Preliminary Examination, of whom six obtained a first class, and two a second class. That six entered for the Bishop of London's Examination. That Messrs. Hewitt and Walshe passed the recent examination at Durham for the B.A. degree with distinction, and the Rev. W. McLean obtained two prizes for Hebrew. That nine of the present second year men sat for the Bishop's Central Examination and all passed. That Mr. Sydney Gedge's prize for Scripture had been won by Mr. J. Owen. The Principal's Report concluded with the following words:—"It is with feelings of the most profound sorrow that I make this my last Report to the College Visitors. My relations with the College Visitors have been not only of an intimate and friendly, but I may truly say of an affectionate kind. No cloud that I can remember has ever darkened the course of our mutual relations during the past seventeen years. I desire to offer my sincerest and warmest thanks for all the confidence they have placed in me, and for the generous way in which they have always forwarded the work. I also wish to thank my kind and loyal fellow-workers who have often borne long with me, and to whose valuable aid whatever success we have attained is, under God's blessing, largely due. I am thankful to leave the College with a high spiritual tone pervading it, and with, on the whole, a most hopeful body of students. That God may preserve and deepen that spirit of prayer and devotion which made this College what it was in days gone by, and can alone enable it to fulfil its great purpose in the future, and that the coming age of this College may be far more glorious than the past, will ever be my earnest longing and my daily prayer."

On the recommendation of the Islington College Visitors Sub-Committee, Messrs. P. J. Turner, A. E. Seward, F. D. Coleman, E. Peters, and E. Dennis were accepted as Missionaries of the Society.

The foregoing Islington students, together with the following ladies who had recently been accepted as Missionaries of the Society, were introduced to the Committee:—Misses F. T. Austin, E. M. Burnaby, M. Bird, A. E. Clark, A. M. Cox, R. L. Edwards, A. B. Glass, M. B. Gwynn, H. R. Hewitt, A. R. Hurditch, A. McClelland, F. E. Neale, L. Nixon, M. Riddall, H. M. E. Scott, A. K. Storr, A. C. H. Squires, W. W. Stratton, G. M. Western, E. Whitney, E. Worthington, and A. E. Yate. Having been addressed by the Chairman (Mr. Henry Morris) and the Hon. Clerical Secretary, they were commended in prayer to God by the Bishop of Mombasa.

The resignations of Miss M. Saul, of the Ceylon Mission, on her marriage; and of the Rev. H. M. Eyton Jones, of the South China Mission, for family reasons, were accepted.

The Committee authorized the Standing Committee of the West China Mission to engage Mr. J. G. Beach temporarily as a Missionary in local connexion.

The British and Foreign Bible Society was requested to produce an edition of the Acts of the Apostles in Kitaveta, prepared by the Rev. A. R. Steggall with native help.

*General Committee, July 11th.*—The Committee confirmed the Minute of the Committee of Correspondence of July 4th, regarding the taking over of the organization and work of the Society for Promoting Female Education in the East at certain stations, and determined the terms of transfer.

A report was received and adopted of a joint meeting of the Estimates and Finance Committees, and it was agreed that in accordance therewith (a) 30,110*l.* of the Centenary Funds (less any sums specifically given for that special object) be applied to extinguish the adverse Balance as on March 31st last; and (b) a further portion of the Centenary Funds, sufficient with the Stocks now in the Capital Fund, be applied to raise that Fund to 100,000*l.*

## NOTES OF THE MONTH.

## ORDINATION.

*Ceylon*.—On St. Barnabas' Day, June 11, by the Bishop of Colombo, at the Cathedral, Colombo, Mr. A. Sathianathan to Deacon's Orders.

## DEPARTURES.

*Yoruba*.—Miss E. Ballson left Liverpool for Lagos on June 17.

*British Columbia*.—The Rev. and Mrs. J. H. Keen left Liverpool for Metlakatla on June 15.

## ARRIVALS.

*Niger*.—The Revs. A. E. Richardson and J. C. D. Ryder, and Dr. W. R. S. Miller left Tripoli on July 12, and arrived in London on July 17.

*Eastern Equatorial Africa*.—Dr. and Mrs. C. S. Edwards left Mombasa on April 21, and arrived in London on June 28.

*Egypt*.—The Rev. and Mrs. F. F. Adeney arrived in Manchester from Cairo on July 8.

*South China*.—The Misses J. C. and J. E. Clarke left Fuh-chow on April 28, and arrived at Queenstown on July 1.

## BIRTHS.

*Eastern Equatorial Africa*.—On May 26, at Mpwapwa, the wife of Mr. E. W. Doulton, of a son.—On July 2, at Southall, the wife of the Rev. H. Cole, of a daughter.

*North-West Provinces*.—On May 13, at Allahabad, the wife of the Rev. W. G. Proctor, of a son.

*Western India*.—On July 14, at Poona, the wife of the Rev. R. S. Heywood, of a son.

*West China*.—On June 29, at Heaton Chapel, near Stockport, the wife of the Rev. O. M. Jackson, of a son (Martyn Myles).

## DEATHS.

*Palestine*.—At Jerusalem, presumably on July 20, the Rev. Sydney Gibbon. [By Telegram.]

*Mid China*.—On May 27, at Cathcart, Cape Colony, the Rev. E. P. Wheatley, formerly of this Mission.

*New Zealand*.—On May 4, at Te Aute, Emily Anna, the wife of the Rev. J. McWilliam.

## PUBLICATION NOTICES.

**Annual Report for 1898-9, and Story of the Year for 1898-9.** These are now ready, and the distribution is being proceeded with as rapidly as possible. Any friends who may not have received their copies by the end of August are asked kindly to communicate with the Lay Secretary. There will probably be a little delay in the distribution by some of the Local Secretaries, owing to the holiday season.

**The Sierra Leone Mission of the C.M.S.** This is a hand-book on the Mission which has been prepared with a view to its use by members of the Gleaners' Union, Missionary Bands, &c., as well as by friends in general. It consists of a History of the Mission, with a chronological table and latest statistics, and maps of the Sierra Leone Colony and the Sierra Leone Peninsula. Crown 8vo, 40 pages, in wrapper. Price 3d., post free.

**The Story of Uganda and the Victoria Nyanza Mission.** By the late Sarah Geraldina Stock. A Third Edition of this book will be ready early in August. The book was published originally by the R.T.S., but was taken over by the C.M.S. with a view to its being brought up to date. The Author was engaged on this work at the time of her death. A final chapter has been written by Dr. Harford-Battersby. 252 pages, crown 8vo, illustrated, bound in cloth boards. Price 2s. 6d., post free.

**Memoir of the Rev. Henry Venn.** By the late Rev. W. Knight. The "remainder" of this book (published by Messrs. Seeley & Co. at 6s.) has been purchased by the C.M.S., and arrangements are being made to supply it to friends at the reduced rate of 2s. 6d., post free. 516 pp., crown 8vo, with Portrait.

**Others.** This is the title of a booklet by Miss Mary Marsh, being a study of the word "others," showing what may and should be done by all Christians for those "others" who have not yet heard the Gospel. Price 1d. for single copies, or will be supplied at the rate of twenty-five copies for 1s. if required in quantities.

**The Anniversary Sermon** preached by the Lord Bishop of Worcester in St. Bride's Church on May 1st, 1899, which appears in this month's *Intelligencer*, can be obtained in separate form, post free, on application.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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“THE ENDS OF THE EARTH SHALL REMEMBER.”

A CENTENARY SERMON.

BY THE REV. H. C. G. MOULE, D.D.

“All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before Thee.”—Ps. xxii. 27.



HERE we have a missionary oracle indeed. And it is an oracle connected as closely as possible with the glory of the Cross. It is like an Old Testament prelude to the Lord's words in St. John xii. 32: “I, if I be lifted up from the earth, will draw all men unto Me.”

You observe how truly it is thus connected with Calvary and its work. It is a part of that Psalm whose first words, in the Hebrew, almost syllable for syllable, were uttered by the dying Saviour out of the thick darkness which marked the hour of His awful and most mysterious desertion: *Eli, Eli, lama sabachthani?* Let literary criticism examine the Psalm as it will, and attempt to account for its structure and its phrases. It remains a fact that He who died for us and rose again claimed, in that supreme hour, this Scripture as His Messianic property. And assuredly He claimed it so as a whole, in all its parts. His is the dread lamentation with which it opens; His are the sufferings depicted in the lines which follow; His also, therefore, is the triumph of the closing strains. It is He who says (and He says it as of the result and reward of His dying work) that “all the ends of the earth shall remember, and turn unto the Lord.”

So Messiah speaks this Messianic prophecy. So Christ foretells this wonderful missionary future. Let us draw near to the words with reverence and with faith, for our Centenary meditation.

A very slight change in the translation will make the verse more literal and also more significant. “All the ends of the earth shall remember, and shall *return* unto the Lord.” The promise is not merely of a turning, which might be a change of direction from almost any line of motion. It speaks of *returning*, as to a place once occupied, but since forsaken. Such is the change foretold; such is the past position indicated. Mankind shall “remember,” and not merely understand. Mankind shall “return,” and not only travel, “unto the Lord.”

What, in the first place, does this tell us about man? Not for one moment does it deny the mystery, the dread mystery and certain fact, of our Original Sin. Not a word does it say against the plain lesson of Scripture, from first to last, that the Race has fallen, and that every individual of that Race accordingly “begins fallen.” No, there never was a time when you, when I, in our personal life did actually stand holy and upright, and then *began* to be sinners. This text leaves it as true as ever that I was, till grace gave me new birth, “dead in

trespasses and sins"; and so were you. Yes, but then this text reminds us of what is equally sure, the magnificent truth that the very fall of the Race bears witness to its original other state. It once (in its first father) stood; or how could it fall? It was once a structure; or how could it be now a ruin? In other words, man has wrecked himself; but the Creator meant him, and made him, not to be a wreck but to be His son, His friend, His happy worshipper, His ever-ready implement in a service which is perfect freedom.

So man's state of guilty alienation from God is not merely so much distance from God, but so much removal from a once blessed nearness to Him, the oblivion of a bright primeval past, of a wonderful sunrise hour, radiant as heaven, but over which man's own act conjured down a tempest and a night which now he can never, of himself, remove.

Thus man's recovery is, from one grand aspect of it, an awakening, a recollection, a remembering, a returning. True, the individual was never unfallen. But his nature once was. And so when the individual, dead in sins, is, by the Spirit's power, born again to a living hope, the nature is waked again, as it were, to a living memory. It "remembers"; it knows that it was first made, not for self but for God; it gravitates back to its original and most blessed Centre; "it *returns* unto the Lord."

Oh blessed returning! From one side it is a beginning, absolutely new; as new a beginning as was our natural birth, when we first saw the light of this world. From another side it is a getting home again, a return from an awfully alien land, from a very far country and a very fearful one, to all that is meant by the doors of home, and the clasp of a Father's arms, and the songs of a rejoicing family over the lost one found, and the buried one risen, and the vacant chair filled again.

Let that thought animate the whole missionary enterprise. From one aspect, a sorrowfully true one, it is a preaching to dry bones, devoid of all breath of the better life. But from another it is an appeal to sleepers to awake, to the oblivious to remember; an appeal in the accents of a genuine but long-forgotten home. Once heard, once recognized, how magical will be the power of those old accents! How mighty will be the drift and tide of the return!

Now note, in the second place, that here, in the Word which cannot lie, such a recognition and return, on a vast scale, is promised. And it is promised in closest connexion with the glory and the message of the Cross. Whatever be the face and look of things, thus it yet shall be. Sadly imperfect has been the work of the messengers of Christ as yet. Mournful has been the general unbelief of Heathendom as yet, where the message has been carried. "Nevertheless afterward" thus it shall be. Not some but "*all* the ends of the earth shall remember, and shall return"; "*all* the kindreds of the nations shall worship before Him" whom we see and love in His crucified and risen Son.

Does not this give one clear, strong direction to our missionary prayers? To me it seems to strike a grand harmony with that promise of the Lord Jesus on the eve of His sacrifice: "The Spirit shall convince *the world* of sin." That promise is aimed not at the Church as such, but at the world as distinguished from it. So is that other promise, "He shall testify of Me." For its immediate context makes it



plain that not the disciples but those whom they were to approach with their concurrent testimony were to be the recipients of that testimony of the Spirit.

The promise of the Psalm then directs us, drives us, straight to the prayer for its fulfilment; the prayer that the Spirit would do such a work upon mankind, upon "all the ends of the earth," as shall divinely wake them to "remembrance." So when the Gospel herald comes along to bid them welcome to the God of Peace, the God and Father of the Christ of Calvary and of Glory, they shall indeed be ready to "return."

Do we pray nearly enough for this heart-preparing work of the Holy Ghost? Do we realize that it is a work which He can do far in advance of the missionary, and which can wonderfully prepare the way of the missionary, or rather of the Lord?

Individual illustrations are abundant; let me name but one, known to me almost at first hand. Some thirty years ago died a convert, a very recent convert, in Southern India. He had been the priest of a demon-temple, and he had never, till the last weeks of his life, heard the very name of Christ. But beyond a doubt he had been long convinced of sin, as only the Holy Ghost can convince. He groaned for the sin—not of eating beef, but of lying, and of angry words. Nor did he only groan. By ruthless self-tortures he sought, feeling about in his spiritual darkness, to find forgiveness, and to find emancipation. He pierced his tongue with a silver needle to cleanse his words. He walked on spiked sandals round and round his temple to conquer his heart-sins. At last a heathen woman told him that perhaps he had better ask the white *padre* what to do; and he did so. Then did Jesus Christ shine upon that "remembering" man, that man awaking to the mysterious recollection of his nature that it was made for a holy God. And with joy, with instant recognition, he believed, he rested, he "returned." A few weeks, and he died by poison. But he had already "returned" to man's eternal Home, even to God in Christ, by faith.

That one case, that conversion of the already sin-convinced Narayadan, is but one. But it is a sample of possible thousands, of possible millions. Shall we not set the thought before us? Shall not our missionary prayers be directed, among their other directions, not least towards this great hope, that "all the ends of the earth shall remember," or, as the Prayer-book version beautifully reads it, "shall remember themselves"? More than ever let us uphold our beloved missionaries, and our beloved native brethren of the Church of God, with the prayer that they may live, and labour, and speak, and shine, in the fulness of the Spirit's power, bedewed with nothing less than the anointing of the Holy One. But let us also pray, with this great promise beneath our knees as we do so, that the same Spirit may mightily work in advance of them all, among the yet unevangelized masses of the "kindreds of the nations." So shall they see, far and wide, with glad surprise, with "hearts that fear and are enlarged," "the ends of the earth remembering themselves" already. So they shall find a soil prepared already for the golden seed; an exile-host already conscious of their captivity, and ready at the first call of the silver trumpet to "return unto the Lord."

## ANNUAL SUBSCRIBERS TO FOREIGN MISSIONS IN AN ENGLISH DIOCESE.

BY "A VICAR IN THE DIOCESE."

### I.



HE Lambeth Conference has spoken. The most influential assembly in the history of the Anglican Episcopal Communion, the most independent in thought, the most spiritual in mind and character has, amidst all circumstances of solemnity, pronounced that Foreign Missions are "the primary work of the Church," that Foreign Missions are "a necessary and constant element in the spiritual life of the Body of Christ and of each member of it."

The Three Years' Enterprise has spoken. In most leading centres of population where the C.M.S. is supported, "commissions" have been held, new forms of effort have been inaugurated, the "Own Missionary" fund has given a new impulse to gifts and to personal service. Meetings for prayer, to the number of over 1700, have been enrolled.

The C.M.S. Centenary has spoken. Missionary gatherings, unprecedented in the history of the Christian Church as regards the numbers attending them, as regards the chastened enthusiasm manifested throughout them, have signalized the closing year of a century of effort on the part of C.M.S. friends, and, if we may anticipate a little, of two centuries of effort on the part of S.P.G. friends, to awaken the Church to a fuller understanding of her missionary responsibilities.

The Archbishop of Canterbury has spoken. With a fervour, with a frequency, with a fulness, and with a force which none of his distinguished predecessors have ever exceeded, and scarcely even equalled, the chief pastor of the Church of England has urged that Foreign Missions form the Church's first work and that a Christian is but, as it were, a "half-Christian" who has no missionary spirit.

And, at that one hundredth C.M.S. Anniversary, with which the new C.M.S. century begins, the Hon. Secretary, in epigrammatic sentences, called attention "to the divine rule of proportion by which things are put in their right places: first things first, and last things last."

By these, and numbers of similar utterances from distinguished men of our day, the missionary air, in theory, has been cleared for us, objections to Missions have been swept away, and indifference to Missions has been left with no ground to stand upon. In a century or two, when our successors have read these utterances, will the future Church historian write with enthusiasm about the manner in which, at the closing years of the century, the missionary spirit kindled like fire amongst all classes of people, and declare that the missionary spirit, in this golden age, was the overmastering thought of the Church?

Let us then, side by side with these utterances, place on record a few facts that may correct the panegyrics of too superficial a historian or a writer of newspaper paragraphs; that may lead us, while we rejoice, to rejoice with trembling; that may intensify in us a feeling of humiliation, of shame, and of reproach before our God; and that may nerve us to new resolutions for more constant effort.

## II.

The prevalence, or rather absence, of the missionary spirit amongst the Christian community generally, is very commonly shown by classifying contributions of the different Societies under the headings of the sums received through sermons, meetings, subscriptions, boxes, Sunday-schools, sales, &c. Upon the present occasion, we take a similar, and perhaps equally effective, though less elaborate, method. We count the givers, and not their gifts. We select an English diocese, and it is not unlikely that this diocese, taken as a whole, and viewed proportionately, may present a brighter picture than many another similarly circumstanced.

In the following tables, columns two and three, giving the "population," the "incumbents and curates" in the diocese, have been extracted from the Diocesan Calendar for 1899. The number of "recorded subscribers" of ten shillings and upwards, columns four, five, six, seven, have been reckoned from the C.M.S. Annual Report for the year ending March 31st, 1899, and from the S.P.G. Report for the year ending December 31st, 1898. Columns six and seven are included respectively in columns four and five, and afterwards separated. In both Reports severally, where the same names occur as donors to different funds or in different parishes, they have been counted but once in cases where the repetition of the names has been noticed. Should the same names have been noticed as subscribers to the C.M.S. and the S.P.G., they have been counted twice, once in each case. Where the names of husband and wife have been printed opposite the same subscription or donation, they are counted as one.

The limit of ten shillings as an annual subscription has been taken, because the C.M.S. Report does not acknowledge as a separate item any sums under ten shillings, but groups them, and therefore smaller subscriptions could not be counted. It has also been selected, because as an illustration of missionary interest, except from the poorest people, it is scarcely possible to fix a lower sum. The setting apart of 2½d. per week, unless in exceptional circumstances, may well represent a *minimum* of missionary zeal. It is not for a moment forgotten that missionary giving represents but one form of Christian giving, or that, in parochial life, the inevitable "Church expenses" and its allies must loom largest, and must be met. Still, notwithstanding all that may be urged to the contrary, a subscription at the rate of 2½d. per week, or of 10s. a year, does represent, in perhaps the majority of cases, a distinctly low level of missionary fervour.

But again, it will be said that a very large number of persons whose names do not appear as subscribers on these lists give to Missions through boxes, through offertories, through sales of work, and in other ways. That is true, and many prefer passing their gifts through these channels. "Boxes" of 10s. and upwards have not been counted here, partly from the desire of presenting a more simple issue, and partly because in "boxes" held by individuals it is impossible to say whether the contributions are the gifts of the individual, although they may be taken as mainly such. In "sales of work" it is the contributor of work who gives, not, as a rule, the buyer of the work. But through whatever channels it is preferred to pass our missionary gifts, we plead that

every parish should possess its lists of known missionary subscribers, who contract to give a definite sum annually, whether this be put aside daily, weekly, or monthly, or given in one sum.

In ordinary cases, an annual subscription, with the name attached to it, has some special advantages, for (1) it is a token of membership in a great cause. Gifts through offertories, boxes, and similar channels, do not of necessity identify the giver. Such gifts are not reckoned as constituting membership in any society, nor is it always possible by them to know who are the special friends of the cause. (2) It is an example to others. There are not a few who look for sympathy and encouragement from the example of others, and form their own standard of giving from the example of others. Nothing is more lamentable than to discover empty columns when they ought to be full; nothing more stimulating than to see long lists, indicating many friends, much zeal, and much effort. (3) It is a stimulus to self-examination in regard to giving. There are few who can give an annual subscription in a right spirit without being led to ask whether the particular sum represents in each case all they should give to the Lord. Ought it to be increased, or even ought it to be decreased?

But it may be objected, did not the Lord say "that thine alms may be in secret?" Yes, but He also added, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Let them be in secret indeed, when, in any congregation or any individual, they begin to form a ground of self-congratulation and of self-exaltation.

#### ARCHDEACONRY A.

TABLE I.—Showing the number of recorded Annual Subscribers of ten shillings and upwards to the C.M.S. and to the S.P.G. for 1898.

Rural Deanery.	Population.	Incumbents.	Recorded Annual Subscribers of 10s. and upwards, to		*Recorded Clergy Annual Subscribers of 10s. and upwards, to	
			C.M.S.	S.P.G.	C.M.S.	S.P.G.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	72,166	22	30	1	7	1
2	10,781	22	22	1	6	0
3	20,030	16	34	8	4	3
4	24,527	16	56	16	6	3
5	59,809	16	21	15	4	2
6	101,556	19	210	30	17	4
7	29,908	10	8	2	2	0
8	26,449	19	16	3	4	2
9	9,820	11	4	0	2	0
10	38,414	9	0	2	0	0
11	52,130	21	9	11	2	4
12	7,760	18	4	7	2	4
13	11,263	14	5	6	1	5
14	36,168	21	54	12	8	8
15	37,041	10	0	2	0	2
16	10,392	11	11	7	4	2
Totals	548,214	255	484	123	69	40
	Curates . . .	113	607		109	
	Total number of Clergy . .	368				

\* Included in preceding columns.

## ARCHDEACONRY B.

TABLE II.—*Showing the number of Recorded Annual Subscribers of ten shillings and upwards to the C.M.S. and to the S.P.G. for 1898.*

Rural Deanery.	Population.	Incumbents.	Recorded Annual Subscribers of 10s. and upwards, to		*Recorded Clergy Annual Subscribers of 10s. and upwards, to	
			C.M.S.	S.P.G.	C.M.S.	S.P.G.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	9,141	12	7	5	2	2
2	9,883	20	11	5	2	2
3	4,349	14	4	2	3	2
4	17,198	17	7	0	1	0
5	43,443	14	20	2	7	0
6	18,231	12	17	5	4	3
7	66,706	16	9	8	1	3
8	18,952	16	26	4	4	3
9	4,267	9	7	5	1	3
10	4,968	13	0	2	0	2
11	218,482	35	331	36	36	8
12	16,157	17	24	5	3	4
13	10,044	17	24	6	4	4
14	4,632	14	4	4	4	2
15	20,457	13	14	6	3	2
Totals	466,980	239	505	95	75	40
	Curates . . .	94	600		115	
	Total number of Clergy . .	333				

\* Included in preceding columns.

## SUMMARY.

Archdeaconries.	Population.	Incumbents and Curates.	Recorded Annual Subscribers to C.M.S. and S.P.G. of 10s. and upwards.	Recorded Clergy Annual Subscribers to C.M.S. and S.P.G. (included in No. 4).
(1)	(2)	(3)	(4)	(5)
A . . .	548,214	368	607	109
B . . .	466,980	333	600	115
Totals .	1,015,194	701	1,207	224

It will be observed that the tables present in detail the figures compiled from the C.M.S. and S.P.G. Reports only. The Returns of these Societies have been selected because they are not only the two chief representative Missionary Societies of the Church of England, but also because they are the only two which in some real degree cover the whole diocese. After these two, other Societies in the diocese which receive the next considerable measure of support, and which make foreign work their chief aim, are the South American Missionary Society, the London Jews' Society, the Colonial and Continental Church Society, and the Universities' Mission. The number of recorded subscribers of 10s. and upwards to the funds of each of them severally is as follows:—The South American (Report, 1896), 84; the Jews (Report, 1897), 146; the Colonial and Continental (Report, 1897), 54; the Universities' Mission (Report, 1896), 28. Total, 312. From a scrutiny of the

names in the lists of the three first Societies, it will be found that they are almost all of them also to be found in the lists of the C.M.S. and in the parishes which support the C.M.S.; so that they can scarcely at all be judged as adding in any degree to the number of missionary givers. The Bible Society gives the names of the parishes where, but not also of the persons by whom, it is supported, and these parishes are almost all of them parishes where the C.M.S. has found a place. The same remark concerning subscribers will apply to the friends of the Zenana Society.

The significance of these tables becomes impressive when examined in detail. They do not represent the populations of very poor counties, towns, or neighbourhoods, but of districts taken as a whole, full of well-to-do, even of wealthy people, with all the accompaniments of outward well-being. Amongst the working or manufacturing, or colliery, or agricultural populations, the difficulty generally is to find sufficient workers, rather than to find men looking for work, except through their own fault or wilfulness. Wages are not small, and probably there are few districts in England where, taken as a whole, less of poverty and a larger amount of general well-being is to be found.

The first item arrests attention. In Archdeaconry A, Deanery No. 1, with a population of over 72,000, reckons 30 subscribers of 10s. and upwards to the C.M.S. and one only to the S.P.G. That solitary recorded subscriber is a clergyman. In other words, deducting the 8 clerical subscribers, we find that 22 only, out of a professing Christian population of 72,000, ministered to by 22 incumbents, besides curates, are to be found as recording their names amongst the regular annual contributors to the two chief Missionary Societies of the Church.

In a contiguous deanery, No. 11, with 52,000 people, we find 20 subscribers. In another, No. 10, with 38,000 and 9 clergy, besides curates, we find two subscribers to the S.P.G., none to the C.M.S., and no clerical subscribers to either Society. In another, No. 15, with a population of 37,000, we have ten clergy besides curates, no lay subscribers to either Society, and two clergymen to the S.P.G.

Moreover, it will be borne in mind that the districts here referred to are not poor districts; they are districts full of well-to-do houses and full of well-paid working people. When examined in detail, the picture they present is more readily grasped than when examined in the gross, and thus examined, we think it will impress those who do so with the fact that viewed with regard to the number of subscribers to the primary work of the Church, and to the corporate self-denial which these figures indicate, scarcely a single deanery calls for a word of congratulation.

In the gross, Archdeaconry A, with a population of over half a million, reckons 607 missionary subscribers of 10s. and upwards to both Societies. The incumbents and curates number 368, of whom 105 return their names as subscribers to one or other Society. Nearly half the whole number of C.M.S. subscribers come from the chief town in the Archdeaconry, and half of that half from one church in the town.

Turning to Archdeaconry B, the scale will scarcely at all vary. To repeat the figures of the tables in the text would be to write all along almost in a monotone. We only ask that, deanery by deanery, they may

be read over as an object lesson. Whether the population, as in No. 5, be 43,000 with 22 subscribers, or as in No. 12, be 16,000 with 29 subscribers, the disproportion between the respective populations and the respective subscribers is so great as to call for but one comment. The most populous of the country deaneries is No. 7, with 66,000 people, 16 clergy, besides curates, 13 lay and four clerical subscribers. The chief town in the Archdeaconry supplies more than half the whole number of its subscribers. The Archdeaconry itself with a population now approaching half a million, reaches a total of 600 subscribers, including, out of 333 clergy in the Archdeaconry, 115 whose names appear in the various lists. Altogether in the diocese, 1200 persons are recorded as subscribers of 10s. and upwards out of a population of over one million. This population is ministered to by a total of 701 clergymen of the Church of England, and of that number 220 (included in the 1200) subscribe to the foreign missionary work of the two great Societies. We think that the above facts may be left to speak for themselves.

### III.

A few reflections are obvious.

To what a narrow circle is missionary interest really confined! Almost the same generous hearts support all the principal societies. The best and most systematic givers to the home as well as to the foreign work are those who have the largest hearts, opened by the widest embrace, which includes God and man.

How intense is the indifference, the thoughtlessness, the selfishness, and the miserliness, pervading large masses of Christian people, and that to such a degree that they scarce touch with their finger even the outermost fringe of one of the most elementary of positive Christian duties.

How few amongst the nobility and the country gentry, the employers of labour, and the well-to-do tradesmen, the artisans and well-paid working men of all classes, betray by their gifts any spark of real vitality concerning that subject which "is a *necessary* and *constant* element in the spiritual life of each member of Christ's Body."

How many there are still amongst the clergy who, though foremost in almost every form of holy giving up to and beyond their means, appear in this, a foremost, if not the foremost form of holy giving, to set no example to the flock of Christ.

How seldom do we witness the names of the members of a family as forming a group of givers. Too often we reckon only the father's or the mother's name. Why not the names of the sons and the daughters also, and more especially when, as is so often the case, certain money allowances are made to each member of a family?

In conclusion, we enumerate a few of our pressing wants:—

We want, deeper in thought and conviction than we can find words to express, to have it branded on our memories, that taken as a whole, and in view of the mass of professing Christians and church-going people, the Church of England is still a desert of Sahara in regard to Foreign Missions, the primary work of the Church. In that desert there are oases, bright and beautiful spots, where the hunger and thirst of the Lord

Jesus Christ are refreshed, but He wants that whole desert to blossom as the rose.

We want it to become the keynote of all our spiritual effort, so that it may be guided thereby throughout all this opening century, to become the drum-beat that summons us to all forms of Christian duty, to become the flagstaff around which we rally at every moment of conflicting thought or doubtful attitude, that "first things must come first, last things must come last," that the words of the widest and most representative assembly of Bishops the Church of England has ever seen, mean what they say, that Foreign Missions are "the *primary* work of the Church."

We want to get rid of that too great nervousness and shrinking which prevents us, as Christians, from asking for, and from stirring up others to give, annual subscriptions. We want to enforce the emphatic command "freely give," quite as strongly as we enforce the command to pray, and side by side with it, we want a fresh consciousness of the as yet unfathomed possibilities of giving.

We want, as we survey these and similar tables, to take to ourselves more faith, more courage, more hope, to plead for that outpouring of the Holy Spirit which shall be as "floods" upon the dry ground.

And more and more we want to teach, to impress, and to practise those seven divine paradoxes of giving in 2 Cor. viii. and ix., to which Dr. Pierson has called attention, viz. that abundance comes from poverty, not from riches; that willingness does not come from ability, but ability from willingness; that urgency should come from the giver, not from the collector; that the greatest gift, self, must come first, and after that, the little gifts, our possessions; that nothing, with a willing mind, amounts to much more than pounds without it; that increase comes from decrease, and decrease by unlawful increase; that giving is a grace to be envied, and not an action to be grudged.

## METHODS OF TRAINING MISSIONARIES.

BY THE REV. T. W. DRURY,

*Principal of Ridley Hall, Cambridge; late Principal of C.M. College, Islington.*



IN many things the training for foreign missionary work runs on parallel lines to that for mission work at home. Both are parts of one great enterprise. The field is the same. The same seed has to be sown.

But in many respects the two spheres of work greatly vary and there ought to be a corresponding variation in our methods of training.

I shall divide the subject into these two natural divisions:—

I. The foundation of our work of training must be that which forms the main part of the studies of every theological college.

There are those who argue that this side of the preparation need not be as systematic and thorough as in the case of those preparing for the home parish. It is undoubted that there is abundant work for the earnest, intelligent lay evangelist abroad, as there is at home. Such men, working in carefully selected districts, are doing a work attended with marked blessing, even though their theological training is of a more simple order. But this must never lead us to suppose that the mission-field does not need men with mental



powers equally disciplined, and as fully equipped in knowledge, as those who are to be the leaders of Christ's work in this land. It will be a fatal mistake if these new openings for lay work lead us to lower the average standard of mental discipline and of theological knowledge beneath that which we require of our candidates for ordination at home. We claim the best men for the foreign field. The time has passed for saying that those who cannot obtain work at home are good enough for work abroad. The experience of recent years has rather shown that the Church of Christ is beginning to realize with the Church of Antioch of old, that it is a Paul and a Barnabas, as well as a Mark, that the Holy Spirit bids us separate for this holy work.

Now there are certain parts of this common work which are of special value to the missionary. If I do not further allude to a thorough knowledge of God's Word, it is only because such knowledge is absolutely essential to all workers for Christ alike.

1. A careful grounding in the doctrines of our faith, so that the main outlines are well mastered and the relation of the several doctrines held well in hand, is of prime importance. Realize that these men have generally to teach in a language which is new to them, and to people whose religious modes of thought are utterly different. You will then agree that these two difficulties can only be surmounted by a well-ordered acquaintance with, and, so far as possible, a thorough mastery of, the truths they are going to teach.

In this connexion let me briefly add that to have studied the Bible in other than their own language, and to have studied its doctrines with a true perception of the position and views of those who differ from us, is of most practical value. This latter point—viz. to endeavour to enable their students to understand and state fairly the position of opponents—should never be absent from the minds of those who train for foreign missionary work.

2. In recent years we have taken up, at the Church Missionary College, the study of logic. Previous to this we studied Euclid. But a letter which I received from an old student in Bengal, stating his own difficulties in dealing with the controversial Mohammedan or Hindu, led us to make the change. We believe that both as a test of sufficient mental power and as a training for the practical work of the foreign field, this subject has very commanding claims. It is not enough, in these days, to have a logical mind; the technical phrases of the science are abroad, and the wily opponent, who finds the missionary ignorant of them, knows only too well how to take advantage of it.

We may note that since this change was made in our curriculum the Bishops have also suggested the study of logic as an alternative for Euclid in their compulsory Entrance Examination.

3. Active spiritual work should never be absent from the training of home labourers, but for the missionary candidate it is still more important. He must be kept in touch with the spiritual needs of men, and be ever himself seeking to relieve them. I plead for this as an essential of our training, and I plead that such work should be aggressive. It is by this alone that the well-equipped student can gain that wisdom which "winneth souls."

4. But the most important point of all in the common training is that of the devotional life. The man who has not learned the secret of frequent and sustained communion with God, and knows not the direct influences of the Holy Spirit, had better never go to the mission-field. It may be thought that such a life is easy in a theological college. It is not necessarily so. Hard study and mental strain, frequent duties and late hours, tend to lessen stated hours of devotion, and to make the soul cold and dull. But yet this need not be so. Only the devotional life must be well ordered—well ordered for the college life in public, well ordered for the private life of the individual student.

The periodical administration of the Lord's Supper, with daily morning and evening prayers, will form the basis of public devotion ; but in the latter let there be some wise elasticity, as for men preparing for a work of many emergencies ; and let the careful, earnest exposition of God's Word form a frequent feature in them. In private let the students learn to cast every care on God, and to begin, carry on, and end every duty in the spirit and the exercise of prayer. Thus a high spiritual tone should be constantly set before them. Let them never forget that in the mission-field, as at home, spiritual men alone can do spiritual work.

I once asked a very successful student what he himself considered to be the secret of his success. He replied in the words of a veteran missionary, "Prayer and pains can do anything." Once again, on asking whether hard work had hindered the growth of spiritual life, I received the reply that it had helped him forward in it. "But," he added, "I always begin the evening study with prayer, and whenever I find myself growing cold I stop, and kneel down, and enter afresh into the secret of His Presence." It is thus that while the sea of difficulty oftentimes threatens to overwhelm the inner life, yet it is possible for it to be with us as with the Israelites of old, "the waters were a wall unto them on their right hand and on their left."

Before leaving this point, let me say that no grace needs to be more carefully cultivated in the missionary student than that of *self-control*. The temptations to slackness and sloth in work, the terrible exposure to temptations of the flesh which a tropical climate and heathen land inflict upon our younger missionaries, are such as urge on missionary societies this fact, that none be sent forth who have not found Christ their strength in victory over sin, and who cannot by God's grace say, *ἡνωπιάζω μου τὸ σῶμα, καὶ δουλαγωγῶ* (1 Cor. ix. 27).

For this reason the life in our missionary colleges should be one of daily self-restraint in *little things*, that thus God's Spirit may work out the firm habit of self-control. Those who know the trials of an Indian or African climate can best realize how all-important this is for the comfort and usefulness of the missionary. He above all men should cultivate a thorough subjection of temper and a self-forgetting spirit of meekness, so that (by God's grace) he may bravely bear those provocations which a tropical climate so tends to aggravate.

One of the regulations of the Church Missionary College runs thus : "It shall be a leading aim . . . to promote that hardness of mind, that alertness and vigilance, that patience of labour, that spirit of humility and mutual kindness, that subjugation of self-will, that superiority to bodily ease and gratification, that simplicity of character and manner, which are indispensable qualifications of a true missionary."

II. I must now touch lightly on matters more peculiar to the needs of foreign work.

1. *Foreign Languages and Religions*.—What can be done towards learning a foreign language ? I am not able to speak from any personal experience, as we attempt no direct study of foreign languages in our College at Islington.

But there can be no two opinions that something ought to be done in the matter of Oriental religions. Much may be learned from judicious lectures, enabling men to realize what the main religious beliefs which Christianity is to supplant are, what fragments of truth they retain, and, above all, what the true position is of those whom they seek to convert. Yet great caution is here needed. Unwise words on such subjects as Buddhism and Mohammedanism may do infinite harm. Views of these systems are held, and are being widely taught, which eat the life out of all really aggressive missionary work. It would be fatal to teach such views to our missionary candidates.

It is one thing to understand fairly what a Buddhist or a Moslem believes ; it is quite another to extol his religion as almost on a level with our own. And here let me speak (*ex parte crede*) of the great advantage of having on the staff of a missionary college one who has himself lived and laboured in heathen lands. Both in the matter of languages and religious systems, much may thus be incidentally taught which will materially supplement the regular lectures on these subjects.

2. I pass on to the matter of medical training. The case of qualified medical men capable of undertaking the work of a regular Medical Mission is not at present in my mind. We have such men from time to time in the Church Missionary College, but they come, not for medical, but for theological training.

Many ask, Is it possible for the ordinary missionary to acquire, during a training of two or three years, sufficient knowledge to be of real service ? Not forgetting that in such matters "a little knowledge is a dangerous thing," and that the exercise of such knowledge must be most carefully guarded and cautiously used, I unhesitatingly answer that he can. I suggest two points of importance.

(a) Too much must not be aimed at. The lecturer must understand what he is to attempt and what he is not to attempt. There is no office in a missionary college more difficult to fill rightly than that of medical lecturer. The laws of health, both with reference to dwellings and to persons, simple treatment of ordinary diseases, and what is called "minor surgery," may be taught with great advantage.

(b) As much practical work as possible should be done. A hospital where no regular medical students are received will for obvious reasons best serve this purpose, and the out-patient department will afford the most useful sphere of labour. We ourselves owe much to the kindness and courtesy of the staff of the Great Northern Central Hospital. A special course of lectures in dispensing is also taken by most of our men.

3. Another subject "special" to missionary training is vocal music. Every candidate should at least attempt to study this subject. I am not referring merely to its use for the ordering of services, or for the training of children in Mission-schools, but I claim a place for this study on wider grounds. There is no lesson which the semi-savage tribe, or even half-civilized nation, has more certainly to learn than that he must present to God his body ; and whatever helps to teach him that every gift God has bestowed ought to be cultivated, made the most of, and so offered for His service, is of real value.

Moreover, a voice well trained to be under control, and an ear disciplined to distinguish delicate differences of pitch and tone, are of inestimable value in learning to understand and to speak a foreign tongue. Twelve years ago Bishop Burdon told me that in selecting men for China I ought to look out for those who had a good faculty for music.

I couple with this the much-vexed question of "voice production." Men who will have to speak much in the open-air need to know how to economize their voice. If, therefore, we can decide who is the "quack" and who "the man of science" in this matter, such instruction ought to form part of our curriculum.

4. I come to industrial work, and I strongly advocate it on two grounds.

(a) Its direct value in many a station. The missionary ought to be a "ready" man. It is needless to illustrate how self-contained a Mission station in Central Africa or on the shores of Hudson Bay ought to be. I well remember how the instructions to a young missionary sent to the far West of America began : "The first thing you will have to do will be to build your own

house." One of my honoured predecessors, the Rev. C. F. Childe, told us that when he succeeded the Rev. J. Norman Pearson, this was the description given of the character and gifts of one of the students: "He is a man who can build a stone wall, or go through it." That student subsequently became an archdeacon.

As a matter of fact, the Church Missionary College affords opportunity for engaging in printing, gardening, shoemaking, carpentry, and blacksmithing, to which we hope to add shortly the arts of tinkering\* and basket-making. These are with some even more popular than the more solid studies of the lecture-room.

But (b) these pursuits are valuable from their indirect effects upon those who practise them. Even though a man may never actually use the powers thus acquired, yet it is good for him to acquire them. There is a moral discipline, a truly "higher education," in manual labour.

A missionary should not only be able to turn his hand to anything, but he should be honestly willing to do so. We do not want men afraid to soil their fingers, or with a secret contempt for lowly toil. The workshop is the best school for knocking such conceits out of a man. Take the West African: he does not like hard work. And very often he thinks it beneath his dignity to engage in manual labour. We want men who will preach down such idleness and folly by practical work. And the man who is most likely to inculcate a manly, robust Christianity, and to impress upon his people the true dignity of labour, is one who, at least, *can* work with his hands, and has learned the grand moral lesson which such industry has to impart.

5. I hasten to a point of the very first importance. The missionary candidate ought to be kept in constant touch with the work in the foreign field. There are two great conditions for this—reading and prayer. To these may be added public speaking—within due limits and to suitable hearers.

It will greatly help us if we cultivate frequent correspondence with old students now engaged in the work. In our Islington College we meet once a week to read aloud the letters received: and after the letters are read, we kneel down and use what we have heard as material for definite prayer. We "spread the letters before the Lord." I know of no more certain way of keeping up a keen, quick interest in foreign missionary work.

Again, the Church Missionary Society furnishes us with a carefully prepared Cycle of Prayer, in which a special Mission is assigned to each day of the month, and in which not merely their own but other Missions are named. The Mission for the day is always named at Morning Prayer along with other special subjects, and during the day both the tutors and the students have their own short meetings for the special purpose of pleading for that particular work. The students form themselves into groups for these social prayer-meetings, and in most of them a student is told off to prepare and read some recent news from that part of the world, so as to keep up fresh interest, and prevent the petitions becoming vague and general. An earnest spiritual enthusiasm for their future life-work should be constantly cultivated by some such methods as these.

In concluding, I will offer two remarks.

1. It is all-important to attend to the bodies of our students as well as to their minds and spirits. Their life should be a health-giving life; well ordered and controlled as to hours, diet, and exercise. Let missionary students take part in healthy games and athletic exercises. And, so far as possible, let the

\* It was suggested that in these days when tinned articles are carried to all parts of the globe, an ingenious tinsmith would never lack material for his work.

professors and tutors join with them. There is a great deal of moral discipline in the fives-court, the football and the cricket-field. And if we desire to know our men thoroughly, we must watch them and, if possible, join with them in their seasons of recreation. The life-work of some men has been decided by what has been observed of their temper and character in the struggle of a hard-fought game.

2. It may well be asked, Where can time be found for all these varied occupations? Well, it means high pressure. But I venture to think that the missionary candidate ought to be submitted to fairly high pressure. The function of our colleges is to test as well as to train, and a man who cannot bear a fair measure of pressure at home will never stand the strain of missionary work abroad. It is better to burst the gun in the English workshop than on the foreign frontier. Even vacations must not be times of idleness. Mental strain will in all interests be largely relaxed, but spare time may be happily occupied by learning something of some fresh industrial work, or of school management, or even business habits. At any rate, men may be encouraged to such exercises as swimming and riding—all which things may be of no mean service to the missionary.

One thought presses on my mind as I read over this summary of our work: "Who is sufficient for these things?" There can be but one answer: "Our sufficiency is of God." The work has its special difficulties, but herein lies our confidence; we look to Him who for special duties bestows special powers, and who gave to St. Barnabas for his special work "many singular gifts of the Holy Ghost"—gifts which signally fitted him to lend to younger brethren a helping hand, rescuing a Mark to be an evangelist and a Saul for missionary service.

## THE RECENT OUTBREAK IN NORTH-WEST FUH-KIEN.



WE are at length able to lay before our readers full information about the recent anti-foreign outbreak in the cities of Kien-ning and Kien-yang, in the north-west of the Fuh-Kien province. Kien-ning, it may be remembered, is on the River Min, about 200 miles above Fuh-chow. Kien-yang is about forty miles further up the river, and is only reached by passing Kien-ning, or by travelling over the mountains to the interior province of Kiang-si by way of Shanghai. The telegraph passes Kien-yang, but there is no telegraph-office at that town. Consequently all news from Kien-yang had to come through Kien-ning, and, when the latter place was in the hands of the rioters, had to filter through them. This circumstance explains the persistent rumours heard by Dr. Rigg of the death of the Rev. H. S. Phillips and his party. Nang-wa and Yen-ping are still further down the river, and Siong-Bö is at some distance from it. Miss Rodd and Miss Bryer had to walk all night in the rain in order to reach Nang-wa in time to meet the fugitives who were coming down the river from Kien-ning.

It will be noted that Dr. Rigg only arrived in Kien-ning just in time to superintend the rescue of the missionaries and converts. His account is as follows:—

### *Letter from Dr. J. Rigg.*

*Fuh-chow, June 23rd, 1899.*

As you know from our telegrams, we have had another upheaval in the Kien-ning district, which has led to the sixth expulsion from Kien-ning city of

the preachers of the Gospel. Early in May I came from Kien-ning to Fuh-chow in urgent need of a rest. When I left Kien-ning matters were pretty quiet. We had had unrest

owing to rumours of salt-poisoning which had gone all over the province; then we also had the death of a woman patient in the hospital and the subsequent charges of mutilation of the body. The inquest held by the mandarin and the proclamation following it did not settle matters, as some person or party by word and placards charged the mandarin with hushing up the matter owing to our having given him a heavy bribe.

That, however, settled down, until on May 26th a boy was found with his throat cut and one leg taken off and missing. This was in the daytime, and not far from the leper settlement, where we are known to frequently visit. The crime was at once in a burst of frenzy attributed to us, and the whole city got in a panic. For a day and a half the danger was extreme. It was, however, happily averted, as we then thought, by the action of the local officials, but, as I now believe, by the party agitating against us not being prepared to attack. Later on a Fuh-chow man was arrested at Nang-wa, and under torture confessed that he was an accomplice to the crime. He said he was our agent, but the mandarin threatened him with punishment unless he withdrew the statement.

After that the people seemed to forget their idea of our being at the bottom of it, but from then right on to our expulsion of June 15th there were daily new stories, usually very circumstantial, but with no definite evidence, of murders, kidnappings, chloroformings by the roadside—in all directions in villages and suburbs about Kien-ning. The people seemed to be going mad, and when I reached Kien-ning on June 13th I did not like their looks.

The day I arrived, on one side of the road from the west gate of the city to Seven Stars Bridge three men stood with a yellow paper flag stuck in the ground. One of them was lamenting over his missing brother, and looking at what he said was a man's eye. The two others talked of the wickedness of the foreigners and Christians who did such things. A crowd gathered, but beyond exciting the people, nothing came of it, as some children brought the thing into ridicule by breaking up the supposed eye and showing it was a piece of driftwood from the river.

Mr. and Mrs. White, the Phillips' baby and nurse, had already left Nang-

wa for Fuh-chow, but we were anxious about Miss Coleston, who was that day coming from Nang-wa to Seven Stars Hospital in order to go to Fuh-chow with Miss Gardner, who was ill at Seven Stars. She, however, got past all right.

I had already formed the opinion that it would be well for us foreigners to leave the district for two or three months to give the people time to recover their senses, considering also that if we were away no crimes could be attributed to us. That evening (Tuesday, June 13th) I spent in writing letters to the Phillips' at Kien-yang and to others, and arranging with those on the spot to leave as soon as possible. Our four ladies, Misses Johnson, Gardner, Darley, and Coleston, had already hired a large boat, but next day this boat refused to take them, and it was Thursday morning about seven o'clock that they actually got off in four boats (there were many native women and children with them), each worked by two people. These boatmen and women were Fuh-chow Roman Catholics, and were very extortionate and troublesome, even though they knew our danger. They gave us much more trouble than the heathen boatmen whom we afterwards engaged.

On Wednesday morning things were fairly quiet, and I sent out to Siong-Bō to Misses Rodd and Bryer, urging their not staying in the district for summer. In the afternoon Dr. Pakenham and I met with the C.E.Z. ladies for our weekly Bible-reading, and we were glad of that opportunity of prayer and united counsel. Dr. Pakenham until a week before had been living at our city church, but had now removed to Seven Stars for the summer.

While we were together a messenger came, breathless and agitated, to say that all the city shops had been suddenly closed owing to a large crowd of villagers from the Siong-Bō and Wang Tia direction having brought in five men (three of whom were from Kiang-si and two from Fuh-chow) whom they charged with seeking to murder a Siong-Bō boy the previous day. On inquiry into the matter after I learned that these men had done no violence to the boy, but either that he meddled with their loads and was rebuked, or that they inquired from him about finding a certain native medicine in that neighbourhood. In the excited

state of the people this was enough to make some of the villagers seize three of them and bind them, charging them with being the band of murderers so much spoken of, and emissaries of the Christians. I need hardly say that these men and the one arrested for the murder of the boy in May were perfect strangers to us, so far as I can learn. Two other men attempted to rescue their comrades, but all five were seized and escorted by hundreds of armed villagers, who demanded help from the city people, commanded the stoppage of trade, paraded the city, besieged the yamén, and insisted on the immediate execution of the five men. This the mandarin refused, and the excitement and determination of the people to force him to their will grew.

All Wednesday night (June 14th) the city was in a ferment, but as the gates were shut we felt safe at Seven Stars, though anxious about the Rev. Mr. Li and Dr. Ting and their families. At Seven Stars we prepared for a possible hasty flight by putting a few dollars about our persons and getting a few absolute necessities and our few most precious things in a basket. Every situation has its comicalities, and to me the tension was relieved by Dr. Pakenham's mental debate over taking or leaving his huge Chinese dictionary, weighing about twelve pounds. He ended in taking it, and it is now happily in Fuh-chow. It answered for a pillow in our boat flight. We slept only about a couple of hours. It was an immense relief to get off our four ladies by boat, and we breathed again and ate a hearty breakfast when they had gone. Later on we heard of them safely passing the city, and also that the pastor's and city doctor's families had, after many dangers, been got off by boat. We waited through the morning, constantly hearing how events were developing. By ten o'clock our city workers had all come out, leaving the church in charge of an old man from Tung-lu, a village twenty-four English miles up the river. He had been operated on for cataract at Nang-wa some seven years before, and ever since had been a faithful though ignorant Christian. We had got him down to Kien-ning, along with his little boy, for instruction, and he had been baptized a fortnight before the riot. He chose to stay at the church after all the others had left. A few soldiers were also there.

Here I may say that some few months ago there were a thousand Hunan soldiers at Kien-ning, but for economy these had been reduced to three hundred, and the week or so before the riot these three hundred had all been sent into the tea district higher up the river to protect money, so the city was left to a handful of wretched men more fitted to be coolies than soldiers.

By ten o'clock we knew we were in for an attack which was intended to be murderous. How the objective of the mob had been turned from the five men seized at Siong-Bö on to ourselves I cannot make out. Whatever were the feelings and motives of the general crowd, it is evident there were from the first others with a definite aim at the destruction of the Christian church, and they made everything work towards that end.

Our only weapon was prudence, and our aim to protect the Native Christians as much as possible, minimize the injury to property, and save our own lives. Some twenty patients elected to stay where they were, and three or four of our humbler servants stuck to the hospital. This was because they had nowhere to fly to, and because such men easily escape by mingling with a crowd; but there was also most touching faithfulness and honesty shown in their so staying. We agreed that when the city property was attacked, and before the mob had time to come the five *li* between the city and Seven Stars, we would take to the boats we had, by the good hand of God, got ready close by. I locked up my house most carefully, with a grim satisfaction at every firm door and window. Then we rested, and I lay on the table and went to sleep.

At two o'clock Dr. Ngoi came shouting, "They have begun! Go! go!"

So, as arranged, we all cleared out, some twenty or more, workers, friends, some women and children, Dr. Pakenham, and myself. We committed the house to the ten or so soldiers who were at the gate, and took a polite farewell of their leader, who had just galloped up on a pony. We could not help pitying the poor soldiers, who were forming into line, and were visibly nervous. We got into our boats in good order and dropped down stream, and waited a few hundred yards below the hospital, on the further side of the river. At that time the city gates were

under mob guard, and all comers and goers were searched. Our city medical worker, Hiong Sieng (Dr. Ting) had come out in a woman's chair only just before the gates were seized, and when he had reached the hospital I had taken counsel with the Natives how we were to get away the Siong-Bö ladies (Miss Rodd and Miss Bryer) before the Siong-Bö section of the mob got home. They declared we could not help them, but when I said I would go myself partly by boat, and then strike across the mountains, they declared it was certain death for me to go, and Dr. Ting, who was the man I really wanted to go (for to go myself would be to endanger those who looked to me for guidance) agreed to go along with a mason, who, though not a decided Christian, stuck bravely to us. Then came in another of the things which showed us so clearly the good hand of God with us. It related to getting a sedan chair, and is too long for me to tell now. The chair was almost absolutely necessary for the deliverance of the Siong-Bö ladies.

So with things in very fair order for a hopeful retreat we waited on the river, debating and hesitating between staying where we were, returning, or going past the city further down stream. We decided, and the decision saved our lives, on going further down stream, fearing that the river might be stopped. We did this, in spite of hearing that it was not our city church that had been attacked, but the leper chapel. When anchored below the city we discussed returning at dusk, but our discussion was ended on seeing flames burst from the city in the situation of our church.

As we dropped down stream, past the city, we foreigners hid in the bottom of the boat, while some of the Natives peered out. We were within 100 yards of a large crowd close to the city gate. The people seemed occupied with something going on, and later we learned with horror that it was the stoning to death of the dear old man, the Tung-Iu Christian, who had chosen to stay in the city church. In the presence of the mandarins (the Prefect and both Hiens) the mob had carried him out of the city, and there smashed his skull with stones, and one man (we know who he is) had hacked him with a knife while he still breathed, and then thrown his body into the river.

Messengers came to us and warned us that it was known we had gone by boat, and a reward was being shouted in the streets for our capture. So we decidedly made for Nang-wa, only anchoring when the darkness prevented progress. We were grateful for torrents of rain in the night. I planned to send again to Mr. Phillips, but could not until dawn of Friday morning (June 16th).

We reached Nang-wa about seven o'clock, and it was one of the joys of my life to find that Miss Rodd and Miss Bryer had arrived there. We broke up Nang-wa school, put the premises in charge of the authorities, and, after a full morning, got off to Yen-ping, where I went to see the Tao-tai, chiefly to rouse him to care for the Phillips' and protect the Christians from persecution. There we learnt that two lepers (one the catechist, himself a leper) had been brutally murdered and thrown into a well, the leper church burnt, our city church entirely destroyed and all burnt, and that the fringe of the mob had followed the Prefect and two Hiens to Seven Stars Hospital, and in their presence and in spite of the soldiers (at that time increased to thirty or forty, or more), looted the hospital and our ladies' house. My house, being securely locked, was not touched, and the native quarters, being full of soldiers, escaped the looters.

I stayed at Yen-ping, where we had telegraphic communication with Fuh-chow and Kien-ning, from the Friday evening to Monday noon, and there distributed the flying Christians, helped some, advised others, and made diligent inquiries regarding Mr. and Mrs. Phillips. We heard most circumstantial accounts of their death, along with that of Miss Sears, but, do what we would, could get no direct news. Not hearing from them made us feel the more afraid, but as it turned out, they were all the time safely in the Kien-yang yamén. It was not until the afternoon of Wednesday, June 21st, that I knew positively of the Phillips' safety. To tell all the rumours and positive statements we heard and of our hopes and fears would be tedious.

Most of the boys from Nang-wa boarding-school we brought down to Fuh-chow. Some of our people went to their homes in Ku-cheng. We had some ten or twelve boats on the river,



which was in flood, and several of them were in danger in some of the dangerous rapids below Yen-ping, but by the good hand of our God upon us, all got safely to their desired havens.

Mr. Lu, a literary man, who has been recently baptized, and who is the teacher of one of our boys' day-schools, was severely beaten, but rescued by friends. The same happened to Mr. Sie, Dr. Pakenham's teacher, who is a Christian of some years' standing. Many others were threatened, and some dare not return to the city. Some men who are not baptized Christians were very brave and helpful at serious personal risk and loss of goods. I believe some of these would have died rather than let us fall into the hands of the mob.

I forgot to say that one thing that excited the city people some few weeks before the riot was that some Buddhist priests came once or twice to our city church, and in the absence of the pastor held noisy disputations with the native doctor and one or two other Christians. Afterwards they noisily claimed to have annihilated our arguments, and placards were put out, blaspheming our Lord, and saying the writer had been in foreign countries, and knew Jesus to have been a vile

person. We are pretty sure the Vegetarians had some hand in the business, but so far it is not at all clear how widespread the plot was and by whom worked. They seemed cleverly to take advantage of everything that happened, and it was of no use our defending ourselves or attempting explanations. While we were in Yen-ping the eyes of the idols of a temple near our hospital were taken out, and the report was spread that Christians had done it. I at once telegraphed to Fuh-chow, asking that more soldiers should be sent to Yen-ping, as there were only about forty there, quite insufficient to police the place. I do not know how far my action prevented trouble, but the authorities acted on the Consul's request, and Yen-ping has remained quiet.

We have the names of the murderer of the old Tung-lu Christian and of the literary men who were ring-leaders of the riot; these names are now in the hands of the Chinese authorities and of our own Consul. I hope the Chinese Government will be induced to do its duty to its own people, and punish with impartial justice, at any rate, the leaders in this wicked plot and attack.

It will be remembered that when the telegraphic news arrived our anxieties were centred on Kien-yang. It is a curious reversal of expectation to find that at Kien-yang the danger was less acute than at Kien-ning. The following is Mr. Phillips' account of his experiences. Another narrative, by Mrs. Phillips, is published in the *C.M. Gleaner*.

*Letter from the Rev. H. S. Phillips.*

*Fuh-chow, June 23rd, 1899.*

I fear you have been put to much anxiety on our behalf, through the extraordinarily circumstantial stories which were spread as to our murder.

You will, I think, expect some account from me of the circumstances as far as they affect Kien-yang, and Dr. Rigg will no doubt write fully about Kien-ning.

For the last three months the whole Kien-ning district has been more or less disturbed by rumours as to the wicked doings of the foreigners. First we were supposed to have poisoned the salt. This had hardly been disposed of when a woman died in the Kien-ning hospital, forty miles from us, and it was said the foreigners had gouged out her eyes and mutilated the body. You will have heard of this previously. Then about a month

ago a boy was murdered near Kien-ning, and it was said the murderer was in the employ of the foreigners, and he was getting parts of children's bodies to make anæsthetics with.

All these wild stories came up to us, losing nothing by the way, till one day, June 6th, we found two violent placards on the gate of Kien-yang, which, on inquiry, I learned were posted on all the gates. I immediately tore down two and sent copies of them in a letter to the yamen, and runners were immediately sent to tear down the others. The placards repeated the vile Kien-ning stories, and added that it was said (for the author at least adopted the guise of a Kien-ning man) the Kien-yang foreigners did the same things, and they had recently constructed a cave in which to place children's bodies.

I found the mandarin was not in the city, so I wrote to the members of the city guild, heads of the gentry, five in number, and invited them to come and thoroughly search the house.

When the mandarin returned, two days later, he and all the military and civil officers in the city, with the city guild, came and looked over the house, and the next day the mandarin put out an excellent proclamation in which he stated that I had lived in Kien-yang for many years and nothing but good had been alleged against us. Our doctrines were approved of by the Emperor. The cave said to exist in our house was a pure fabrication; it was simply an added bedroom and store-room. If they did not believe him, let them ask their own gentry who had carefully searched the whole house. He was his people's true friend. Let them not be led into trouble by the vicious scoundrels who were playing on their stupidity. After this, if any one spread these abominable rumours he had no alternative but to arrest and severely punish him. This proclamation completely altered the state of Kien-yang city.

On June 14th, I got a letter from Dr. Rigg, telling me trouble was brewing in Kien-ning and advising that Miss Sears should be sent to Fuh-chow at once.

As Dr. Rigg had only just arrived at Kien-ning, and as all was perfectly quiet at Kien-yang, I sent my cook down to Kien-ning to find out exactly how matters stood, and to see if Dr. Rigg still thought danger imminent.

The next morning the cook returned, saying the city church was destroyed, some Christians murdered, and the ladies and Dr. Rigg had all left.

In the meantime I had got a letter from Dr. Rigg the previous evening, saying, "Let Miss Sears come at once, and do what you think right about yourselves." I then felt it was better to get Miss Sears and my wife off, and had secured a boat and the luggage was on board when the cook arrived with the sad news.

On hearing this their going was out of the question. I went into the yâmen and told the mandarin the state of affairs in Kien-ning, and suggested he should seal our house and let us come to his yâmen. To this he consented, saying that although there was now no

trouble in Kien-yang, of course if people came up from Kien-ning it might be serious. We remained three days in his yâmen. On June 17th I telegraphed to Fuh-chow to the Archdeacon, in Chinese: "Phillips, wife, Sears in the Kien-yang yâmen waiting for a while," and sent on a message to Kien-ning.

On Sunday, 18th, after we had had our little service together, with a few words on the "good hand of God" in Ezra, news came that things had quieted in Kien-ning a good deal, and that it would be possible to pass. The idea of escaping through Kiang-si was therefore quite given up. Later in the day, a deputy magistrate from Kien-ning arrived to escort us down, and we started with a strong escort on Monday, June 19th.

I cannot speak too highly of the way the Kien-yang magistrate acted all through; while not minimizing the danger, he was perfectly calm and collected. He said to me, "I can manage my own people here, but if rioters come from below, things will be serious; but your business is my business, and if they kill you they must kill me."

He did not attempt to flatter us—indeed he provided us very wretched accommodation in his yâmen (fortunately the weather was unusually cool), but he quietly did his duty. It is a great pleasure to me to be able to tell the Consul this, instead of the testimony one usually has to give of these men.

The Kien-yang buildings are untouched and I trust will remain so, and if this affair is properly settled our position in North-west Fuh-Kien may be considerably improved. The lives of our martyred brothers will not have been lost.

Where sin is, there shall grace much more abound. I believe ere long we shall see great triumphs of grace in Kien-ning. In the meantime I am sure you will pray for us more than ever.

My wife and I may go to Japan now for a month or so, as we are perforce kept from our work. We feel sure God is working His purposes out, though the clouds are thick at present, and our eyes can scarcely pierce through them.

Humanly speaking, it is most important that a just trial takes place; but if it is not merely to be hushed over, the Government will have to be firm.

A third point of view is that of the missionaries at Fuh-chow. Archdeacon Wolfe's letter enables us to understand something of their suspense and

anxiety. The Archdeacon also adds some important opinions on the origin of these anti-foreign outbreaks:—

*Letter from Archdn. Wolfe.*

*Fuh-chow, June 26th, 1899.*

You will no doubt have heard from Mr. Phillips, Dr. Rigg, and others, details of the terrible trouble that has once more in the providence of God fallen on this Fuh-Kien Mission. I need not therefore enter into all the circumstances of the origin of this outbreak nor of the violence which characterized it throughout. The last week was one of great anxiety to us all here at Fuh-chow, especially as regarded Mr. and Mrs. Phillips and Miss Sears, who were shut in at Kien-yang. Dr. Rigg, who was at Kien-ning, had a very narrow escape, but with the help of the mandarin both he and Dr. Pakenham got safely away in a boat as far as Yen-ping. All the information that we here received came to us from Dr. Rigg, who wired to us frequently. No reliable news reached us from Mr. Phillips himself, as the Kien-ning rioters watched the roads day and night, and searched all travellers going to and coming from Kien-yang. Dr. Rigg's telegrams assured us first that all reports agreed that Mr. Phillips and party were killed on the road below Kien-yang, and asked that a search party be sent out from Fuh-chow to look for the bodies which he suggested were thrown, after the murder, into the river. Then he wired again, saying, "Phillips murdered for certain." Immediately after this the Viceroy received a telegram that Phillips and party were safe in the Kien-yang yamen, and a wire came from Rigg to the same effect an hour or two after.

Now about the future of this North-west Mission. There can be no doubt whatever but that the opposition is very great on the part of the leading gentry, and it will, I fear, take some considerable time before the Mission can be again peaceably reinstated in Kien-ning or any other part of the North-west; and though Mr. Phillips reports Kien-yang quiet and praises the conduct of the magistrate there, I have no doubt the Kien-ning spirit will prevail there also. The gentry of Kien-ning have issued a proclamation all over the city charging the foreign missionaries with the murder of a large number of children,

boys and girls, and have called upon the people to rise as one man and determine that any foreigner caught in the district shall be immediately killed and all native converts murdered wherever discovered, till every vestige of the hated religion of Christ shall be rooted out of the districts! Already the Christians have fled for their lives, leaving their shops and places of business and their property and goods behind. These poor people have neither house nor home to go to and no possible means of living now. It is a terribly distressing state of affairs. The abominable proclamation further declares that should the native authorities in any way interfere in stopping these gentry, either by official proclamation or otherwise, from carrying out their designs in the future, or punishing a single individual for the murders of the last week, or for the destruction of the Mission property, they will then expel these authorities from their city and never have them back again. They then declare that in connexion with all the gentry in the country round, they will see that every church and hospital in towns and villages is demolished, and every Christian murdered without mercy.

Outbreaks as bad as this have occurred in Fuh-Kien in my time, and they have been overcome, and have been the means of opening wider than ever the door to missionary work in the province. I am persuaded that this will be the case in this instance also, i.e. if we have faith and courage to wait and pray. After all, this proclamation is the production of the gentry only, and perhaps, too, the production of only a few of this class. The people—I again and again assert and wish it to be impressed upon the Committee and friends at home—are not opposed to Christianity or to the missionaries, and if only these gentry could receive a strong warning, I have no doubt matters would quiet down to their usual and normal condition. I deeply regret to say the Kien-ning spirit is spreading, and now we learn that the Ku-cheng gentry are taking part in this movement of expelling the Christians.

## LITERARY WORK.

BY THE REV. H. U. WEITBRECHT, PH.D.,

*Chief Reviser Urdu New Testament ; Editorial Secretary of the Punjab Bible and Religious Book Societies, Lahore, 1878-96 ; and Secretary of S.P.C.K. for Lahore Diocese, 1878-98.*

N the earliest missionary history of the Church the work of the pen preceded that of the tongue. The evangelist Philip found the Ethiopian treasurer of Queen Candace reading from the Greek Septuagint translation of the Old Testament, and, taking that as his text, preached to him Jesus.

So it was in the early history of the C.M.S. Before ever there were men ready to send out, the earliest practical measures taken by the Committee were (1) to make a grant of money to the Cambridge Professor of Arabic to help him in translating the Bible into that tongue ; (2) steps towards preparing a Persian New Testament ; (3) the employment of a Scotch missionary returned from West Africa in preparing a Susu grammar, vocabulary, and some tracts.\* In these small beginnings were contained the great branches of our literary work in all its manifold complexity : linguistic preparation, Bible translation, vernacular works. And, let me add, even then began that co-operation with the great missionary publishing societies which has since been so fruitful ; for the work of using certain Chinese fragments of the New Testament translated by a Roman Catholic missionary was then made over to the Society for the Promotion of Christian Knowledge, and by that Society later to the British and Foreign Bible Society, and to carry this out Robert Morrison was sent to China by the L.M.S. in 1807.

During the last hundred years the literary work of the C.M.S. has ranged over a vast area and comprised many languages, as far as we can tell about a hundred. The work done in some of these (e.g. in Malagasy) is being used by others in fields from which the C.M.S. has withdrawn ; but the majority of these tongues is still used by its missionaries and their number is constantly being added to. They range from dialects spoken by a few thousands of uneducated Indians in North-West America—found without grammar or alphabet—to the great languages of India and China, used by many scores of millions, the vehicles of ancient literatures and profound philosophies. In dealing with them the methods of literary work have had to vary from the ‘open speech and simple, a hundred times made plain,’ by which the mind of untutored races must be reached, to the keen sword play of controversy with the world’s most ancient philosophies and the yet harder task of presenting Christian truth and practice in a truly indigenous form to the nations of the East.

1. First has come always (unless in regions already entered by others) the *pioneering work of linguistic study*. This work began with the languages of West Africa ; Susu, Bullom, and the like. Then followed in succession, or simultaneously, the Maori of New Zealand, at first

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\* See Stock's *History*, vol. i. p. 74.

explored only by C.M.S. missionaries such as Williams; in South India Tamil works by C. F. E. Rhenius; Malayalam works by Benjamin Bailey; in Africa Isenberg's Amharic Dictionary; J. F. Schön's masterly studies in Hausa, now being continued and used by the Hausa Association; Joh. Ludwig Krapf's great works on East African languages; Rebmann on Swahili and other tongues; and S. W. Koelle's monumental *Polyglotta Africana*, a comparison of 100 African languages. The Cree, Ojibeway, Eskimo, and other North-West American dialects are too numerous to mention. In India the tongues of the Hill tribes and other aboriginals, such as Malto, Santali, Gondi, owe their grammars and lexicons to C.M.S. men. The great languages of India and China were already treated by their own scholars, and have occupied the attention of an army of other linguists; but the Sindhi work of Trumpp and Shirt in India and the linguistic studies of M'Clatchie, A. B. Hutchinson, and others in China have their honourable place in the philological record.

2. Next has almost always come the work of *Bible translation*. This would begin tentatively with single Gospels and other portions, going on to the completion of the New Testament, and finally to the Old also, though in many versions this last is still incomplete. And generally speaking, before the Old Testament is completed, the New Testament version must be revised. In not a few of the great languages this has been done more than once, in the light of the best critical and exegetical scholarship.

Of this branch of our literary work the Rev. J. G. Watt, Secretary of the B. & F. Bible Society, writes: "Of the seventy versions which the C.M.S. owes to the Bible Society, the majority have been made by its missionaries. In each of its two chief fields, India and Africa, about twenty-five versions, mostly the work of its scholars, are in use in its stations. No other Missionary Society has done so much for the translation of the Scriptures, or uses them in so many languages, as the C.M.S."

Our first great Bible translation was done by one who, though not a C.M.S. missionary (because India was then shut up) was the first English C.M.S. candidate in 1805, Henry Martyn. His Urdu New Testament has been thrice revised, and is now being issued in the last revision; his Persian translation, after revision by Dr. Bruce, is still the standard. Passing by the great Hindi version, also descended from Henry Martyn through C.M.S. hands, and now being revised by Dr. Hooper and others, and passing by all the other work of C.M.S. translation in India, China, Japan, Africa, New Zealand, and North-West America, I only remind you of the remarkable work of George Lawrence Pilkington, who, in the space of eight years, lived a lifetime and left behind him the New Testament and much of the Old Testament in the tongue of Uganda.

3. Let us glance at the work of *general vernacular literature*. Among uncultivated races this has been elementary; catechisms, school readers, and the like begin, and have led on to stories and somewhat higher teaching later. For the civilized communities of India, China, and Japan, the missionary is called upon to provide or to stimulate the

production by Natives of controversial books and tracts, works of theology and devotion, and general pure literature.

An immense work, truly ; yet it has been manfully attempted in its various branches by C.M.S. workers in co-operation with many others. To make a serial selection from the thousands of works and hundreds of workers in this field would, for to-day's purpose, be confusing, and therefore useless. I take only one field in which the C.M.S. has worked more than any other society, the Mohammedan world ; and in that, the work of one missionary. Charles Gottlieb Pfander, Agra (1840) and Peshawar (1854), in addition to many other works, wrote the classical controversial treatise entitled *Mizān u'l Haqq* (the Balance of Truth). It has appeared in Persian, Urdu, Turkish, Arabic, and other tongues spoken by Moslems. It has frequently been supplemented, but never superseded. In 1854, together with Thomas Valpy French (afterwards founder of St. John's Divinity School, and Bishop of Lahore), Pfander held at Agra a notable public disputation with leading Maulawīs of North India. Some years later two of the hearers at that discussion were converted. One, Maulawī Imād-ud-Dīn, was ordained in 1868, and ever since then has been a voluminous writer, first in controversy and latterly in Christian theology. He, like his master Pfander, is one on the list of C.M.S. men who received the title of D.D. (or other academical degrees) in recognition of their scholarship. The other of the two hearers above referred to was a Mohammedan gentleman named Safdar Ali. He, too, was baptized later, and as a layman rendered signal service by controversial writings of a specially winning character, and by the compilation and authorship of Urdu hymns.

As we mark the passing of our first hundred years we are reminded that our hope of the future lies in the native writers of the mission-field, and that to them most of our help must be given. There have been a fair proportion in C.M.S. ranks, and they are on the increase. Their activity is developing, amongst other methods, in the direction of vernacular and English journalism. In North India there are two Urdu papers, the *Messenger of Light* at Lucknow and the *Christian* at Amritsar, conducted by Christians connected with the C.M.S. congregations.

The mention of *English* indicates one branch of our literary methods which still much needs to be developed. For the hundreds of thousands who now read English in India, something has been done by the pamphlets of Dr. Dyson, Dr. Hooper, and others. But I shall not be accused of trespassing on the domains of a closely connected sister Society, the C.E.Z.M.S., if I here mention the work of A. L. O. E. (Charlotte Maria Tucker), who for the last eighteen years of her life, in intimate association with C.M.S. missionaries, produced a long series of English books and booklets which were and are circulated far and wide in English and many Indian vernaculars.

To show that the needs of Christian worship have not been neglected, I can only indicate the fact that in every language in which the C.M.S. has worked, the whole or part of the Prayer Book has been published and hymns translated or composed. Not a few editions of the Prayer

Book and Church Hymn Books have been revised and re-edited with the greatest care.

I must pass on to mention yet another method.

4. The Printing Press and Publishing Societies. These agencies have now passed largely into other hands, but no small share in this work has been taken by C.M.S. missionaries: e.g. L. B. E. Schmid founded the Madras Tract Society in 1817; Robert Clark founded the Punjab Bible and Religious Book Societies in 1872 and carried on its work for over twenty years. The Cottayam Press, started by Benjamin Bailey early in the century, the Sikandra Press since the Mutiny, are instances of similar work. And in East Africa and elsewhere much work is still done by C.M.S. presses.

But we thankfully record that, generally speaking, the work of printing, publishing, and circulating literature in the mission-field has passed into the hands of those most indispensable of our sisters, the great Christian publishing societies. Where had been our Scripture versions, but for the world-wide and munificent British and Foreign Bible Society; where our Prayer Books, Hymn Books, and Church literature, but for the venerable yet progressive Society for the Promotion of Christian Knowledge; where our works of controversy and general Christian information but for the generous and sympathetic help of the Religious Tract Society; where, in India especially, our school books and our English publications, but for the Christian Literature Society, a fit memorial of Christian retaliation for the horrors of the Mutiny?

So much for work done. What guidance may be gathered from the record of a century's literary work by C.M.S. men for the years which lie before us?

The Society has already considered this question carefully, and we have reason to hope that the literary work of our Missions in the future will be unified and consolidated by the appointment of a Central Publication Committee with branches in every Mission. But *this machinery must have fresh power behind it.* If we are to grapple in any degree effectively with the work still undone, then the great scholarly Church of England, under the influence of the Holy Ghost, must send us more forces, that men already fitted for literary work may be set free for it, and not kept back by the pressure of tasks that others might undertake. The Church must also send new men of culture and ability to maintain the work in freshness and vigour, "lest one good custom should corrupt the world." We are pouring hourly into the minds of India, China, and Japan the most powerful solvents of their old religious beliefs. The Buddhist cannot believe his cosmogony, the Hindu his caste, the Mohammedan his Quran, if he knows the facts of science and history. It is, alas, no news that Western unbelief is working in the East. A young man came to me in Lahore years ago, dejected and inquiring, as an atheist. "How did you come to this?" I asked. "This book led me," he said, holding up Mrs. Besant's little book, "My Path to Atheism." Government returns show that prurient English novels are translated into the vernaculars of India and greedily devoured.

Four million scholars in Indian schools are yearly becoming as many million readers. What have the hundreds of thousands, educated in Mission schools with great self-sacrifice, to guide them when they inevitably drift away from their teachers? Surely we are but half awake as to the power of the press. Christian literature in the mission-field is the armoury for our warfare, the storehouse of tools for our building, the food for our converts, the force by which we may influence the mind of non-Christian society. It is a faithful index not of the extensiveness but of the intensiveness of our work, and its intensiveness is its permanence. May God help us, in time to come, to guide yet more of the mighty flood of literature into the channels of His Gospel for the purifying and regenerating of the nations.

#### IN MEMORIAM: ARCHDEACON C. F. WARREN.



HE Lord is pleased to raise up from time to time specially able and gifted instruments for carrying on His work, whether at home or abroad. In the extension and consolidation of His Kingdom in the world He needs peculiarly qualified men and women to act as pioneers, to exert a magnetic influence on others, to impress a particular type of character or tone upon a community or a society. Such a man emphatically was Charles Frederick Warren. Genial (almost jovial, at times) and kindly in disposition, sympathetic and warm in friendship, strictly conscientious in business, loyal and reliable in devotion to the causes he espoused, able and statesmanlike in policy, wise and tactful in judgment, resourceful in difficulties, with a keen insight into character and a firm hand in dealing with obstacles, he was eminently fitted for the work to which the Master called him and with which his name and influence will permanently be identified—the founding of the Anglican branch of Christ's Church in the Central Provinces of Japan. It is no disparagement of the splendid work of others (Bishops Poole, Bickersteth, Evington, Fyson, and Foss, for instance) to say that no single individual has exerted so marked and permanent an influence upon the Native Church, in that part of the Empire certainly, and perhaps, indirectly, in the whole of the country also. There are but few, if any, among either foreign or native members of our C.M.S. Mission in Japan who have failed to share in the general disappointment and regret that it was found impossible (for whatever reasons) to recognize his peculiar talents and pre-eminence by appointing him—the senior missionary—to the Osaka bishopric on one of the occasions when such action was possible. No election could have been more popular, more richly deserved, or more thoroughly satisfactory.

But what impressed all who knew the late Archdeacon more than his great abilities and intellectual attainments was his deep and earnest spirituality. So characteristic a feature was this of his outward conduct and inward life that many, perhaps, failed to recognize and appreciate his administrative powers. So prominent were his simple-minded faith, his unceasing habit of prayer, his striving after holiness, his aspiration after the fulness of blessing and grace, that other important traits in his character were overlooked or unduly depreciated. Unquestionably it was, under God, this special grace which gave him the influence he had upon so very many



outsiders, and by which, both inside and outside our Communion, he will be longest and best remembered.

This sketch of dear Warren's influence and work at Osaka is not intended to be, in any sense, a *biography*. Hence it is not necessary to allude to the failings without which he would have been more than human. No one, surely, expects even the most deeply spiritually-minded saint to be perfect as the Lord Jesus Himself; and it would be as untrue as unfair to deny that he, or any other of his fellow-workers, made occasional mistakes. He had some blemishes which marred the perfection of his character and disposition. Whether these were misfortunes more than faults; whether or no they diminished with increasing ripeness of experience and under disciplining of the Holy Spirit, need not here be discussed. They are fully recognized and frankly regretted.

In the Foreign Concession of Osaka Warren's familiar form and friendly counsel will be sadly missed for many years to come. Since 1873 he has been identified with the life and interests of that community; and no other foreign resident has exerted so powerful an influence for good. In the Municipal Council, of which for years he was the highly honoured and respected President, he took an active and able share in the management of our local government; and it is curious that he should have been called away to a higher and more blessed fellowship within a month of the handing over of municipal administration, under the revised treaties, to the Japanese authorities, after having been so closely associated, almost from its opening as a treaty port, with the work of making the Osaka Settlement the model of a Christian civilized community which it has now become. To have gained as he did the esteem and confidence of his fellow-residents—commercial, consular, and missionary—of every or no religious denomination, is as clear a proof as could possibly be desired, of sterling worth, practical ability, and uniform geniality.

Of course, such a *social* influence as this could not be exerted to the same extent elsewhere than in Osaka, where his home was. And, by the way, it is worth while recording here what an atmosphere of purity, peace, love, and hospitality that home was ever pervaded with. "Samban" ("No. 3") will ever be associated in the minds of all who knew it with a halo of sacredness as a model of a sanctified Christian home. Still, Warren's ability and influence were exerted and recognized, more or less, throughout the Japanese Empire, and, owing to his previous residence and work in China, in the Far East generally. His was a familiar figure at all Conferences and Missionary Associations. He was a prominent member of most committees for the translation or revision of the Bible, Prayer-book, and Hymn-books; and the privileges and duties of such committees (composed both of Natives and foreigners of the various denominations) necessitated frequent visits to other ports and cities, such as Kobe, Nagasaki, Kyoto, Tokio, and Yokohama. He was one of the originators of the Christian Conference (on Keswick lines) at Arima, and his wise counsels, ripe experience, sound teaching, and deeply spiritual tone were highly appreciated and beneficially exerted at these holiday gatherings at that now famous summer resort.

Although Archdeacon Warren's principles, theologically, were thoroughly sound, loyal to our formularies, clear, decided, and what is generally understood as of the Evangelical school, yet there was no bigotry or prejudice, no intolerance or uncharitableness, in his attitude towards fellow-believers in the Body of Christ belonging to other denominations. Without any intention or desire to compromise what he held to be the truth, he was always willing to discuss points of difference and controversy in a kindly and

friendly spirit. It is no exaggeration to say that he was nearly as much respected and beloved by colleagues of other societies and communions as by those of his own. Indeed, it was impossible for any one, whose opinion would be worth having and who got really to know the man thoroughly, to help being led to esteem him highly as a beloved brother in Christ.

It is difficult to estimate fully the share taken and influence exerted by the late Archdeacon in the organization and development of the Nippon Sei Ko Kwai (Episcopal Church in Japan). To the intellectual ability, statesmanlike mind, unflagging interest, and unceasing energy of the late Bishop Bickersteth the Native Church is, of course, first and foremost, mainly indebted for the admirable Constitution and Canons under which it has been formed. But it is equally true and fair to add that it certainly would not have attained the success which has characterized it, unless its formation had been so ably, loyally, patiently, and effectually seconded by the critical, practical, and tactful co-operation of Archdeacon Warren. For one of the many admirable gifts of our dear friend was his judicious tact in dealing with the Japanese. His grasp of the colloquial, his sympathy with the native mind and methods of thought, his earnestness, his sound common sense, his shrewd insight into knotty points, his delicate smoothing over difficulties, and, above all, his transparent spirituality of motive and aim, always had a powerful effect in discussions and debates, whether at Missionary Conferences, at Japanese Committees, or at Synodical Meetings.

As an illustration of the mastery which Warren had attained over the vernacular, it is said that, on a visit to a southern port, a young missionary asked him to have a few words with a "teacher" (from whom the novice was receiving so-called instruction in the language), with a view to persuade him to take more pains to teach the idioms and details accurately, and generally to take more interest in his duty of explaining the difficulties of the colloquial. Responding to the invitation the Archdeacon had a short conversation with the teacher, during which the poor man blushed to the roots of his hair and gazed with open mouth of amazement at the speaker. "Well," said he, at last, "I will candidly confess that I have hitherto imagined that it was practically impossible for a foreigner to speak our language correctly, and that is why I have not been taking the pains you speak of as desirable. Now, however, that I have had a clear indication that a European *can* speak our language like a Native, I will try my best to teach it more accurately." It ought, however, to be added that in this respect Mr. Warren's case is strikingly exceptional.

Of the Archdeacon's admirable and successful fulfilment of the duties and position of Secretary to the Japan Mission it is not necessary to speak here in detail. His business capacities, scrupulous accuracy, and methodical mind, marked him out as eminently qualified for such a post; while the hospitable, cheery, and housewifely qualities of both the first and the second Mrs. Warren effectively aided his efforts to be a social success.

With his devotion to the missionary cause, his zeal for evangelization, his conscientious and careful preparation of catechumens, his keen interest in building up the converts, his enthusiasm for self-support, his desire to foster aggressive missionary efforts, his longing for spiritual development of character and life in the native congregations, or his translational and literary labours, it is impossible to deal now. He was the first to commence theological training in Osaka, having opened a preparandi class for students in 1883, which became the nucleus from which the Holy Trinity Divinity School was started in 1884.

Suffice it to say that, under the blessing of God, he lived to see the fruit of his twenty-five years' life at Osaka in the present condition and prospects

of our C.M.S. work there and at the six out-stations, Tokushima, Hamada, Fukuyama (where he so pathetically died and is buried), Matsuye, Hiroshima, and Gifu. The present flourishing state of Church affairs in the Osaka district, however imperfect in some important respects, is due almost entirely to the wise guidance, firm attitude, prayerful spirit, invigorating example, and stimulating influence of God's dear servant, Charles Frederick Warren. The Lord of the Harvest will in His own good way and time raise up others like him. Meanwhile, to Him who inspired, guided, and blessed His agent, be all the glory for what has been done; and may those many relatives who are left in Japan as living memorials of the dear departed one continue to shed lustre on the honoured name which will ever be associated with the most cherished memories of the founding and planting of the C.M.S. Mission at Osaka!

G. H. POLE.

### OUR ONWARD COURSE.

*An Address at the Ladies' Meeting on May 2nd, during the Celebration of the One Hundredth Anniversary of the C.M.S.*

By MARY MAUDE.



HE mighty thanksgiving anthem for a hundred years of blessing has hardly yet died away. Its echoes still vibrate in the air and thrill within our hearts. Yet it is over. We meet to-day with faces turned to the new century, and the third bugle note, "Advance," sounds in our ears.

I would, then, venture to offer a few words upon our onward course in its broader aspect, and on the spirit in which we should go forth. No one can fail to be struck by the wonderful development of Christian women's work, we need not say during the century, but during the last twenty, or even ten years.

At home and abroad, in evangelistic, educational, medical, and secretarial work; we see them occupying a place and executing work unknown to their quiet forerunners. What was the rare exception fifty years since, is now a common thing; for one in the home or foreign field then, there are 100 now. What is the meaning of it?

For these are not the "advanced" women (so called) of the age, shrilly clamouring for equal rights and recognition. Here are Christian and home-loving women, who respect the precepts of St. Peter and St. Paul, who would never wilfully overstep God's limiting line, and who cordially detest "advance" (in a wrong direction). Yet none the less, we see these quiet women coming to the front in a way which would have seemed to their mothers very undesirable, and to their grandmothers not so much undesirable as absolutely impossible. Again we ask, What is the meaning? What is this movement which is involving and absorbing us before we are aware? What unseen force are we obeying?

Our God, we are told, deliberately makes choice of apparently feeble instruments to effect His mighty designs. "God hath chosen the weak things of this world," that thus His glorious strength may the more plainly be shown forth.

It need not then surprise us to note that at each fresh departure in the spiritual history of His Church, God has made definite use of the ministry of women. Women led the song of deliverance on the shore of the Red Sea, when the Lord had broken the yoke of the oppressor, and His people began their freed life. When the fulness of time was come and God sent

forth His Son, that Holy One was "made of a woman." Women ministered to Him throughout the days of His ministry. Women were the first to proclaim His resurrection, and women shared in the new and miraculous gifts of the Holy Spirit.

One more part is yet allotted to them (if we read prophecy aright) in this dispensation: they are appointed to be fellow-heralds with their brethren of the coming of the King.

My sisters, it is no strange thought to us that the Day of the Lord, waited for so long, now surely is drawing nigh. We may not speak with certainty, since others before us have thought the same, yet have been mistaken. But it does not need the certainty—the *possibility* only, that the wonderful impulse now working in the hearts of the daughters of the King; urging them forward in speech and in action at home, and sending them forth by hundreds to be His messengers in foreign lands—the *possibility* that we are thus acting as His immediate heralds is all but overwhelming.

This rising tide of action and of utterance; shared by all, but so noticeably by the younger lives amongst us—can this indeed be that which was spoken of long ago by the prophet Joel, "Your sons and your *daughters* shall prophesy. On my servants and on my *handmaidens* I will pour out in those days of My Spirit"? These words, which had their first fulfilment on the opening day of our dispensation—the great Pentecost of the Spirit—are they now hasting to complete accomplishment, because the *last* of those "last days" is drawing near? Oh, my sisters, it is a solemn thought that we are obeying a summons, fore-known, fore-ordained, fore-told by God's prophet some seven-and-twenty centuries ago—that we ourselves are one sign that the Coming of the Lord is at hand. Far, far from us be all feeling of elation. I know that when this idea first smote me, with all the force of a conviction, I trembled with awe, and thought that I understood then for the first time what was meant by "*the burden of the Lord.*"

For this is not a matter—we must not suppose it—which concerns a few leaders only—women of unusual gifts and talents. Each one of us who takes a share, however humble, in this forward movement, bears her contributive part; a Lena Yellop as well as an Irene Petrie! An army must have its generals, but it is not mainly composed of generals; it consists of rank and file: and every private in the ranks must do his duty as "England expects," and help to win the day.

How shall we do ours aright? In what spirit shall we step forth into the new and untried century, bearing this "burden of the Lord"? I venture to give a threefold answer. In the spirit of Holy Obedience, of Holy Fear, and of Holy Confidence.

1. *Holy Obedience.* There is a mighty power in obedience. We see it in the histories of the Roman and of the British armies. Every battle is won by virtue of this "first duty of a soldier," "Theirs but to do or die." We may read it in the history of the monastic orders of the Middle Ages and of the Society of the Jesuits. Woefully though the principle was misused, their achievements are a standing witness to the tremendous force of absolute, unquestioning obedience. They believed—those men—that what they were bidden to do, that in the strength of "holy obedience" they *could* do, and in nine cases out of ten they did it. I *do* believe (for I can see no other explanation of the facts) that once again from the invisible, the Lord hath given His Word, and we and our fellows of to-day are the advance guard of a great host of women who shall go forth to publish the tidings. If we rise at *His* summons, we need not tremble; for God's commands are still, as ever, God's enablings.

Have you noted the immense stress laid upon obedience in the Scriptures?

We cannot turn a page without meeting the word, in warning, entreaty, exhortation, promise. God demands obedience, and He rewards it. When the world's Redeemer was welcomed to His Mother's heart, submission was the first note, even before thanksgiving. First, "Behold the handmaid of the Lord," then—the Magnificat.

Let my dear younger friends remember that there is the obedience of waiting, as well as of action. Some of you may be longing to go forth, and you are being held back. Do not grieve and do not complain. God kept His own Son waiting till He was thirty years of age, His holy, spotless Son. Need we wonder that He should keep some of His daughters waiting now?

I knew a girl some years ago, who longed with fervent desire after work for God—missionary work. God saw her desire, and He gave her a task. It was to live with an aged relative, bear him company, read to him, play little simple games for his amusement, go through a trivial round of tiny yet wearying duties. He kept her to her task—*His* task—for years: then when she was ready He set her free, and gave her her heart's desire. Do you think that she makes a worse missionary to-day for having gone through God's training-school? In home work or in foreign, in stillness or in action, let our eyes wait upon God, let our will submit to His. The spirit of obedience is the secret of strength.

2. *Holy Fear.* And there is the spirit of holy fear. Three different kinds of fear (at the least) are recognized in the Bible. There is the coward's fear, who shuns to take his part with God, lest he should lose. This is a *wicked* fear, twined with unbelief. It stands first in St. John's category of deadly sins, and they who give way to it have no part in the Kingdom of Christ. Again, there is the fear of the slave, who serves his master, and perhaps serves him efficiently, but from dread of punishment. This—with such a Master as ours—is an *unworthy* fear, and perfect love shall cast it out. But there is a *holy* fear, a fear rooted in love, which dreads to offend the beloved one; and in reverence, which duly conceives of the awful attributes of the Almighty; His majesty, His justice, His spotless holiness; and which sees truly our own littleness and frailty. The Psalms are full, *full* of this holy fear, but there is far too little of it in our day, and among ourselves.

Oh, my sisters, if we are indeed called to a special mission, to a rarer honour and privilege, than those who have passed before us, let us fear, let us *fear*, lest any of us should by our own fault come short of God's purpose for us. It would be so easy, so fatally easy, to spoil our new departure! We may be sure that the tempter of Eve will not let us alone: he will do his best (or worst) with us! He will devise new snares, where the old familiar ones do not suit.

And there are traitors within, ready to play into his hands. Ambition, vanity, love of power, of rule, of influence! He will bring all these to bear; we are not ignorant of his devices. Old foes with new faces! It may well be that the girl who is frankly vain of her pretty face or dainty dress, stands in less danger than the mature Christian woman who is neglecting to guard against the assaults of spiritual vanity.

We have alluded to Miriam—a prophetess indeed, an elder woman in Israel, honoured and beloved. Yet Miriam had to learn by her lesson of sharp and sore humiliation, that the possession of rare spiritual gifts is no apology in the sight of God for failure in the sweeter domestic graces of meekness, gentleness, and charity. These things, (we are told it) "are written for our admonition, upon whom the ends of the world are come." Let us spare ourselves, and spare our Heavenly Father, the necessity for any such dealings with us. "Fill us, O Lord, with the spirit of Thy holy fear," for the spirit of this fear is the secret of safety.

3. *Holy Confidence.* We do not stop here. The feet, the tottering feet, have sure ground beneath them. The hands that tremble are locked in the grasp of Omnipotence. If we are in the path of obedience, (and I believe we are), if we have before our eyes the fear of God and distrust of self, we may go forward with a holy confidence, greater than our fear, and encompassing it.

"Work out your own salvation with fear and trembling;" but in the same breath the apostle adds, "it is God that worketh in you." There are the fear and the confidence side by side.

The first disciples (and there were women among them) "went forth" from the baptism of Pentecost, "*the Lord working with them.*" This was their confidence and strength, and it is ours. "We are weak, but He is strong," and we have all His strength to draw upon. It is told of St. Teresa, that she began one of her great schemes of reform and benevolence with but two ducats in her pocket. "What could she do with that?" she was asked, and we know her answer. "Teresa and two ducats can indeed do nothing, but God, Teresa, and two ducats can do *anything.*" When we look at the scope of the work to be done and at our own resources, how pitifully inadequate do they appear! The unevangelized millions, the hardness and resistance among those who are reached, Mohammedan enmity, Buddhist indifference, the helpless childishness of our poor Indian sisters, what mountains of difficulty are here! And we home workers have our obstacles too; we cannot now dwell upon them, but they are there, and they confront us all.

Mighty is the work, mighty the difficulties, mighty the foes! but—"The Lord, who dwelleth on high, is mightier," and the Lord worketh with us. This holy confidence is the secret of power and of peace.

Our Centenary is over; we are turning again to our daily work. We take it up and step forward into the new untried century, in the spirit of holy obedience, of holy fear, and of holier confidence. "The Lord hath done great things for us *already*, whereof we are glad." But He has another word, a sure word of promise, for every servant and every handmaid who obeys His call and follows His leading—"Thou shalt see greater things than these."

## THE CENTENARY IN THE MISSION-FIELD.

(Continued from p. 691.)

### AFRICA.

#### 1. UGANDA MISSION.



HE Rev. A. B. Fisher writes from *Kawola, Bunyoro* :—

"On April 12th we had our C.M.S. Centenary celebrations at this the Centenary station of the C.M.S. in East Africa. Although we are the youngest station, I venture to state that our meeting was unique. The meeting was held at 9 a.m. in the church, every one dressed in their best, and the place was crowded, with about the same number outside. I gave the opening address, explaining the object of our meeting, giving a short history of the C.M.S. during its hundred years' work all round the world. Thomas Semfuma was the next speaker.

"Thomas's address was full of fine feeling, power, and pathos as he pointed out to the Banyoro what the early missionaries had to endure in Buganda, and how the Church grew out of fire. 'God,' said he, 'chose the Jews to tell the world about Him, but they refused. Has He not now called the English nation to bear witness for Him, and us through them, to this great country of blackness? God sent the English to tell us about salvation, and I now tell you from my own

experience—Banyoro! slaves!! you are free. I tell you the blood of Jesus shed for us on the cross breaks the cords and sets us free from sin and Satan. Let this be a great day in your lives.'

"The next speaker was another historical character called Semu Kagwa. He described how Mwanga caught him with about a hundred others. He asked them one by one if they still wished to follow Jesus? Every one answered 'Yes.' The king was perplexed. 'Shall I lose all my slaves?' said he. Then he got chiefs to beg their lives that he might not have to kill them, and so Semu was spared. 'We have medicine-men,' said Semu, 'but did you ever hear of them going to another country in search of new cures? No; because they do not want to cure: they do not believe in their cause. But here we have men who believe in Jesus, who has proved able to save, and have come all the way to us, to tell us He is the only medicine for the soul.'

"The next address was, I think, the most interesting of all. It was given by Mika Fataki, the first Banyoro convert. My heart rejoiced and my eyes filled with tears as this lad, with his bright face shining so as to hide the fire marks, told us about how he found Jesus. 'What have they come to tell us about? Peace on earth, goodwill to men. Born a Saviour who is Christ the Lord. That He said to Satan, Get thee hence (get out). It is finished. There is now no condemnation (Rom. viii. 1). Jesus shall reign, and we with Him.' He concluded by saying, 'If these Europeans had come to tell us a lie, we should have found them out long ago.'

"Several others in the meeting got up in succession and gave testimony for Jesus. One of them quoted John xv. 13, and remarked, 'Europeans lay down their lives for us. God tells them to do it, they must do it, they are compelled to do it in order to preach the Gospel to us.' Then, throwing his arms in the direction of the Soudan, he said, 'There is still a little bit left to witness in. What is our share in it?'

"After prayer for those meetings all around the world, the meeting closed with the singing of 'O God, our Help.'

## 2. EASTERN EQUATORIAL AFRICA MISSION.

At *Taveta*, St. Mark's Day, April 25th, was the day chosen for observing the Centenary. At 10.30 there was a special Morning Service with address, which was attended by about 130. In the afternoon a feast was prepared for the lads of the dormitory and school, which was done full justice to by about sixty guests, no doubt helped by the fact that it happened in a time of great scarcity. The great event of the day was, however, the evening meeting at 7 p.m. Captain Temple Maxted, the Resident, very kindly took the chair, and in his opening remarks pointed out that missionary work was the carrying out of Christ's last Command, very often done at the cost of great privation, if not persecution; illustrating the same by the example of St. Paul, also emphasizing the duty of every one called by the name of Christian to do his or her utmost to help forward this work. An address was then given by Filipino Madadua on *Taveta* as it was previous to the advent of the Mission in 1892, and the progress that has since been made in evangelizing the people. This was followed by an address upon work in Africa generally, and then Yohana Nene gave the concluding address on "Responsibility," which was intensely spiritual and practical. During the singing of a hymn a collection was made, which, with the morning collection, realized Rs. 32. This sum has been devoted to the new Soudan Mission of the C.M.S.

## TURKISH ARABIA.

At *Baghdad*, Dr. Sturrock writes:—

"The 12th of April was marked by a special service in our church, at which our thoughts centred round God's goodness, and our hearts and lips united in praise and thankfulness to Him for what He has done and for those blessings which we anticipate. The school children were given a holiday, while the Native

Christians under the employ of the C.M.S. were taken by Miss Martin and me across the river in the afternoon to one of the date-gardens, in which we had tea prepared."

#### INDIA.

##### TRAVANCORE AND COCHIN MISSION.

At *Cottayam*, on April 9th, the Rev. J. J. B. Palmer, Principal of the Cambridge Nicholson Institution, preached a Centenary sermon from 1 Cor. xv. 10. On the 10th a meeting for women was held at 7.30 a.m., addressed by the Rev. T. K. Benjamin. On the 11th there was a children's meeting, at which 120 children were present, whom Mr. T. K. Kuruvila addressed from Psalm viii. The same evening a missionary meeting was held in the church. Rain was falling heavily, and consequently the congregation only numbered 120. Mr. John Chandy, Superintendent of the C.M.S. Press, gave the first address on "Thanksgiving," the Rev. J. J. B. Palmer followed on "Humiliation and Confession," and the Rev. T. K. Benjamin spoke on "Consecration." On the 12th there was a service of Holy Communion at 7.30 a.m. Thanksgiving services were held at all the out-stations on this day at 10.30, and the letter from the Committee was read. In the evening a thanksgiving service was held in the Pro-Cathedral. A Centenary lyric, composed by one of the students at the Cambridge Nicholson Institution, was sung. The service began with the *Te Deum*, the Rev. T. K. Benjamin read the Committee's letter to the Native Christians, and Archdeacon Koshi gave a short address. The Archdeacon wrote subsequently to Bishop Hodges:—

"The Centenary services at *Cottayam* (judging from the daily growing number of attendants at each service, in spite of the bad weather) were appreciated much more highly than we had anticipated, and when, on the closing day, the letter of the Parent Committee was read, I believe there was hardly any one present whose heart was left untouched by those loving words of counsel. The Lord grant that the impression of that solemn day may always remain *fresh* in every soul."

In the *Olesha Pastorate*, on April 11th, a meeting was held at North Chengalam prayer-house, and the Olesha Y.M.C.A., headed by two of the Cambridge Nicholson Institution Divinity students, gave a magic-lantern entertainment, which was concluded by an address by the pastor about the C.M.S. and its Centenary; there was a pretty good attendance notwithstanding that it was at the busiest time of the year and on a wet night. On Wednesday at 9 a.m. the special service was held in the Olesha church according to the form prescribed by the Lord Bishop, and the letter from the C.M.S. Committee to the people was read. After the service there was a meeting for children, which began with a prayer and a lyric, then a dialogue took place between a teacher and a little boy, which had been written for the occasion, describing all about the C.M.S. and its work in the world. In between, a *slogum* was repeated giving the names of all the C.M.S. Secretaries, and a song bringing in the names of all the countries where the C.M.S. is at work. In conclusion two little girls sang a lyric. At three o'clock a special missionary meeting was held in the church; there was not so large an attendance as in the morning on account of the rain. A missionary address was given by the pastor, the special Centenary lyrics were sung, the children and others who assembled in the afternoon were treated to coffee and sweetmeats. In the evening there was a magic-lantern performance in the schoolroom.

In the *Mallapally Pastorate* a service was held in church on Wednesday, the 12th. The Home Committee's letter to the communicants was first read. "It was a wonder to some of the people how intimately the C.M.S. Committee know their people and their circumstances even in this distant corner



of the world." The thanksgiving service which followed was a solemn and impressive one. The sermon was preached by the pastor from Ps. cxxvi. 3. After the service refreshments were served to those who were present. In the evening there was a magic-lantern exhibition and address.

In the *Mankompu Pastorate* meetings were held on April 12th, 13th, and 14th throughout the day. At the first meeting, held at 7 a.m., it was resolved to celebrate a festival called the "Seed Festival" on April 12th every year in commemoration of this day, and fourteen *parahs* of paddy were contributed as a thankoffering on this occasion. At 10 a.m. a special service was held according to that prescribed by the Bishop of the diocese, and the letter sent by the C.M.S. Committee was read; Mr. E. M. Varughese also gave a short address on "Self-sacrifice." At 1 p.m. there was a Bible-study on "New Life," "New Work," by the Rev. P. A. Samuel; at 3 p.m. short addresses were delivered on "Humility" by Mr. P. C. Chakko, and on "Spiritual Growth" by Mr. P. C. Varughese. Evening service was held at 5 p.m. People had also come from the out-stations for this service. The Rev. P. A. Samuel preached on "Thanksgiving." On the 13th there were three devotional meetings. On the 14th children's meetings and services were held in the out-stations and at Mankompu. They resolved to hold a meeting every Friday at 4 p.m. and to bring once every month as an offering those vegetables which they cultivate, and to use the money realized by the sales for evangelistic work.

At *Arpukara* the harvest time had set in, so the people were fully occupied in the fields and this made it very difficult for them to keep the festival without displeasing their masters, and losing the benefits of a year's work; but about 300 people were able to attend the morning services on the Wednesday. Services were held in all the out-stations; the form of prayer prescribed by the Lord Bishop was read, and the address sent by the Home Committee was read and explained.

#### CEYLON.

At *Galle* there was a special service at All Saints' Church on April 6th, the preacher being the Rev. E. T. Higgins; and a public meeting was held in the afternoon.

At *Colombo* special sermons were preached on Sundays, April 9th and 16th. On the 12th there was a Tamil service at 8 a.m. in Christ Church, Galle Face, and at Borella; an English service at noon in Christ Church, at which the Rev. J. D. Simmons was the preacher; and a service in Singhalese in Christ Church in the afternoon. A large public meeting was held at Galle Face Church in the evening. The church was decorated for the occasion, and the approach to it was lighted with Chinese lanterns. The Bishop of Colombo presided. After the Revs. E. T. Higgins and J. D. Simmons, and the Hon. W. W. Mitchell had spoken, the Bishop spoke. His opening words, according to the *Ceylon Observer*, were as follows:—

"My dear friends, when I came here I could but little tell what the character of the meeting was to be, or line of thought that would be pursued, and the course the speakers would take, or the sort of feeling that would be aroused in us. I think we must all feel we were mistaken if we thought we were merely invited to share in a triumph, or to join in congratulations, but rather we have been invited to join in a prayer and a resolution. There has been a very noble sobriety and generosity about the speeches we have heard. I myself was very greatly impressed when I heard the generous words of my two venerable brethren who spoke first. Venerable I call them, not because they are older than most of us, but because I have learnt these many years to venerate and love them. I am very thankful they are here to rejoice on this occasion, when they have been able to see how much God has done for the Society, through which

it has been their delight to serve Him. And we have been very thankful, too, to hear a speech from one of our earnest laymen. It would have been a mistake if on such an occasion the speaking had been left entirely to the clergy. It is one of the glories of the Church Missionary Society that it has, to so large an extent, been promoted and administered by laymen. I say we have been not so much here in order to join in congratulations, and yet we must all feel it is an occasion for congratulation; for being thankful together, and for calling one another happy as having experienced God's blessing, and seen God's light. For God has been glorified by the service of this Society. That fact is written largely upon the history of our Church. All of us are proud to claim some share in the wealth which the Church has inherited from the martyrs who have derived some part of their enthusiasm from the encouragement and prayers of this Society, martyrs not only in the ranks of the clergy and missionaries, but also amongst those whom they have brought to Christ, not merely the great and familiar names of leaders in the Church's enterprise, but such martyrs as our white sisters in China, and our black brothers in Uganda, in whose death God has been glorified and the life of our Church has been stimulated. Yet I am still right in saying, if I have rightly caught the tone of those who have given expression to our feelings this evening, they are wanting us to join in a prayer and resolution for the future. You cannot come to the end of one century without entering into another. The mind turns very quickly from thanksgiving for the past to humble and hopeful resolution for the future. We have no sooner reached the point we have looked upon as we climb toward it as a point to be attained than we find it only a standing ground from which to see other heights, and so we shall also see much yet remains to be done."

The collection amounted to Rs. 156.

At *Cotta* and throughout the district special sermons were preached, and the sum of Rs. 315 was contributed as a Birthday Offering. The Rev. R. T. Dowbiggin says that the girls of the boarding-school and the women of the Bible-women's Training Class denied themselves of fish and beef curries, in order to add to their contributions to the fund.

At *Kandy* there was a thanksgiving service on April 10th, for the members of the Singhalese congregation worshipping at Holy Trinity Church, which was conducted by the Rev. H. Gunasekara, who announced that Rs. 500 had been contributed as a Capital Fund, to be temporarily drawn upon when necessary to meet the monthly liabilities of the Pastorate. The same evening an English service was held in the Hall of Trinity College, presided over by the Rev. J. G. Garrett.

At *Nellore*, on Easter Tuesday, April 4th, the church was decorated with date palm-leaves, and teak adorned the walls; a pandal and arch were erected in front of the church, and the compound was made bright with flags lent by Sir W. Twynam. At 9.30 a.m. the church was crowded for a special service; the Rev. G. Champion preached in Tamil, and the Rev. J. Carter in English. After the service breakfast was given to 500 persons. At 2.30 a meeting was held in the church, which lasted till 6; the singing of a special lyric, which the Rev. G. Daniel had composed, opened the proceedings.

At *Chundicully* there was a thanksgiving service, with Holy Communion at 9 a.m. on April 12th, and an address was delivered by the Rev. G. Daniel. In the afternoon there was a thanksgiving service in English, followed by a social gathering for Europeans and Tamils in the Mission compound. At 5.20 p.m., corresponding to noon in London, the Union Jack was unfurled, and the hymn, "Jesus shall reign," was sung. The collection, amounting to Rs. 45, was sent to the Central Centenary Fund.

At *Pallai*, on April 14th, at 10 a.m. a thanksgiving service was held, and the Holy Communion was administered to over fifty communicants. Sir

W. Twynam and his daughter, Mrs. Mortimer, then entertained 150 Christians at midday breakfast, and in the afternoon over 100 people received tea and cakes.

## CHINA.

### 1. SOUTH CHINA MISSION.

At *Canton* a meeting was held on April 25th in the Assembly Room of the Shameen Club under the presidency of H.B.M.'s Consul, Mr. R. W. Mansfield. The audience was a large one. The chairman referred to several of the senior missionaries of the C.M.S. Fuh-Kien Mission whom he had personally known during the past twenty-five years,—Bishop Burdon, Bishop Hoare, Archdeacon Wolfe, and the Rev. W. Banister,—and said, "While the Society has men such as these I have named at the head of its affairs in China, it seems to me that it is bound to have a great future before it in this vast field." He alluded to the inquiry which he had been called upon officially to institute after the massacre at Hwa-sang in 1895, and paid a grateful tribute to the assistance afforded by Mr. Banister's "sound good sense and thorough knowledge of the language" in the course of that inquiry. He also bore witness to a great improvement in the state of the country in respect to acts of violence against missionaries. The *China Mail* records that he said, "Though outrages on missionaries and persecution of converts still occur, our records would, I think, show that such things have diminished at least fifty per cent., and I believe we may confidently look forward to the time when they will have practically ceased." The Rev. C. Bennett gave a brief account of the Society's history, after which the choir sang "For My sake and the Gospel's, go." Dr. Graves, of the Baptist Mission, proposed a resolution expressing thankfulness to God for His blessing to the C.M.S. during the hundred years, and this was seconded by the Rev. C. D. Cousins, of the London Missionary Society. Dr. Boyes, of the American Presbyterian Board of Missions, proposed a resolution pledging the meeting in every possible way to help forward the evangelization of the world. He said he thought the meeting might be called "the Anglo-Saxon Missionary Alliance." Americans, he said, though grown to manhood, did not forget their ancestors, and took a pride in England's Queen, in England's strong Government, in England's justice, and in England's Church, for, he said, "the Church of England is England's glory, and the brightest of the glories of the Church is the Church Missionary Society." The resolution was seconded by the Rev. A. Nelson, of the American Board.

At *Fuh-chow* there was an early Communion service at 8 a.m., when Bishop Hoare and Archdeacon Wolfe officiated, and all the C.M.S. and C.E.Z.M.S. missionaries in Fuh-chow and some American missionaries also were communicants. Later in the morning the Bishop preached at a special service from Rev. iii. 7, 8. In the afternoon there was a large meeting of Native Christians in the College Chapel, when the Bishop spoke by interpretation, and the Rev. C. Hartwell, of the American Board, the Rev. M. Wilcox, and Archdeacon Wolfe were the other speakers. In the evening a second large meeting of Native Christians was held in the C.M.S. church within the native city, when the speakers were the Revs. Ll. Lloyd and Lau Taik Ong. Simultaneously with this meeting the Bishop presided over a meeting at Nantai, the English settlement, the other speakers being the Rev. C. Hartwell, the Rev. N. Plumb, of the American Methodist Mission, and Archdeacon Wolfe.

At *Hong Kong*, a series of meetings in connexion with C.M.S. Centenary was held from June 10th to 14th, the speakers at which were the Bishop of

Victoria, the Rev. C. Bennett, and the Rev. Ll. Lloyd as deputation from Fuh-chow. Since the arrival of Bishop Hoare in the colony (November, 1898) he has been desirous of seeking to arouse greater missionary interest amongst the English-speaking people of Hong Kong, who number about 2000, including soldiers and sailors. Special offertories were taken up at the services for public worship only, and since the close of the meetings liberal donations have been sent in towards the funds of the proposed C.M. Association. The opening meeting, for Native Christians, was held on Saturday, June 10th; there was a large and attentive audience. Mr. Bennett gave an interesting sketch of the rise and progress of the C.M.S., and at that meeting the Rev. T. W. Pearce, of the London Mission, presented a congratulatory address on behalf of the members of his native congregation.

On Sunday, June 11th, missionary sermons in English were preached in the Cathedral and the Seaman's Church, as well as at the various services for soldiers and sailors. At St. Stephen's Native Church a translation of the Centenary Letter sent by the Parent Committee to the native communicants in all lands was circulated. A united service for Native Christians of all Protestant Missions was, by permission, held in the Cathedral at 3 p.m. The Rev. C. Bennett read the service and the sermon was preached by the Rev. Fong Yat Sau, C.M.S. native pastor. There were over 600 Native Christians present. The reverence and attention throughout the services were very marked, the responses heartily joined in, and the singing excellent. The hymns were "For My sake and the Gospel's, go" (translated by Bishop Hoare), "Jesus shall reign," "From Greenland's Icy Mountains," and "O God, our Help in ages past." The choir was composed of the girls of the C.M.S. Victoria Home and Orphanage and the F.E.S. School.

On Monday, June 12th, by kind permission of His Excellency the Governor and Lady Blake, a drawing-room meeting was held in Government House. There was an attendance of about seventy. His Excellency presided and in his opening remarks expressed his deep sympathy with the cause of Christian Missions, of which he had been for some time a student, and strongly maintained that statistics as a test for missionary success are not reliable; the work being spiritual, success in which cannot be tabulated. The Bishop of Victoria spoke of the development of C.M.S. work in the southern portion of his diocese (the province of Kwan-Tung), and Mr. Lloyd took as his subject some phases of the work in the Fuh-Kien province (the northern portion of Bishop Hoare's diocese), mentioning four great difficulties in missionary work in China. Mr. Bennett gave some interesting details illustrating both the difficulties and the successes of his work in itinerating in the West River district, and spoke of the steadfastness of the Native Christians even unto death.

On Tuesday afternoon, by invitation of the Bishop and Mrs. Hoare, a drawing-room meeting was held at Bishop's Lodge, The Peak. On the same afternoon there was a children's meeting at St. Paul's College, and a public meeting in Kowloon in the evening.

On Wednesday afternoon the closing meeting took place in the City Hall, presided over by the Right Hon. W. M. Goodman, Acting Chief Justice, who said that he was in entire sympathy with the work of C.M.S. and other Christian Missions, and in the course of an able speech in support of Missions read an extract from Robert Mackenzie's *History of the Nineteenth Century*, commencing with these words: "In the foremost rank of powers destined to change the face of the world stand Christian Missions." The chairman's speech evinced the warmest sympathy with the work. Mr. Bennett gave statistics of the various Protestant Missions in Kwan-Tung

province, in which the number of Cantonese-speaking adherents would be about 9000 (this number does not include the Christians of the Basel Mission or the Mission to the Hakkas), and that their aggregate contributions for last year would be about \$12,000 (almost equal to the purchasing power of 12,000*l.* in England). Mr. Lloyd gave details of work in Fuh-Kien, and the Bishop of Victoria gave figures to show what the C.M.S. is doing in his diocese.

An interesting feature of the celebration was the presentation of an address of congratulation by the Chinese Christians of the L.M.S. Church, Hong Kong.

## 2. MID CHINA MISSION.

Bishop Moule has sent us the following account of the *Shanghai* commemorations:—

"On Sunday, 9th, after early Communion at the Cathedral, sermons were preached at the 11 a.m. service by myself, and at 6 p.m. by the Rev. H. C. Hodges (brother of the Bishop of Travancore). The former was to a crowded congregation—not, I fear, attracted by the subject—but consisting largely of the volunteers in uniform, as it was their annual parade. I was not the less glad of the opportunity of addressing so many who do not always come to church. The most remarkable service of the day was at 3 p.m., a children's service. To this the Local Sub-Conference had invited by circular, not only the Church school and other members of our congregation, but also the large school of the 'Union Church' (Congregationalists) and others. The response was so hearty that, as I was told (I was myself confirming and preaching in our Chinese congregation), the beautiful church was well filled. Mr. Godson and Mr. W. H. Elwin addressed them; and I hope you will receive a report from those who heard, of what must have been a very bright and hearty service.

"On Monday, 10th, we met at 10 a.m. for our regular Conference service and Communion. To this also non-Anglican missionaries and others have been invited with the result that more than double our own number were present, including representative men like Dr. Muirhead, the Rev. Timothy Richard (Baptist), Mr. Stevenson (C.I.M.), and others. My brethren had asked me to preach, instead of the brother to whom in rotation of seniors it would have fallen; and taking St. Luke ix. 51-62 (the lesson for the day) as my text, I spoke of the principles to be observed by messengers of the Kingdom of God, (1) Mercy to Others, (2) Denial of Self, (3) Pre-occupation and Perseverance in the Duty, illustrating each by examples from among the *functi officio* secretaries, missionaries, and others connected with our dear C.M.S. either as recorded in Mr. Stock's book, or as known and honoured by myself.

"Tuesday was spent by us wholly in Conference business, which passed smoothly and swiftly. We sent from our meeting to Salisbury Square a message of loyal affection.

"Wednesday being Centenary Day, I had proposed to the Chaplain some months ago that a meeting should be held in the Cathedral such (in some respects) as we held in 1897, when my brother Bishops came together in convention. As the time drew nigh both he and Mr. Elwin suggested that I should be the only speaker. I had, however, other views, which correspondence and, finally, conversation somewhat recommended to them, and which I carried into effect by inviting Bishop Graves, of the American Church, and the venerable Dr. Muirhead, L.M.S., to give addresses on the occasion. They both accepted the invitation with cordiality, and acted upon it in a tone and manner that made me and my friends deeply thankful. I had drawn up a short service, modelled on one for St. Andrew's Day, already in use in the Church, but with a special thanksgiving and prayer written for the occasion; this was read by Mr. Hodges, after which, Mr. Elwin having made a statement regarding the local Association, the three addresses followed in order, with missionary hymns interspersed. Bishop Graves referred to the fact, to which I had drawn his attention, that some seventy odd years ago the American Bishops were encouraged to undertake foreign Missions, chiefly by the hearty counsel of Mr. Pratt, and he then, in kindly terms, expressed his thankfulness for the relations of friendship and godly emulation which had existed

in China for fifty and more years between English and American Church missionaries. Dr. Muirhead, some six years my senior, and for fifty years friend of several C.M.S. missionaries in succession, having no robes, not even his doctor's gown, proposed to speak from the lectern. He yielded, however, to my ruling, and took his place in the cathedral pulpit, when he spoke with vigorous eloquence of the great missionary object and aim, and then of the achievements under God of the C.M.S., of its brotherly relations with Missions and missionaries of other denominations, and his own happy relations with all whom you have sent hither; instancing especially my dear brother, Archdeacon Moule. I trust and think that without infringement of Church principles, in a land where I doubt whether Acts of Uniformity run, something was gained for the 'bond of peace' among those who 'profess and call themselves Christians.'

"For the next evening, invitations had been sent to the pastors or missionaries in charge of all native congregations inviting them to meet us in the cathedral and join in our thankful commemoration. It was so wet and stormy an evening that we were prepared for a very spare attendance. The hour was eight o'clock. Half the church had been reserved for women, and for the missionaries who might attend. And that half was, owing to the impossibility of many women attending so late and in such weather, not half filled. The men's side, on the contrary, was as full as it could hold. Mr. Elwin read a short service on the model of that used at the English meeting, but with hymns instead of psalm and canticle. Such forms as the Confession, Lord's Prayer, and Creed were reprinted and put in the hands of all; and both singing and recitation were very general and hearty. On this occasion I acceded to the request of my brethren and took the whole work of speaking on myself, sketching the origin of the C.M.S., illustrating its principles by a few anecdotes and calling on our native brethren to imitate our founders in doing what they could in the Lord's strength. I spoke for forty-five minutes in the Hang-chow dialect; but my brethren assured me that the attention of all, notwithstanding the polyglot composition of the gathering, was sustained throughout. We ended with a hymn (Greenland), a translation of the special Thanksgiving Prayer, and the Benediction.

"The week was one of considerable labour, not to speak of anxiety, for me. I trust I am the more grateful for refreshment and help in weariness granted, I doubt not in answer to the prayers of many friends."

The Bishop enclosed a copy (1) of his circular in Chinese with a translation, (2) of the short missionary service read at the meeting at 5.30 p.m. on April 12th. Bishop Bickersteth's hymn, "For My sake and the Gospel's, go," was sung in English or Chinese at all the gatherings.

The Shanghai Missionary Association consists of missionaries of all denominations who meet monthly in each other's houses for social intercourse, discussion on missionary and other subjects, and prayer. This body drew up a letter of congratulation to the C.M.S. on the Centenary, and forwarded it to the Bishop. It was signed on behalf of the Association by the Rev. T. L. Hawks Pott, an American "Churchman," the Rev. T. Richard, the distinguished English Baptist, and Dr. Parker, an American Methodist.

### 3. WEST CHINA.

The Rev. D. A. Callum wrote from *Mien-cheo*: "We had a very nice meeting on Centenary Day at 6.56 p.m. (noon in London), and joined with you in singing the Doxology. Mr. Horsburgh gave us a most helpful address from 1 Cor. xv. 58 and Phil. i. 27. It was indeed a time of great gladness. We are trying to raise sufficient money among ourselves to buy a small house or take one on a long lease, in one of the unoccupied cities of our district, and thus have a standing memorial of the Centenary in our midst."

Bishop Cassels wrote from *Pao-ning* on April 12th: "We are to unite at 7 p.m. to join the great choir in singing the Doxology."

## CANADA.

## 1. DIOCESE OF RUPERT'S LAND.

The Archbishop of Rupert's Land issued the following Pastoral to the Clergy and Laity of the diocese in March :—

"Reverend Brethren, and Brethren of the Laity,—

"I address you on a subject that I hope will commend itself to your warmest sympathy—the celebration of the Centenary of the Church Missionary Society. On April 12th that Society will have completed the hundredth year of its existence.

"It has pleased God to accompany its efforts with the richest blessing. Not only has it been privileged to do noble work itself for our Lord by its missionaries in all parts of the world, but it has unquestionably, by its fervour and godly activity, stirred up the hearts of others outside its own circle to zealous efforts for the diffusion of the Gospel. It is largely due to it that there has been such an awakening of the Church, so that it is now being felt that the work of Missions is the pre-eminent duty of every Christian. The reflex influences in the Church from the missionary spirit that it has brought out and fostered, have been fraught with immeasurable blessing.

"From the first it has set forward the necessity of spiritual and consecrated men for spiritual work. Its counsels and labours have been pervaded by a spirit of faith and prayer. It has ever advocated Missions from the highest of motives, from the standpoint of St. Paul—the necessity of souls. "The love of Christ constraineth us—for, if one died for all, then were all dead."

"Such is the general recognition throughout the Church of the excellence of its work and the single-mindedness of its service for our Lord that the celebration of the Centenary is not confined to those that prefer its special methods and are in full sympathy with the theological views of its main supporters, but is being taken up by the great body of Churchmen everywhere, who take interest in the work of Missions.

"It will be strange if we in this Diocese should be backward. In early days the Society nursed our Church in this land, and bodies of Indian converts in many scattered Missions throughout our Dioceses are witnesses to its faith, love, and zeal. It is now spending nearly \$100,000 in the Dioceses of Rupert's Land and British Columbia. It is reducing its grant to this Diocese, but it is still giving us over \$10,000 yearly for our Indian Missions—a larger sum than we get from any other society—and we must not forget that all classes in this land owe much to the early work of its missionaries, for it is in no small measure due to that work that the immigrants coming to this land, when it was at length opened for settlement, found such a law-abiding and intelligent community. I recommend that the clergy call the attention of our people on Sunday, April 9th, or Sunday, April 16th, to the work of the Society.

"It would be a great pleasure to me, if I could, as in the case last year of the venerable Society for Promoting Christian Knowledge, present to the Society a united offering from our parishes and missions as a thankoffering to God for what He has enabled the Society to do for His glory. I am thinking not of the amount of such a gift—that must with us necessarily be small—but of the goodwill and loving and grateful appreciation which the gift would manifest.

"The present is an exceedingly unfitting time for any collection. In many of our parishes and missions the Synod collections for the Indian Missions and St. John's College have lately been taken and the parish arrangements for Easter have to be made.

"But I think that a loving address may be prepared for the Society by the Synod, when it meets in the end of June, and it may then be practicable to accompany it with a mark from our parishes of our regard and affection.

"I am, Reverend Brethren, and Brethren of the Laity,

"Very sincerely, your

"BISHOP AND PASTOR."

At *Winnipeg*, in Holy Trinity Church, the Archbishop preached in the morning of April 9th from Romans x. 18, and Archdeacon Kirkby preached in the evening. At St. George's Church, Bishop Ridley of Caledonia preached; and at All Saints', Archdeacon Kirkby. Children's services were held at Christ Church and Holy Trinity.

## 2. DIOCESE OF SASKATCHEWAN.

Collections were made at *Onion Lake* and at the *Battleford Industrial School* on April 12th, and the proceeds, \$27, were forwarded to the C.M. House. The Rev. J. R. Matheson, of *Onion Lake*, writes, "I am sure that you will have had many infinitely larger offerings from some of your Missions and missionaries, but I do assure you that from none do you receive a more hearty and sincere God-speed, and none give a cent with a better heart, than we do; our only regret is that we cannot send ten times more to express our sympathy and love." Mr. Matheson in a postscript to his letter refers to a note written in pencil from an Indian, which he encloses, giving from himself and family three dollars, and saying, "This is for our thanks. You know Indians are poor, but God is not poor, God has everything. I was very glad when I hear you speak to us about this thing. I am, Joseph Quinney." Mr. Matheson explains that all the money these Indians get in a year is their treaty money, amounting to five dollars per head.

## 3. DIOCESE OF CALEDONIA.

At *Metlakatla* there were special services in Tsimshian and English on Sunday, April 9th. On the 10th there was a meeting for women addressed by a Tsimshian Christian. On the 11th there was a Bible-reading. On the 12th there was a special service in the church, and addresses in Tsimshian were given by Dr. Ardagh and Charles Ryan, an Indian. In the afternoon another Indian Christian gave a history of the work at *Metlakatla*. In the evening the Church Army had a meeting.

Centenary Day was observed at the Indian encampment at *Fishery Bay* in the *Naas River*. The Mission church was decorated, and on either side was displayed in large coloured letters executed by some of the Christian Indians, the text, "Go ye into all the world, &c.," and in the centre "1799—C.M.S.—1899." Tsimshians, Nishkas, and Gatiksheans united in a service of thanksgiving, and this was followed by a conference which continued six hours, at which delegates from *Metlakatla*, *Fort Simpson*, *Alaska*, *Kincolith*, *Lake Gulzap*, *Aiyansh*, and *Giatwangak* spoke. One who was present wrote, "It was intensely interesting to hear the speakers relate how the Gospel had found them and how they had been drawn out of darkness into light, life, and liberty in Christ." Much gratitude was expressed for the work of the C.M.S.

## THE CENTENARY IN TINNEVELLY.

BY THE REV. E. S. CARR, M.A.

[We have felt that the following account, which has been specially prepared for us, was too long to be included among the abbreviated reports from the bulk of our foreign stations which we have been publishing in instalments, and too interesting to be condensed.—ED.]

**I**N September of last year we began to feel that it was time to take steps for the due celebration of the C.M.S. Centenary in Tinnevelly. The question was accordingly brought before the Missionary Conference early in October, and also before the District Church Council about the same time. A Sub-Committee of the Council was formed, entitled "The Centenary Observation

Sub-Committee," to which the arrangements were entrusted. This Committee was formed of some of the leading members of the Council, and a few influential members of the *Palamcottah* congregation were invited to join it. It had power to add to its numbers.

From the beginning the Committee threw itself heartily into the work entrusted to it, and the first thing to consider was the form the Celebration



should take. One of the first suggestions, made by an independent layman, was that we should organize a special effort for preaching the Gospel to all the non-Christians in that part of the district for which the C.M.S. is responsible. The idea was warmly taken up, and it was decided that programmes should be invited from all the fifteen Circles into which our district is divided (under the Council), showing how this work could be carried out, to what extent it could be done by the agents working in the Circles, and how much help would be needed from outside. Programmes were received and revised, and finally sent out to the Circles to be carried out. Where the work was too great for the agents working in the Circle, aided by all members of congregations who were willing to spare part of their time to help, arrangements were made to send one or more bands of men to preach in the parts which the local agency could not reach. These bands were composed of the members of the theological classes, whom the Principal kindly set free for the work, and certain agents from other Circles where they could be spared. The Itinerating Band also lent its aid, and undertook to work some of the most out-of-the-way parts of the district. The object we kept before us was to reach, as far as possible, every individual non-Christian. Arrangements were left to a great extent to the local Circle authorities, and we were interested to see the different plans made for reaching every street and village in their respective Circles. In one Circle five different centres were formed, from which all the villages were thoroughly worked within a radius of four or five miles from each centre. To reach the parts not thus touched they inaugurated a "flying squadron"—a band of three or four catechists who were set free from their congregational work for the three months—which worked in all the villages not reached from the five centres. In another Circle, where the area was much less and the agency greater, it was arranged to preach in every village in the Circle at least four times. It is not possible to think that every individual was reached, but the effort was made, and it has been a means of stirring up many to a greater desire to preach the Gospel. The congregations in many places came forward with their hospitality, and subscribed to defray the

expenses of the preaching bands; and on the whole a real and practical interest has been manifested. We have heard of definite results here and there. In the west we hear of half a village who have put themselves under instruction; and also of two influential men in another village who have done the same. In the south we hear of a man who had backslidden after being a Christian for several years, and had become a terrible devil-dancer. This man was convinced of his sin, and has expressed his desire to come back to Christianity. Such must be received on probation, but we trust that the Spirit of God will do His work in that man's heart, and really bring him to a knowledge of the Truth. Much prayer has been offered for this effort, and we are sure that God will bless it.

It was further arranged by the "Centenary Observation Sub-Committee" that there should be a special celebration of the Centenary in Palamcottah on April 12th, to form the central day, and that there should be similar celebrations in the several Circles during the following week, arrangements being entirely left to the local authorities. It was decided that all the offerings taken at the time should be devoted to the Centenary Memorial Hall (part of the T.Y.E. plan, proposed in 1896, for which subscriptions had already been invited and received from friends in memory of those missionaries who had lived and laboured in Tinnevely in connexion with the C.M.S.); and that one-twentieth of this sum should be remitted to the Home Committee as our Centenary offering, in lieu of the "one day's salary" proposed at the Allahabad Quinquennial Conference. The foundation-stone of the hall was to be laid on April 12th. This hall has been felt to be very necessary for some time, as we have no building large enough for the annual meetings of our Widows' Fund, Bible Society, &c., and it is most desirable to have a place other than the church where such meetings can be held. Further, the hall is to be the home of the District Church Council, with its attendant Committees; of the Y.M.C.A., the Children's Mission, and other such organizations in connexion with our Church, as also to be a centre of evangelistic effort in Palamcottah. To be of real value the hall must be capable of holding about 2000 people, and it will cost at least Rs. 30,000. In addition to

the offerings which it was hoped would be received at the time of the celebration, it was felt that an organized effort should be made to raise money from the Tinnevely Christians. To this end it was proposed to invite all who liked to set apart one month's income for the purpose, as a thankoffering to God for all that He has done for Tinnevely in the last 100 years. A meeting was called of some of the leading men in the Palamcottah congregation, when a sum of close upon Rs. 1000 was promised by ten gentlemen who were present. A service in church was arranged, when the Bishop in Tinnevely and Madura kindly gave an address, and subscriptions were invited. Then, too, nearly Rs. 1000 was promised, some being paid on the spot.

For the actual celebration in Palamcottah three days were set apart, Tuesday to Thursday, April 11th—13th. As the church is too small for the numbers we expected to be present, it was decided to erect a large *pandal* (a roof of cocoa-nut-leaf mats on a framework of poles and cross bars, open at the sides—not at all sufficient, really, to ward off the heat of a Tinnevely April sun, but the best we could do under the circumstances) 60 yards long and 35 yards broad, thus covering nearly half an acre of land. It was erected in the High School compound, by the kind permission of the Manager, between two beautiful banyan trees, which would give a certain amount of shade in the mornings and evenings. It was difficult, nay, impossible, to seat so large an area; so it was at first decided that seats should not be provided except for those who chose to pay for them. A considerable portion of the cost of the *pandal* was met by the income from reserved seats. But before the day came we had unusual rain till Sunday, the 9th, which made the ground so wet that it was impossible to think of sitting on it. On Monday, therefore, we went round to all the institutions and schools, and by the kind permission of the Managers we took all the seats available, including those from our church, and were thus able to accommodate about 2000 people. As it turned out, this was just about sufficient, as the rain of the previous days and a scare of cholera in the town of Tinnevely, which fortunately turned out to be a mild outbreak, prevented a good many from coming who would otherwise have been present.

Arrangements were made as far as possible for the accommodation of those who were expected from the district. We have to acknowledge most gratefully the services gladly rendered by many members of the congregation in Palamcottah. Without such help it would have been impossible to carry out the arrangements. Some undertook to provide water for our visitors. Some looked after the commissariat. Some were responsible for the sanitary measures being properly carried out. Some looked after the seating of those present. It was a practical example of many hands making light work.

It was felt that we ought not to be alone in our rejoicings, and so an invitation was sent to our neighbours of the S.P.G., the London Mission in South Travancore, and the American Madura Mission to send delegates to unite with us. The invitations were heartily responded to, and the presence of our brethren greatly added to our enjoyment.

We also desired to include the Hindus, and to make this an opportunity for bringing before them, especially the leading men, the work that is being done in their midst. One of our friends, a man well read in the history of the Mission, whose family has been closely connected with the C.M.S. as long as it has been working in the district, kindly undertook to read a paper on the history of the C.M.S., especially in Tinnevely, during the Century. The large hall of the new C.M.S. College was placed at our disposal by the Principal, and the Bishop consented to take the chair. There was not a very large number present, but those who came were much interested in what they heard. There was so much to be told that an adjourned meeting had to be held, at which the lecturer finished his interesting story. A special meeting for the Hindus was also held on the last of the three days of the celebration, which will be mentioned later.

Acknowledging the close connexion between the work in which we are engaged and the appearing of our Lord, it was decided that the first meeting should be a Bible-reading on the evangelization of the world as bearing on the coming of Christ. We were only sorry that Mr. Walker had to cut his subject so short.

As we entered the pandal we were struck by the decorations which had been nicely carried out by the boys of the High School under the leadership of one of the masters and a pupil teacher. Such household names as Schwartz, Rhenius, Schaffter, Ragland, Sargent, Thomas were hung on some of the central posts of the pandal; and such mottoes as "Attempt great things for Christ," "Expect great things from Christ," "1799 Ebenezer 1899," gave us the keynotes for our meetings. Three special hymns had been written for the occasion, and two special lyrics, and as these were set to well-known tunes, and had been issued beforehand so that they might be practised, they were heartily sung by the large congregations who gathered together. The pandal being so vast, the platform was not placed at one end, but in the centre of the length, slightly thrown forward from the south side. Seats for the clergy were arranged flanking the platform, and on the platform itself were the Bishop, who took a keen interest in the proceedings throughout, the speakers and those taking part in the several meetings, and some of the delegates. From the S.P.G. we had the pleasure of welcoming the Revs. A. Margoschis, J. L. Frost, and S. G. Yesudian; from the London Mission the Revs. J. Duthie and Sylum; and from the American Mission the Rev. Dr. Jones and Mr. Zumbro, and one or two of the native pastors.

At our second meeting on April 11th, at ten o'clock, the subject was the work of the C.M.S. in all the world during the century. The Bishop occupied the chair, and the speakers were the Revs. T. Kember and V. Gnanamuttu, and Mr. A. Periyannayagam, Head Master of the Srivilliputhur High School. Mr. Gnanamuttu, who is a voracious reader of missionary literature, almost overwhelmed us with names and dates, as he passed rapidly from place to place and date to date.

In the afternoon a special meeting for children was held in the church, conducted by the Rev. L. G. Scott Price.

At 5 p.m. there was a procession through the streets of Palamcottah, organized by the Y.M.C.A., short addresses being given to the Hindus who gathered together at several street corners.

At 7 p.m. there was a general meeting, presided over by the Rev. T. Kember. The speakers were the Revs. H.

Schaffter and P. J. Harris, and Mr. Jothinayagam Pillay. The subject was the work of the C.M.S. in Tinnevely in the last hundred years.

The central day of the festival, April 12th, Wednesday, opened with a celebration of the Holy Communion in the Tamil church. The seats having been removed to the pandal, we all sat on the floor. A special arrangement was made that the administration might be the more easily and quickly effected, there being over 600 communicants. The sermon was preached by the Bishop, and the whole service was orderly and reverent, thanks to the arrangements made beforehand, and well carried out by the stewards. As all could not possibly be accommodated in the church, a special service for children was held at the same time in the pandal. It was arranged by the Committee of the Children's Mission, and our thanks are due to those who agreed to forego the privilege of being present at the Holy Communion service, that they might minister to the children.

The offertory service was held at 11 a.m. All the clergy were attired in surplice and stole, and came in procession from the High School bungalow. The form of service appointed for Harvest Festivals was used, with slight modifications, and the preacher was the Rev. E. S. Carr. After the sermon the collection was taken. It amounted, including some cheques, some sacks of grain, four or five jewels, and a box containing Rs. 100, to almost Rs. 1000. This was in addition to what had already been promised by many of the members of the congregation, and to collections to be made at the local celebrations the next week. The box mentioned was in reality given the day before. On opening it we found a Centenary gift indeed. A paper at the top showed that it contained the following:—

	Annas.	Rs.		
From the head of the family . . .	100	8	50	0 0
From his wife . . .	100	4	25	0 0
„ eldest child . . .	100	2	12	8 0
„ second „ . . .	100	1	6	4 0
„ third „ . . .	100	$\frac{1}{2}$	3	2 0
„ fourth „ . . .	100	$\frac{3}{4}$	1	9 0
„ fifth „ . . .	100	$1\frac{1}{2}$	0	12 6
„ servant . . .	100	1	0	8 4
the box . . .	100	$\frac{1}{2}$	0	4 2
Total Rs. . . .			100	0 0

This showed much ingenuity and care, and though the one-anna pieces, one-and-half-pies pieces, and half-pie pieces, which do not exist, were accounted for by fifty two-anna pieces, fifty three-pie pieces, and fifty one-pie pieces, it was a unique Centenary gift, and a handsome one, too.

At 5.15 p.m. the clergy met in the Usborne School to put on their surplices, and we walked in procession, to the number of about fifty, to the site for the new hall close by, where the foundation-stone was ready prepared for being laid. A large enclosure had been formed around the spot, and the clergy and a few invited guests were admitted inside. A form of service for the laying of a foundation-stone was used, and the stone was laid by the Bishop. It was of black granite, the face being polished and bearing the inscription "*C.M.S. Centenary, April 12th, 1899.*" A bottle containing a copy of the programme of the meetings and a copy of an address which was to be presented at the next meeting to the Home Committee, of which more below, was placed underneath it. After the stone had been laid, the Bishop gave an address to the assembled crowd. The barriers were at once transgressed, but the wall of clergy, who were standing in the form of an oval around the stone, was not broken, and so order was still maintained though the people were near enough to hear what was said. The ceremony caused a considerable impression, and the Heathen around were astonished to see such a number of clergy. Before the address was finished, the dark clouds which had been hovering about began to bank up and the thunder began to roll, and I fear some of us wished that the service was over; but in the goodness of God the rain held off.

The day's proceedings closed with a praise meeting in the pandal at 7 p.m. At the commencement of the meeting an address was presented by some of the leading men of the congregations (all the graduates of the Madras University present, about twenty-five in number, being arrayed in their academical robes) to the Home Committee. It was contained in a beautiful casket of sandal-wood, was presented by Mr. Martin Luther, B.A., the headmaster of the Palamcottah High School, and read by Mr. M. D. Devadas Pillay,

B.A., B.L., a leading lawyer. It was received by the Chairman of the District Church Council on behalf of the Home Committee, and forwarded to the Home Committee through the C.M.S. Secretary, Madras. A large number of signatures have been appended, and it expresses the thanks of the Christian community for what has been done and their loyal adherence to the principles of the C.M.S. The speakers at the meeting were the Revs. J. M. Hawkins, I. Gurubatham, P. G. Simeon, and Mr. D. Daniel, inspecting schoolmaster of the Satanakulam Circle.

The final day, Thursday, April 13th, was ushered in by a general meeting at 7 a.m., where an address was given and two papers read on the development of the Native Church by Mr. Martin Luther, Mr. Appasamy Pillay, and the Rev. S. Paul, Rao Sahib. Some very interesting things were mentioned and suggestions made. The subject is of the greatest importance, and we were thankful to hear what our brethren had to say regarding it.

At 10 a.m. we had our united Mission meeting, when the Bishop presided, and the Revs. S. G. Yesudian, Dr. Jones, and J. Duthie spoke, representing respectively the S.P.G., American Madura Mission, and London Mission. All were very interesting, and it was good to hear how our spheres of labour were severally affected by the work of our neighbours. The idea of thus joining was a happy one, and certainly added greatly to the happiness and benefit of our gatherings.

At 5.30 p.m. there was a meeting for the Hindus, to which a large number had been invited. The Bishop again presided, and an address was given by the Rev. E. A. Douglas. A photograph had been taken previous to this meeting as a memento of the gatherings.

The celebration was brought to a close by a consecration meeting conducted by Mr. Walker. The numbers kept up well, and this meeting showed no falling off, as we had been inclined to fear it might. It was a solemn close to what had been a very happy, and, we trust, successful gathering.

We should have mentioned that at the beginning of the offertory service on the Wednesday morning we sent off a telegram to Salisbury Square, "*Tinnevely unites praising God,*" timing it so as to reach them as nearly as possible

at the time of the noon meeting in London. We also received a telegraphic message from the students of the Caldwell Hostel at Trichinopoly, intimating their share in our rejoicings.

Nor must we omit to mention the fact that Mr. Margoschis and the members of the S.P.G. Mission in the Nazareth District showed their practical sympathy with us in sending us a cheque for Rs. 100 for our Centenary Fund. This has been followed by two other S.P.G. clergy sending us donations from themselves and their flocks.

We ought to add that a midnight service was held on April 11th to see the old century out and to usher in the new with prayer and praise. The Rev. S. Paul produced the following day, a printed Tamil paper purporting to be "the last will and testament" of the departed century, and containing much wholesome advice to the Christians of the Tinnevely Church.

A small pamphlet containing a short history of the hundred years, also prepared by the Rev. S. Paul, was on sale at the doors of the pandal.

We must not omit to mention some causes for special thanksgiving which we all observed, and of one of which the Heathen took note. "There were they in great fear, where no fear was" (Ps. liii. 5), expresses what some of us felt, and we have with thankfulness (and shame) to acknowledge that our God was better to us than our fears. We feared the tremendous heat of the sun, just then in the zenith, which certainly would have been rather dangerous in so poorly protected a place. But for some days before there had been abnormal rain, and the whole time the sky was cloudy, and we could not have had better weather at any time of the year.

Then abnormal rain, lasting, as mentioned above, till the ninth evening, made us fear that we should not be able to hold the meetings in the pandal at all. But though the clouds rolled up and the thunder grumbled around us, there was scarcely a drop of rain from the tenth till the fourteenth evening, when most of those who had come together had gone away. It then came down in torrents, and the whole pandal was under water, three inches falling in a short time. We feared that there would be lack of water for the people at that time of the year, but the rain brought water to the river, and the District Engineer kindly had the channel gates opened specially for us, and there was sufficient water in the channel. We feared that the voice would not be heard through that huge pandal, nearly half an acre in extent, but it travelled wonderfully, and was heard not only through the pandal, but forty or fifty yards beyond it as well. The damp atmosphere may have had something to do with it.

Reports are coming in of the happy celebrations in the various Circles. Those who came together were certainly stirred by the meetings, and some have doubled the subscriptions they had previously promised.

We have rejoiced with thanksgiving; but we have at the same time a great sense of the little that has been done compared with what might have been done, were we all fully yielded to our Head. Perhaps one of the most notable features was the hearty and willing co-operation of all. Every one was ready to take the part assigned to him, and took it up heartily. May it be a means of drawing us all nearer to one another in our Lord.

## KIKUYU AND ITS PEOPLES.

BY MR. C. W. HATTERSLEY.

[The following impressions of Kikuyu have been in type some time. Our publishing them must not, we fear, be understood to imply that there is any prospect of the Society's taking up work at Kikuyu; but there can be no question of its importance, and we print the sketch with a view of drawing attention to this great field, which hitherto we have had to pass by.—ED.]



HE wonders of Kikuyu have been of late somewhat over-estimated, but it is nevertheless a charming country. On most maps it is marked as Fort Smith, and as one stands on the hill

upon which the fort itself is built (much more a fort in name than in reality), the eye is met on all sides by stretches of park-like country, the whole being a succession of hills and valleys. Every mile or two a plentiful

supply of water is found in these valleys, a great boon, and this the whole year round. In the early morning and in the evening, Mount Kenia's snowy crest is often very distinctly visible, at a distance of some forty miles; and at times may be seen to the south the summit of Mount Kilimanjaro, something like 150 miles away.

As every one has heard over and over again, the climate is very healthy and bracing, and very much like an English June or July. Of course the sun is much hotter between the hours of nine and three, but without the sultry, oppressive atmosphere one would expect, inasmuch as a cool breeze is nearly always blowing, even when the sun is at its hottest. Mornings and evenings are delightful, and nights are very cold. A fire is by no means to be despised in the too-well-ventilated houses in the evenings.

Much has been said of the wonderful producing power of the soil, which is probably not exaggerated; but we were much disappointed in what we found there. As a matter of fact, no one has yet made really careful attempts to raise good crops, so far as we could see; and we were unable to obtain any wheat. It can, however, be produced, three crops a year, and all sorts of English vegetables grow very well—peas and beans growing in regular succession at all times. A good gardener or planter would do exceedingly well there, though he has more enemies to contend with than in England. The Natives are themselves great gardeners, and produce good crops of *mtama* and other native corn, maize, beans, *viasi* (sweet potatoes), and bananas, whilst tomatoes grow wild anywhere. Besides growing it for their own consumption, the Natives sell a great deal of food for the porters of caravans, of which there are great numbers constantly passing to and from Uganda and the intermediate Government stations, the Eldoma Ravine, and Mumia's.

The "currency" is calico and pink and blue beads, for the most part, but brass and iron wire are much valued, and used as bracelets, armlets, and anklets, often of enormous size.

The women are the workers, sometimes with the assistance of the children, not only in the gardens, but as collectors of firewood, of which they carry huge bundles, and as water-carriers. They pound the corn. If it

could be added that they clean the houses it would be a very good thing; but this is a trifling matter, which they quite overlook. A common sight is a woman pounding corn in a huge wooden mortar. Women are also employed in collecting corn for passing caravans. One girl whom I saw had two bags, which together weighed 8 stone 13 lbs., and had carried them over five miles under a blazing sun at midday. A common thing is a load of 70 lbs. and a baby.

The villages are small, but numerous, though rather scattered. A clump of trees always indicates the existence of a village, but the entrance is so carefully hidden that a guide is a great convenience. After winding round in a sort of maze of paths, eventually the first entrance is reached. These low passages are most ingenious, composed of interlaced trees and branches. They vary in length from six to twenty feet, and are only about four feet high at most. These carefully-guarded entrances were, and still are, needed to keep out the Masai raiders. A small court is crossed, and then often another wonderful passage, and at last we find ourselves in the middle of a cluster of huts.

Inside, a dirty spectacle presents itself. With the dwelling-huts are clustered wicker-work, cage-like huts, which are used as food stores. The huts are only poor places, and goats and sheep, of which the Wakikuyu possess large numbers, occupy the same dwellings as their owners. In one circular hut, not more than fourteen feet in diameter, we counted no less than eight goats; and I am afraid to say how many human beings often live in one of these miserable hovels. The tenancy is by no means limited to one generation. The heaps of refuse and filth near the huts do not improve their appearance, nor do they add a pleasant odour.

In the grass-covered floors the long spears are stuck. Reed partitions make different apartments. A few water-gourds and short stools are the only articles of furniture. The wood fire in the small cleared space in the centre adds its share to the general uncomfortable appearance of the home.

As a race the Wakikuyu are a very simple-minded people, and yet very interesting, and, I believe, would readily receive and welcome the Gospel. Very

curious they look when attired for their chief pleasure, raiding, which they dare not carry on near a Government station. In the latter case they carry no shields, not being allowed to do so; but their long knives and spears have a very murderous appearance. Smeared from head to foot with fat and red earth, their hair, saturated with the same composition, twisted into numerous little screw-like tails, and ornamented with feathers and leaves, they look most comical. A piece of goat-skin sometimes acts as clothing, and hangs over the shoulder, sometimes behind, sometimes in front, and serves as a seat when resting.

The women are better clothed, and wear larger skins. Their babies are slung in a sort of bag of skin on their mothers' backs, and often a large bag of potatoes may be seen on top of the baby, the baby acting as a pad.

Washing is an unknown luxury. Apparently the nights are too cold to risk opening the pores of the skin by such a rash act, and therefore fresh fat and earth are added at intervals, which stop up the pores and prevent perspiration, thus obviating the risk of a chill, and also taking the place of clothing.

"Jiggers" (*mvunza*) are very plentiful, as might be expected amongst so much dirt, and the feet of many of the Natives, especially of the children, are in a dreadful state. Often their little toes are quite rotted away by these wretched insects burrowing under the nails and laying myriads of eggs, which, when hatched, cause awful sores. It was a pitiful sight to see the little babies crying, as we operated upon their toes and endeavoured to alleviate their suffering. Numbers of people came into camp to ask our aid. Ulcers of a frightful nature are most common. One longs for the entrance of the Gospel to teach the people how to lead pure lives.

Of religious observances there are few traces; and there is little or no idea of a Supreme Being, although there is a vague notion that rain can be withheld by some spirit. Dancing is often performed at night, accompanied by weird singing, to propitiate this spirit in times of drought. In common with other African tribes the Wakikuyu have no system of worship, no sacrificing to idols. The nearest approach to these is to call in the

witch-doctor to make medicine in times of sickness; and the usual fetishes or charms are carried by most of the Natives, anything new or strange making a good charm.

The ignorance of the people is very dense. One's heart goes out in pity that at the close of this nineteenth century such degradation should exist. Will our readers pray that soon the Sun of Righteousness may shed His bright beams of light over their dark hearts, and teach them by His ambassadors the story of His love?

But there are other inhabitants of Kikuyu besides those who give their name to the country. The much-talked-of Masai are here in large numbers, many living side by side with the Wakikuyu, and others a few miles off from the caravan road to Uganda.

Dressed as a civilian the Wa-Masai looks very much like his neighbours; but dressed for war he looks much more ferocious, and is a much better and braver warrior. A great "feature" is the ear-ornament, which nearly every one adopts.

Sometimes circular blocks of wood, quite two inches in diameter, are pushed through the lobe of the ear.

The dress of the women is very curious. They wear goat and sheep skins as a rule. Their collars, arm and leglets are very massive ornaments (?), composed of brass or iron wire, one-eighth of an inch thick.

The large gourds they carry are used for milk, which the African, as a rule, prefers to drink when quite sour.

Owing to the number of cattle they possess, and the skin clothing they wear, the Masai generally have numbers of flies in their neighbourhood. Some women who visited us at Lake Naivasha brought hundreds, nay, thousands into our camp, and we had almost a plague. I counted seventy-six drowned in one wash-basin, which gives some idea of the numbers in the tents.

Their villages are temporary, as these nomadic people settle in one place only for so long as they have sufficient pasture for their vast herds of cattle; but a large number are always near the Government stations of Kikuyu, and in the surrounding country. Masai huts are built of twigs and dung, looking with their flat tops like great inverted dishes, and are so low that in many it is impossible for an ordinary-sized person to stand upright.

At the entrance to the village a small branch of a tree is laid to act as a charm in keeping off hyenas and lions. The former abound in Kikuyu, and are very daring, coming close up to the houses or tents, and at times taking a bite at a leg or arm when the sleeper happens to be near the edge of the tent.

As the practice of the Masai is to throw their dead outside the village, and not bury them, great numbers of hyenas are attracted, and little remains in the morning of a body thrown out the previous night.

They are a noble race in many ways, and will some day make splendid Christians. They are very intelligent, quite different from their neighbours, but, like them, have few external evidences of a religion. They are very superstitious, and certainly believe in a Supreme Being who exercises control over mankind to some extent, as is evinced by the childless women going about at times in the village in procession, chanting mournful dirges to that spirit who has caused them to be barren.

There is great need for missionary work amongst these interesting people, but the man who goes to them must at present be willing to live a good deal in his tent, as they are here to-day and gone to-morrow miles away.

They will need much taming, and nothing but the Gospel can tame them. Nothing but the healing touch of

Jesus will make them desire peace; but the same power which has caused the desert to blossom as the rose in other lands, and in other parts of Africa, is able to transform these wandering savages into peace-loving and abiding citizens.

When shall this be, fellow-Christians? Does the answer rest with God, or does it rest, to some extent, with us? The labourers are few—so far there is no one working amongst either of these great tribes, nor indeed between them and Uganda.

Much trouble has yet to be faced, and much opposition. The Masai love war, and do not desire to know how to live peaceably; but our God is sufficient for these things, and there will be a time when their spears shall be beaten into ploughshares, and their swords into pruning-hooks, and when they shall learn war no more.

May we soon see both the Wakikuyu and the Masai sitting clothed and in their right mind at the feet of Jesus, learning of Him who died that they might live, who rose again that they might with Him enter into life everlasting.

Government stations are established, the railway should be available up to that point very shortly, and settlers are beginning to arrive. Shall the Church be the last in the field? Surely not. Let us awake, brethren, to the call of our Father, and rescue our perishing brothers and sisters ere it be too late.

## A WEEK'S ITINERATION IN THE IBO COUNTRY.

By MRS. T. J. DENNIS, OF ONITSHA.



FEEL I must tell you a little about a journey which we took in January to a town called Oka in the interior Ibo country. By the term "we" I mean the Rev. S. R. Smith, Miss Warner, Miss F. M. Dennis, myself, five native Christian men, one of whom acted as guide and interpreter, two girls, five Natives of Oka, and several carriers. Travelling in the Ibo country is a very different thing from travelling in England. There are no railways and no horses here. All journeys have to be undertaken on foot or in hammocks. We had one hammock amongst us on

this particular journey, but it was of very little use, as the paths were too narrow and the men unused to hammock carrying. A great deal of forethought is needed for an itineration on the Niger because the entire absence of inns and shops generally makes it difficult to obtain food and proper accommodation.

Friday morning seven o'clock found us ready with our belongings at the Onitsha waterside waiting patiently for the canoes which were to take us up to the Amambala River as far as the town called Nneyi, and which were, as usual, half an hour late. The canoe voyage to



Nneyi took us to nearly midday and was uneventful except that one of the canoes got stuck on a sunken tree trunk, and was for some time in danger of upsetting. The six hours in the canoe were not altogether wasted, for we took the opportunity of again commending ourselves to our Heavenly Father's care and seeking His guidance and blessing on our itineration. The Native Christians of our party sang hymns as we paddled along.

Nneyi is a fair-sized town about three miles from where we landed. The way to it lay over a hill from the top of which we obtained a most lovely view of the Amambala River. In the rude shelter or rest-house which had been built for the benefit of travellers to and from Oka, we decided to wait and have a cup of tea before pushing on to Nneyi, as the sun was very hot. As soon as our arrival at Nneyi was noised abroad the people swarmed around us. The women were so frightened that they dared not come near us. One of our Christian young men preached to the assembled crowd very earnestly and very simply, telling them that we were the messengers of the King of Heaven bearing the message of pardon and peace to all who would accept it. The people brought us cocoa-nuts, the milk of which was very refreshing. Although feeling a little tired, we felt we must endeavour to reach the next important town, Nando, before dark. The Natives of Nneyi escorted us out of their town in real good form. They ran by our sides saluting us as they ran and seemed very sorry that we could not make a more lengthened stay. Nneyi is a clean well-kept town, with a good road running through it. We saw a snake in the road just at the outskirts of the town. When it saw us it reared itself on its tail, and darted off into the bush. The country through which we passed after leaving Nneyi was very beautiful. There were hills and dales; open fields and thick wood; pretty winding streams; villages nestling among the palm trees and cotton trees. Our procession made a pretty variation to the scene as we wound in and out along the side of the hill or down into the valleys and up the other side. We passed through many villages and caused much excitement amongst the Natives, but we could not stop except to return their salutations. It was quite dark when we

arrived at Nando. We entered a man's compound, ate our evening meal beneath a tree in the presence of an admiring crowd which filled up every inch of space. After supper we proceeded to the house in which we were to spend the night. We had to squeeze through such a funny little hole of a doorway to get into the small yard which surrounded our sleeping apartment. It was so tiny that our hats would not go through without bending. Our sleeping apartment was about seven feet square and the roof so low that we could not stand upright. One side was quite open, so that people standing outside the yard could see right in over the low wall. The first thing we saw in the morning was a row of heads curiously peeping at us over the compound wall. Before resuming our march we had prayers for our party, and hundreds of the Natives pressed around us. We explained why and to whom we sang and prayed, and then I was allowed to speak a word, to which they listened eagerly and attentively. Whilst the carriers were getting their loads ready under the superintendence of the Rev. S. R. Smith, we three ladies went and sat beneath a tree in a large open space used by the Natives for dancing. There we sang some English hymns in the presence of immense crowds who were, however, so quiet that our voices could be heard a great way off. At midday we came to Achala, where we had planned to spend Sunday. Our accommodation at Achala was very much better than at Nando, and after a rest and some food we went out preaching. It was easy to get an audience. Certainly not less than 700 heard the Word. How we longed that these souls living in darkness, superstition, and sin might be brought out into the light of the Gospel. On Sunday we were able to preach in four different parts of the town having large gatherings at each place. After dinner we sat for a short time in the moonlight, repeating and singing such parts of the Evening Church Service as we could remember. At one point the Natives had a hearty laugh at our expense. The chair on which I was sitting suddenly collapsed, and I had to get help before I could extricate myself. When the chair had been mended Miss Dennis tried it with the same result as before. The Natives enjoyed the fun as much as anyone.

By 2.30 a.m. on Monday we were again on our journey. The moon was nearly full and high in the sky. We were carried over the first stream we came to on the shoulders of the young men. The next stream was much more difficult to cross, as it was impossible to be carried, and there was no bridge, so we had to wade through it. The thick foliage of the trees quite shut out the light of the moon and the water looked black and still. It was horrid to feel one's feet sink into the slippery mud at the bottom of the water. How terrified our mothers would have been had they seen us just then.

Our way now lay through the much-dreaded Abam country. "Abam" is the name given to a confederacy of Ibo towns, the leader of which is the King of Aro or Umucuku. This confederacy is formed for war and raiding purposes. It was plain that the native members of our party were afraid, for when Mr. Smith commenced to whistle they begged him to desist, and we glided along in dead silence. We passed several high trees in the branches of which platforms had been erected for defence purposes against the Abams. About 9 a.m. we drew near to Oka, and were cordially greeted by such of the inhabitants as we met on the road.

Oka is by far the best and largest town in the Ibo country with the exception, perhaps, of the above-named Aro. The Oka people themselves say that it takes from sunrise to sunset to walk through their town, but this is probably an exaggeration. It is situated about forty to forty-five miles to the East of Onitsha. The majority of the people are blacksmiths, and in pursuance of their craft travel to every part of the Ibo country, and even beyond its borders. There is scarcely a town or village without its small, primitive smithy, in which the Oka smith not only sharpens and repairs, but manufactures from the iron and brass imported by traders the various weapons, tools, and ornaments in use amongst the Ibo people. They never seem to be molested, and contrive to keep the peace with all their neighbours without fighting. They are never accompanied by their wives on their itinerations, and are seldom away longer than three months at a time. Before going to any town they sacrifice to their gods for two or three days that they may be kept

safe from all danger, and that they may prosper in their work. Most of the men we saw in Oka wore *some* English article of clothing. For instance, one man would wear a sailor-hat, another man a pair of trousers, another a waistcoat. We were surprised to see some of the young men carry whips similar to those used by carters in England. A great many were armed with Snider rifles, and all carried themselves with a dignified air, or perhaps, more correctly, a sort of swagger, as though all the world belonged to them. We were saluted by one young man with a most graceful bow and an English "Good morning," as he raised his sailor-hat. The Oka people certainly seem more civilized than their neighbours, probably because they travel about so much. From what I have said it will easily be seen that the Oka men would make excellent evangelists for the Ibo country, if only they could be converted to Christ.

The women dress their hair most elaborately. Some whom we saw had fantastic ornaments on their heads, not unlike the comb of a cock in shape, and reaching about an inch from the forehead right over the head to the neck. This erection was covered with some red material, and on either side were fastened six pearl buttons. As we passed through the town we were struck with its clean, well-kept houses and roads. The people certainly take a great pride in having their homes nice. Each house stood in a compound surrounded by a high mud wall. There were small loop holes in the walls at equal distances, through which a gun could be fired in the event of an enemy attacking the town. In each compound also there was generally at least one high tree with a platform in its branches, from which a good look-out could be obtained. We noticed also two large, square watch-towers, three times the height of ordinary houses.

When we arrived we were at once directed to the house of our host, who seemed proud to entertain us. As he was a chief of very high standing his house was an elaborate one. The walls were beautifully smooth, and painted over with all sorts of queer designs. The door, boxes, and other wooden articles were quaintly carved. Here we rested during the heat of the day, and in the afternoon went into a large open space, where we preached to the huge

crowd which soon gathered around us. We did not disperse till dark. On Tuesday morning we preached in several of the villages, and in the afternoon went to the Oka market.

This market is a very large one. The women from all the neighbouring towns come here to trade. There must have been 2000 women in the market when we visited it, and as soon as we appeared they left their goods and went to a respectful distance. We sat down and began to sing some Ibo hymns, and they gradually summoned up courage to come near to us. After we had got them quiet some of us preached the Gospel to them. How simply we had to speak to these people! They seemed to have no idea of sin. Everything is so new and strange to them, our appearance as well as our message, so it is no wonder they do not understand. Our work would be entirely hopeless if we did not believe in the Holy Ghost.

As we were speaking a lot of chiefs came and joined the crowd, and listened attentively. One man, however, with a most diabolical expression of countenance, jumped into the circle and excitedly addressed the people, saying that we came just to disturb their marketing and to spy out the land, and bidding them go back to their buying and selling. Very few obeyed him. The Rev. S. R. Smith said that any who wished were at liberty to go back to their business, but they preferred to remain and listen. A little later on, a chief, who had, I think, been drinking gin, came up and insisted on shaking hands with us, remarking, as he looked into our faces, "Oh, what noses!"

In the evening some of the chiefs began to grumble. It seems that our host had taken upon himself to invite us without consulting the other chiefs. This they, of course, resented. In fact, there was some talk about fining our host a cow, a sheep, and a goat, which were to be sacrificed and dragged round the town to rid it from the pollution of our presence. One thing that annoyed them was that we ladies had come into their country wearing clothes, the custom in Oka being for the women to go almost naked. The Rev. S. R. Smith sent a message to the chiefs saying that

we wished to see them. So, early next morning (Wednesday), about twenty of them came. Mr. Smith told them why we had come, and explained that we had been invited, and had come expecting to be welcomed as friends. They gave a very ambiguous reply, and promised to call a meeting of all the chiefs of every village, and afterwards to send to us a deputation consisting of three chiefs from each village. After a little further discussion, however, they changed their minds and said they would go and see the king and bring back word from him. As we intended to start back to Onitsha soon after midnight, we told them to make haste.

About 8.30 p.m. they came back in a most jovial mood. They seated themselves and saluted us in the customary manner, and then gave us the king's message, which was to the effect that his Majesty was sorry that we had not been able to see him, wished that we could stay longer, and begged us to come again another time. He sent us a fine goat and a good number of yams as a present. After some further conversation the chiefs left us in time to enable us to get a few hours' sleep before starting on our return journey, which we did soon after 1 a.m. on Thursday. We regretted seeing so little of Oka after all, but came away deeply impressed with the importance of claiming Oka for Christ.

We learnt that Aro, the chief city of the Abams, was only a day's journey from Oka, and we longed to go on to that place. Some months ago my husband planned an itineration to Aro, but some men, who were to have been our leaders, disappointed us, and so we were not able to go.

We came back by exactly the same route, and, travelling in the night and resting during the heat of the day, reached Onitsha on Friday evening, very tired but very thankful.

Mr. Smith had a great deal of difficulty with the carriers. On our return journey each man invariably went for the lightest load, and our start was often delayed an hour because of the disputing. At almost every stopping-place some of the carriers bolted, which necessitated hunting for new ones.

## INDIAN NOTES.



HE Rev. A. Gadney, a missionary of the S.P.G. working in the station of Dapoli in the Bombay Presidency, has the following suggestive remarks (in the last Annual Report of the S.P.G.) on the true origin of much of the opposition to the Gospel found in India :—

“Whence springs this attitude of antipathy? There may be several causes for it, but no one who has at all studied the question can, I think, do otherwise than conclude that Brahmanism is responsible for a good deal of it. Brahmans have confessed to me that they feel their ‘day’ to be over. And what does this imply? It implies this—that these people, whose system has taught them to consider themselves ‘lords of creation,’ superior to all other human beings, and altogether above law, feel very keenly the levelling influence of the present *régime*. ‘We are treated like other people now,’ said a Brahman to me one day. This is of course true, in spite of the opinion held by many that, as in times past, under other rulers, Brahmans managed, by clever compromise, to hold their own in their own way; so now have they succeeded in obtaining a fairly firm footing for themselves in those departments of State that are directly responsible for the government of the country. It is just this being treated like other people that makes thousands of them discontented, and ready to resent anything that they feel will place them on a level with ordinary humanity. They feel that they have to fight for that supremacy for Brahmanism that they were so cunningly able to obtain for it for so many centuries.

“As bearing on this subject of Brahman antipathy to the West, the following extract from a native paper in Bengal is in no way incorrect:—‘A Brahman convict, on his return home from across the sea, from the Andamans, is received back into the bosom of society with open arms. But a Brahman student, who has passed the Indian Civil Service Examination, and has done honour to himself and his family, must on his return home be put out of caste.’ The fear is, that the influence of Europe will crush the Brahmanism of the man who sojourns there. If, then, this feeling is so strong in secular matters, how much stronger must it be with regard to contact with Christianity!”

It has often been a matter of wonderment to Englishmen that our Indian Christian gentry in so few cases avail themselves of the services of humbler Christians as domestic servants. There is certainly in some parts a marked lack of Christian servants in such families as one might expect to find them in. Is it from a lurking love of caste, or is it that the humbler classes are really so untrustworthy, or so untidy, or demand such high pay, that their social superiors cannot employ them? English and American missionaries manage to employ Christian servants very largely. Why do not Christian Indian gentry do it to an equal extent?

In the midst of the widespread desecration of God’s holy day among ourselves in India and England, the following example taken from the columns of the *Indian Christian Herald* is encouraging :—

“At one of the meetings of the Assembly of the Welsh Mission in the Khassia Hills an account was given by an old village chief, or sirdar, of the progress of the work in the district in which he lives. His village lies some seventy miles west of Shillong, in a jungly part of the country. Almost all the villagers have adopted the Christian faith, and the few that remain outside the Christian Church observe the Sabbath, so that there you have a large village in the very heart of the jungle where the Sabbath is observed as a day of rest by the whole village.”

In a public meeting at which the Bishop of Calcutta accepted the office of

Patron of the Indian Sunday-school Union he is reported by the same paper to have said these wise words:—

"It will be my law of action, therefore, while I am in India, that where a cause is good and sacred in itself as is the cause of the India Sunday-school Union; where it is supported not only by Nonconformists but by Churchmen and by clergymen of the Church of England; where it does not, I conceive, in its nature or operation violate any principle that is characteristic of strict Churchmanship,—I shall not feel debarred from associating myself in its support with my fellow-Christians, although they may not be all members of my Church. For it is clear that if Churchmen hold aloof from such a movement as the India Sunday-school Union, the movement must become, soon or late, wholly Nonconformist, and the children of India will be so far lost to the Church."

The *Bombay Guardian* tells the following touching incident of a wild little girl of ten years old, taught by the Friends' Mission in Central India:—

"The child of a village family was after much pressure placed for a few months under Miss Dixon's teaching. She just learned to read and to sing a few hymns when her parents insisted on her return. The next time that Miss Evens visited that hamlet she found this little child acting as minister. On Sundays the people assembled for worship, and she, the only one in the place who could read the Testament, read a chapter in the Gospels. Her father took up the story and expounded it, hymns and prayer followed. Every one in the village knew all the hymns this child had to teach. This was a profitable use of ten months' education."

The *Bombay Guardian* has for some months had a series of very interesting papers on the "Wrongs of Indian Womanhood," from which we extract the following remarks showing the hindrances which have lately intervened against movements for reform of social customs among non-Christians:—

"There is a very evident retrograde movement in matters of social reform; and matters political and religious have taken their place. Government, since passing the Age of Consent Bill, has been intensely conservative and disinclined to move in matters social. The Mysore and the Malabar Marriage Bills have been the only special advance steps. The Madras Marriage Bill unhappily was rejected. In place of agitation there is on all hands a feeling of discouragement and conservatism. Looking over the English columns of the files for the past year of a number of leading native journals in Western India, we found not a half-dozen references to matters of social reform in them.

"What has been the cause of all this change of scene? We believe a key to the situation will be found in reviewing the events of these years.

"In 1897—1898 the famine and the plague overshadowed every interest, discouraged, disheartened, and paralyzed all movements, and for the time quite engulfed all other questions. Add to this the distressing earthquakes in Eastern India; the murder of the two European officials, Mr. Rand and Lieut. Ayerst, in Poona; the arrest of Mr. Tilak, the editor of the *Mahratta*, for seditious writings; the detaining of the Nathu brothers in custody without trial; the frontier war; the measures taken by Government in regard to the plague, which greatly irritated the people and led to another riot in Bombay; the execution of Damodar Hari Chapakar, and the recent arrest of his two brothers, and their confessions concerning the Poona murders which have made all parties shudder. These events have so absorbed the attention of the people, the papers, and the Government, that the miseries of woman and her wrongs have almost seemed forgotten.

"This state of mind has made it possible for the entrance of another disastrous check to social reform in the beginnings of what is now called a 'Hindu Revival.' It has risen from a variety of causes, but the most prominent actor in it at present is Mrs. Annie Besant, an English lady, who has already passed through a variety of religious beliefs previous to her present career, and now has settled at Benares, and has been the means of starting the Hindu

College there. In a letter to the *Statesman* (Calcutta) she speaks of the 'religious revival in which I am myself sufficiently fortunate to have a part.'

The *Indian Witness* thus comments on an article in another missionary publication :—

"In an excellent article on 'The Self-Government of the Native Church,' by the Rev. H. Gulliford, in the April number of *The Harvest Field*, the author puts his finger upon sundry weak spots in the organization and present status of the Native Church. Indian Christians, he holds, lack the genius of organization; they do not yet understand the principles of self-government; they prefer others to do their thinking for them and to guide them. Unpaid workers with leisure and enthusiasm for Church work are lamentably few. The reluctance of Churches to discipline prominent members is pointed out as a serious hindrance to healthy development. Where this exists there is no doubt that it operates most injuriously. We are glad, however, to be able to say that we have heard of known of Native Churches in which, to our most agreeable surprise, the officers and leading members have been more forward to deal with offending members—animated, too, as we fully believe, by good motives—than the missionaries themselves.

"Mr. Gulliford reiterates a charge which, to our sincere regret, we have had occasion more than once to notice in our columns. The Churches in South India, he says, seem to some extent to realize their power, but, unhappily, some of their energies appear to be employed in the rehabilitation of caste in the Christian Church. If caste lines are to be followed in developing Church life, the Churches will inevitably become powerless as an aggressive evangelistic force, though they may retain the adherence of those already within the fold. The impression made by Mr. Gulliford's searching and powerful analysis of the factors that co-operate in the development of the Indian Church of the present time, is not a happy one. There is no cause for despair: far from it; but there is ample reason for anxious inquiry as to the causes that contribute to the weakness and inefficiency which all who are interested in the healthy growth of the Native Churches must deplore."

It appears that the Methodist Episcopal Mission in North India has had reason lately to fear that idolatrous customs had been allowed to remain in some of the communities of converts gathered out of the lowest classes. The evil was discussed at a large meeting of workers of both American and Indian birth, with the aid of certain others who had had no share in the direct work of that part of the Mission. The following are the conclusions reached by a writer in the *Indian Witness* who gives his initials and can therefore be easily identified by the habitual readers of that paper. No. 5 of the remarks is specially valuable and suggestive. It conveys a lesson to all Christians of every land. "Come out from among them, and be ye separate, and touch not the unclean thing; and I will be a Father unto you, and ye shall be My sons and daughters, said the Lord Almighty." The writer says :—

"(1) In three districts more particularly, the Christians gathered from the sweeper class have retained some of their heathen marriage and burial customs and are still largely identified with sweeper *panchayats*, in which of course the Christians are in an impotent minority.

"(2) This state of things in most instances appears to be due to inadequate instruction and lack of strict supervision after baptism rather than to insufficient instruction before baptism. Preachers have too readily consented to the retention of what seemed harmless heathen customs, hoping that the Christians would grow out of them in time.

"(3) Some circuits of a given district are more seriously affected by idolatry than others. A lady evangelist described how in passing from one part of a district to another, it appeared to her as though she had passed out of a dark tunnel into the broad sunlight. This shows how much depends upon the native preachers, and confirms the statement made by one of them that the remedy lies largely in their hands.

"(4) Attention was called to the delicacy of the task which has to be performed. There is need to be careful in separating the people from their ancient customs that the work is not disrupted and greatly injured.

"(5) In some districts nothing whatever of idolatry is known among the Christians, because they have come from castes which expel persons as soon as it is known they have become Christians. The old brotherhood is broken and idolatrous customs are at once and for ever abandoned.

"(6) A weakness in the work generally is the comparatively little which is being done for the instruction and improvement of the women. All Missions find it much more difficult to reach and elevate the women than the men.

"(7) But with the best that can be done for this first generation fresh from a particularly low grade of Heathenism, the hopes of the missionaries are especially built upon the second generation. To this end they aim to secure the Christian children to be trained in their efficient boarding-schools. Thousands are now undergoing a good training under excellent influences. Of course the possibilities in this direction are limited, but the outlook of the educational work is very promising.

"(8) The Methodist Missions in the North-west, in view of their peculiarly rapid development and of the classes from which they have been mainly recruited, need at the present time substantial reinforcement of male and female missionaries."

The final conclusion of the writer is that the Methodist Episcopal Missions are just as strong and successful as those of any other Society now at work in British India.

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There lies upon our table a mass of about ninety pages of printed foolscap, containing State papers touching the treatment to which Native Christians are subjected in Native States in India. The subject is very intricate from the variety of the laws and customs which govern the constitutions of the indigenous organizations. Thus, in Travancore, there is a large class, from which have come thousands of converts, whose inheritance is regulated by descent in the female line, and where no person can theoretically hold any separate property, but must have all things in common with the whole family. These privileges can only be enjoyed by those who are in a position to render corresponding services to the family, as, for instance, performing certain ceremonies of a more or less idolatrous nature. Obviously converts cannot do this, nor could they be permitted to share the common meal in a family whose other members were still bound by rules of caste. There are ways of evading these difficulties in cases where the religious disability is not involved, and these ways are freely followed. But when a convert's rights are in question he can claim nothing but the strictest letter of the law, and the Courts of a heathen Government will make none of those concessions which are readily allowed in other cases. We understand that the Bishop of Calcutta is studying this most complicated question in all its bearings for the whole continent of India and its widely differing races, laws, and circumstances. We trust that the outcome may be a reversal of the latest decision of the Supreme Government of India, which is against using pressure on Native States to introduce the Act, which was passed forty-eight years ago, to regulate cases of hardship arising in territories subject to the Queen's Judiciary. The matter is far too intricate to be discussed here, and some of the features of it are connected with the darker sides of Heathenism which could not in any case be laid before the general reader. In Travancore the confusion and difficulty are increased by the fact that at first the Syrian Christians did not—and the Roman Catholics still do not—join in the representations made to the Native Government in this behalf; the former, because they have been for so many ages a separate body that they have mostly extricated themselves from the transition state which later converts are suffering from; the latter, partly no doubt from the same reason, and also partly from the fact that the Pope's dispensing power

is understood to be used at times when a matter of re-marriage, for example, is in hand, where the Protestant rules would insist on the highest standard of social morality. The abstention of these two bodies from protest, of course, gave the Native Government a strong argument against any change in the laws. Faith, patience, and prayer will, in God's good time, be blessed to bring order and justice out of chaos and misrule.

Our readers will remember that Dr. Fairbairn, of Oxford, visited India on a lecturing tour last winter. He has written a very suggestive paper in the *Contemporary Review*, entitled "Religion in India," from which we make the following extracts. After speaking of the differing influences exerted by Hindus, Moslems, and Parsis, he says:—

"It does not yet appear what the Christians may do. They are too young, too foreign in their inspiration and mind, to be fairly placed alongside the better men of religions which are so ancient as, even where immigrant, to have become naturalized. But the Christian mind from without has set all the native forces working on new lines, under new forms, and towards ends which are not as yet apparent." . . . We became conscious in Calcutta of a tendency which was hidden by the more cosmopolitan commercial spirit of Bombay—the Hindu reaction, as it was termed. This is the antithesis to the Brahmo Samaj, but is quite as distinctly due to Western influences, though to these resisted and resented rather than adopted, adapted, and modified. It is the assertion of the Hindu mind over against the spirit which is its negation; and the assertion is most definite where the negation is most direct, in the sphere of religion. The English rule is an immense disintegrative and levelling force; it does not spare, even where it means to be most conservative, the ancient institutions of States, or the customs and beliefs of the people. The civil service and the railway system, education and the competitive examinations, bear hardly upon the laws and the regulations of the castes; the Sudra may be set to judge the Brahman, or the low-born may in the Honours list stand high above the twice-born. English policy and justice may combine to secure its endowments to the temple or the mosque, may protect Hindu and Mohammedan alike in the exercise of their religion; but in doing so they change the whole historical situation and create a condition of things where nothing is as it was before.

"Now, the people instinctively feel a revolution to be in process and to be irresistible, and they do not love the power by which it is being effected. Their own customs and institutions become the dearer to them that they are threatened with extinction or radical change. They are people with an ideal, and like all people commanded by idealism, they seem to their more prosaic over-lords sentimental; but their ideals turn into passionate emotions the moment revolution touches the realities amid and through which they live. For this reason the rule, irresistible in the region of civil and social life, has quickened native enthusiasm in the region of thought and religion. And why, the Hindu ask himself, should he accept this Western religion? He has one of his own, ancient, potent, elastic; it embodies his instinctive genius, suits his special needs, is older than the Christian, rests on thought he has elaborated and many Western men have learned to admire. To surrender his religion would be to make a complete surrender of himself, his past, his separate mind and being, and to become a mere echo of the civilization he despises. The Hindu reaction is thus a very real force, moved by reasons we cannot but respect. Patriotism lives behind and within it; in it the Orient stands up against the Occident, defies it, challenges its right to come East and impose itself on what is older, more congenial to the Oriental nature, and too deeply rooted to be plucked up by alien hands. And so we need not be surprised to find the reformer succeeded by the reactionary, though behind the veil of his reaction the spirit that would reform still lives. For the Hinduism he defends is not the Hinduism of the multitude; it is an idealized system, eclectic, clothed in garments which are heirlooms from the past, but quickened by a spirit which belongs to the present. Not all it finds in Hinduism is Indian, but some of it is very Occidental indeed."

H. E. P.



## THE MISSION-FIELD.

## SIERRA LEONE.

**T**HE death is reported of Archdeacon Robbin, on July 20th, one of the senior native clergymen who was in charge of Trinity Church, Freetown. Archdeacon Robbin was trained at Fourah Bay College, and served some time as a catechist. He was ordained as long ago as 1859, was appointed Archdeacon in 1887, and was a member of the Chapter of St. George's Cathedral. The Rev. E. H. Elwin writes:—"The funeral was a very big one, the Acting-Governor and his A.D.C. being present. Dear old man! It is a real and great loss to our Church. So pure in motive, so forbearing in opposition, so gentle. We shall miss him very much."

The Rev. H. Castle writes from Port Lokkoh on July 5th that Mr. Caldwell and himself are both in good health, but that the African agents are tried by the weather, which to them is cold as well as damp. The work is hopeful. The itineration and open-air preaching season was then over, and visiting and school work in the stations and adjoining villages had taken its place. The agents were in Port Lokkoh for their language examinations, and reported good work amongst the boys and young men in the schools. Many could read the Gospel in their own tongue. Three young men, one at Makomp and two at Port Lokkoh, were candidates for baptism.

## EASTERN EQUATORIAL AFRICA.

A house which was in process of erection at Mombasa, to be the residence of Mr. Bailey and the depôt for goods for Uganda, collapsed on July 19th, burying a large quantity of goods belonging to the missionaries who had just arrived from England by way of the Cape. The fall of the walls killed four Natives who were in the street. The Rev. G. H. Casson and others, who were engaged in packing, had only left the building a few minutes before.

The Rev. H. K. Binns writes on July 14th from Frere Town:—

The famine has considerably diminished in this neighbourhood, but in the Digo country south of the island it is still very bad, and in Ukambani we hear the people are perishing by hundreds. The Government has granted 2000*l.* for immediate relief of the destitute, and food is to be sent up by train to the districts in Ukambani where the famine is worst. The medical officer in those

parts reports 40,000 deaths, chiefly children. Many are sick and dying here still, and we hear that many more of those who returned to their own country have been killed for stealing from the *shambas* of those who had gone up previously and had planted early. We are still trying to send others back by giving them seed and food.

The Makupa iron railway bridge, joining Mombasa with the mainland and replacing the previous temporary structure, was formally opened on July 8th, and the Rev. H. K. Binns was asked to offer the dedicatory prayer.

## UGANDA.

Bishop Tucker gives the following interesting particulars about the six Waganda deacons ordained on Trinity Sunday:—

Tomasi Semfuma has served as licensed reader for the last six years. He is one of our older Christians, although still a young man. He is a man of very independent character and of considerable ability. He is a Church worker of at least ten years' standing and has done us yeoman's service. He was one of the first missionaries to Koki, and laid a good, solid foundation for the

work there. More recently he has been engaged in the same kind of work in Bunyoro, where he has won the respect and esteem of not only the king and chiefs, but also many of the people. His sphere of work for some time to come will be at Busindi, the capital of Bunyoro.

Nua Nakiwafu is also a man of considerable experience. He has been a

licensed lay reader for the last three years. He has been tested and tried in many ways. He, like Tomasi Semfuma, has been and is a missionary. His chief sphere of work has been in Toro, where he is greatly beloved. It was hoped that that might be his location, at least for some time to come, but the Church Council at their last meeting seemed to think that the need in Bunyoro was greater, and therefore, at their request, I have licensed him for work at Kawola, Kabarega's old capital, where there are a great many readers, and where the prospects are very bright.

Zakayo Buligwanga is a man of staid character and solid worth. He has been licensed to Gayaza. This has been his sphere of work for some time, and his return, after the completion of his time of training at the capital, has been hailed with great satisfaction by his flock. He too has been a licensed lay reader for the last three years.

Silasi Aliwonya is a younger man than either of the preceding, but still a man of considerable experience. He has been a Church Council teacher for more than six years, and a licensed lay reader for three years. I remember when on my way to select a site for the Mission station at Ngogwe, six years ago, coming upon him when engaged in his work, and being greatly struck with his zeal and energy. He was one of Mr. Baskerville's most earnest workers, and

will be licensed for work in Kyagwe under him.

Yosua Kiwavu is specially identified with the work in North Busoga. He went there as a missionary several years ago, and has a great influence upon the Basoga in and around Iganga. His wife, Yokabali, is a most earnest worker amongst the Basoga women, and is a thorough missionary. They will both return to their old sphere of work.

Isaka Lwaki has been licensed to Nakanonyi to work under Mr. Blackledge. This was his former sphere of work, and that his influence and teaching were valued is proved by an earnest request that he might be sent back again. He is an earnest, humble, and, I believe, a truly spiritually minded man.

This is a rough sketch of the men who on Sunday last received deacons' orders. It is very far from doing justice to them. They are all regarded by the whole Mission as our very best workers, and men worthy of the office to which they have been called. Besides their training whilst engaged in their work as lay readers and teachers in various districts and under different European missionaries, they have been under the special instruction and training, with a view to ordination, of Archdeacon Walker. He, of course, knows them all very well indeed, and strongly recommended them to me for the work of the ministry.

The Bishop proceeds to discuss the higher education of the twenty-one Waganda clergy. They are all eager for more knowledge, but the books in Luganda are only few. Ham Mukasa has compiled a manuscript commentary on St. Mark, partly original, partly from Archdeacon Walker's lectures.

The Rev. A. B. Fisher gives the following interesting facts about Tomasi Semfuma :—

He is one of the oldest, ablest, and best known of the Baganda Christians. He is the Tomasi who carried the Rev. R. P. Ashe important news on May 22nd, 1886, and on many other occasions at the risk of his life. He is the same Tomasi who was condemned to be burned by Mwanga for his bright testimony for Jesus, and whose life was bought by Mackay for two tusks of ivory which

were charged to the C.M.S. Tomasi is therefore a slave of the C.M.S., and the entry may still be seen in the account-book of 1886. He is the hero of many hard fights for his religion, and one of the Ankoli refugees. In the great battle of Kampala, in 1892, a shot from the enemy ripped across his chest, but owing to the skill of Dr. Wright his life was saved, but the mark still remains.

The following extracts from the Rev. A. B. Fisher's letters from Bunyoro describe the expedition which resulted in the capture of Kabarega and Mwanga :—

*March 20th, 1899.*—Col. Evatt, Capts. Chitty and Ponsonby, Lieuts. Hornby and Keen, together with Dr. Haigh and a large number of Baganda under Semei Kakungulu, left Mruli for

Bukedi, to make a grand effort to capture Kabarega, the ex-king of Bunyoro, Mwanga, ex-king of Uganda, and the remnant of the Nubian rebels, who are supposed to have all joined together

for a fresh invasion. As long as this combination of rebels exists we may expect things in this country to remain unsettled. The Banyoro have an extraordinary love for Kabarega, the ex-king, and, although he is a refugee, still pay him taxes and carry him to his hiding-place food of all kinds.

*April 14th.*—News reached us this morning that a great battle was fought against the rebels in Bukedi, resulting in the capture of Mwanga and Kabarega. We have no hesitation in putting this down as the best news we have to send home. It will contribute greatly to the peace and progress of the two countries over which the rebels had still great influence. Kabarega's two sons (Iao and Nakana) were captured, together with a number of Baganda chiefs and some Nubian rebels. The capture was made at 10 a.m. on the morning of the 9th. Kabarega was

shot in the arm and hand, and his arm had to be amputated by Dr. Haigh. Mwanga almost died of fright, and called out, "I am Mwanga. Take me!" The capture was effected owing to the two Baganda generals, Semei and Andereya, making friends with the Bakedi, who led them to the village where the rebels were in hiding, after first sending word that every one had returned to Uganda. Semei Kakungulu captured Kabarega and Andereya Kimbugwe captured Mwanga. They are both very pleased, and will be rewarded for their excellent service by Government.

*April 24th.*—Mwanga and Kabarega, together with the other prisoners, have been sent into Mengo, and will be transported to the coast. Kabarega is still very ill, and not at all cheerful, and wishes to kill himself.

The Katikiro, Apollo Kagwe, proposes to visit England next spring, and will probably arrive in May.

#### PALESTINE.

The death of the Rev. S. Gibbon from fever at Jerusalem on July 19th has called forth unusual expressions of sorrow and love for one who joined the Mission so recently as November last. After giving details of his illness, the Rev. J. R. Longley Hall writes:—

*Jerusalem, July 21st, 1899.*

Yesterday morning we laid him to rest in the English cemetery, with very broken, aching hearts. His loss to the Mission is very great indeed. He had a special talent for work amongst children and young people, and was able to exercise an influence over the young which none of the rest of us, his brother missionaries, have been able to obtain. It was truly wonderful to see the way in which our young people were attracted by him and really influenced. I believe that he has been the means of the conversion of several of them, although his stay amongst us was so very short. Eternity alone will show how large a work he was permitted to do in the few short months of his life in Palestine.

His magnificent tenor voice, too, was an immense acquisition to the Mission. Singing is one of the weakest points in our Mission work, and we rejoiced greatly when we found what a beautiful voice he had. I got him at once to take a weekly singing practice, and the

improvement in our congregational singing is very marked. Yesterday at his graveside we sang "Jerusalem the golden" and "Who are these, like stars appearing," and then the Preparandi students sang in Arabic, "In the sweet by-and-by." This was one of the hymns which they had practised with Mr. Gibbon, and they sang it so beautifully that some who were present at the funeral and who did not know Arabic were greatly touched by the singing.

To myself personally, and to my family, his loss is a very heavy one indeed. He stayed with us for some weeks when he first came out, and even after he went into his own rooms he came in to see us nearly every day, and we learned to love and respect him much for his earnest Christian character and his single-hearted devotion to the Great Master.

Mr. Gibbon's death makes another gap in our Palestine Mission band and a further need for immediate reinforcements.

Mrs. Low writes in a similar strain; and the Rev. J. Zeller writes:—

Yesterday, July 19th, at 4.30 p.m., our dear brother Gibbon was called to

his rest to be for ever with the Lord. Our grief is deep and our loss very

great. Since he came to us, eight months ago, he showed much interest for the young ones, especially for my students, whom he often accompanied on their walks and taught how to play cricket and football. His beautiful voice and knowledge of music enabled him to improve our singing very materially, as he gave regular singing lessons in the iron room on Friday afternoon. His conversations with our students on the "one thing needful" were very impressive. The love of Jesus was a fragrance, the influence of

which was felt wherever he was seen and whenever he was heard. He is now promoted to a higher service of his Lord above, and we miss him sorely here below. My pupils beg me to forward this message: "We shall never forget Mr. Gibbon, but please send us a teacher *like him*; we never had one like Mr. Gibbon."

We know that such gifts as he possessed, such singleness of purpose, such zeal for Christ, are in like measure rare among men, but we trust that the Lord will hear our prayers.

In addition to these testimonies, the students at the Preparandi Institution have sent a most touching letter about Mr. Gibbon to the Committee. It is printed in the *C.M. Gleaner* for this month.

#### BENGAL.

A fund has been raised by the parishioners and friends of the Old Church, Calcutta, to the memory of the late Mr. Stephen Jacob. It is estimated that after paying for a tablet and tombstone, about Rs. 3500 will be available as an endowment for the Free Day School.

#### NORTH-WEST PROVINCES.

The full report of the proceedings of the Quinquennial Conference of C.M.S. missionaries held at Allahabad last December contains a request for earnest prayer by friends of Missions at home, that more educated Indian Christians may be led to devote their lives to the service of Christ and the evangelization of their countrymen. All must recognize the importance of this.

We are sorry to have to record the death of the Rev. Yakub Ali, the native pastor of Aligarh, on July 30th, from bronchial pneumonia, after a very brief illness. He had been a student at Lahore Divinity School, and was ordained in 1878. He had only recently been transferred to Aligarh.

#### PUNJAB AND SINDH.

A great loss has been sustained in the death of Mr. W. Stobie on July 24th. He had been to Mussoorie, but had returned to Batala. He had been unwell since the previous Friday, and on Sunday evening, being taken worse, he was brought into Amritsar. Next day, in spite of every care, he collapsed and passed away unconscious in the afternoon. He was buried early on July 25th alongside of the grave of the Rev. H. F. Wright, who had been a great friend to him, and was largely instrumental in bringing him into the work.

Mr. Stobie's history was an interesting one. He was the son of a soldier, and himself enlisted in the army. He volunteered for a regiment which was going to India, hoping to come into contact with missionary work, having been influenced by reading the life of Alexander Mackay, of Uganda. He was stationed at Umballa. "After a residence of two years in India," he wrote in 1896, "in a place where I saw the worst side of the native character, my desire was not quenched but intensified, and I longed to be able to speak to the people in their own tongue." As a matter of fact, he gained some knowledge both of Urdu and Punjabi. He took his discharge, and from 1894 to 1896 laboured in local connexion with the C.M.S. in Amritsar. In 1896 he came home, and after training at Clapham and Islington went out again in 1898. He was about to be married.

The Rev. Dr. Weitbrecht, who is in England, has kindly sent us the following:—

In a letter received about four weeks ago the Rev. F. M., of A., writes:—  
"During the past week several Mo-

ammedans have begun a regular discussion with me. Three times a week I have been discussing with them for

about three hours at their house, where a number of respectable Mohammedans were assembled. They seem to be fair-minded and truth-loving men. I ask your prayers that these discussions may have a good result."

Apparently this effort developed into larger dimensions. In a letter, received a week ago, the same writer adds:—

"Since last week I agreed with a considerable number of Mohammedans that we should meet, and I should read the Gospel for half an hour without comment, and one of them should read the Quran in like manner, till we had gone through both of them. Though they agreed to this at first, afterwards their Maulvi proposed as preferable, that certain selected passages from the Bible and Quran should be read out. I accepted this, and passages were chosen on both sides, according to these headings:—(1) Proof of the existence of God, (2) the unity of God, (3) the Divine attributes, (4) God's relation to man, (5) man's salvation, (6) the call to repent and believe, (7) the duties of man to Almighty God, (8) the principal duties of Christians and Mohammedans respectively, (9) the life to come.

"On June 9th the first meeting took place in a large mosque. Some 300 Mohammedans were present, and one of them was appointed president. The passages relating to the first subject having been read on either side, I spoke for ten minutes, and one of the Mohammedans did the like. A good impression seemed to be produced on the audience. As we were leaving the mosque after the meeting, some Mohammedans said to me:—'We want to see you privately,' so I invited them to come at five o'clock to-day. This [public] meeting is to be carried on twice a week. Tuesdays, 5 to 7 p.m.; Fridays, 6 to 8 a.m. I do not, however, suppose that the Mohammedan Maulvi will allow the series to be finished. I think he is pretty sure to stop before the list of subjects is completed, and in my opinion he will show his wisdom in doing so, otherwise he is likely to become unpopular amongst the Mo-

hammedans, seeing that it is of little use to try and find much in the Quran on some of these subjects, and still less to read out the Quran without comment."

The letter was completed some days later, and the writer adds:—

"I received a letter from that same Maulvi, saying that the Mohammedans had forbidden him to read the Quran in the mosque, so he wished me to come to his own house. Accordingly I went there, and for an hour read passages from the Bible on the appointed subject, and afterwards he did the same from the Quran. Thereupon he was very anxious to stop the reading and begin discussion, because the Mohammedans seemed to be suspicious of him. They, of course, imagine that the Quran contains everything on the subject of religion, but the Maulvi could not find it. However, I insisted that the comparison of the Bible and Quran ought first to be completed, and then the discussion might begin.

"Yesterday evening some men came to me, saying, 'we six are of one mind, and want to have a conversation with you; will you appoint a time for us?' I told them they might come on Monday at any hour they liked, provided they would give me notice the day before. I am hoping to see them next Monday."

Further on the writer speaks of a Christian whose sad apostasy a year ago had caused us great grief. He says:—

"I asked him why he had done it; he replied, 'As a man in a fit of passion commits suicide.' We talked together for two or three hours, and then read the Bible and prayed. I hope soon to write that he has repented and been restored. He declares that all the time he has continued to give his daughters Christian instruction at home. Their noses and ears have not been pierced [i.e. they have not had the jewels which would signify their betrothal to Mohammedans], nor have they received any instruction in the Mohammedan religion. Will you pray for him?"

Clarkabad is widely known as a Christian village settlement. All the land is now held and worked by Christians, the Mohammedans having vacated the parts held by them last spring in order to take possession of other holdings given to them by Government. The event of the past year was the occupation of a village near Clarkabad called Chota (little) Clarkabad by some thirty Christian families, twenty of which were from Clarkabad itself. Notwithstanding their departure,

the church at the station was too small for the congregation and is being enlarged to hold about 700.

#### SOUTH INDIA.

A writer (under the *nom de guerre* of "Argus") in the *Christian Patriot* of Madras of June 17th, gives an appreciative notice of the Christian community at Palamcottah, from which we extract the following:—

The C.M.S. High School, the C.M.S. College, and the Sarah Tucker College have re-opened after the midsummer vacation, and are once more in full swing. The church, which is one of the largest in South India, is full to overflowing every Sunday morning; so full that one will not be able to find room either inside the church or outside at the portico, if one comes late. It is not unusual to see people returning home from the church, disappointed at not being able to find accommodation; and it is no exaggeration to say that to a stranger such a large number returning from the church may seem as if they are returning after the service. It reminds one of our Lord's parable of the mustard seed. In 1780, the Palamcottah Church Register shows that the number of members enrolled in it was forty. Truly it would rejoice the hearts of our sainted early missionaries, such as Schwartz and Jœnicke, if they were to come back into this world and see Tinnevely as it is. They both had frequently prophesied that Christianity would flourish in the Tinnevely district. And has it not flourished? Who can say no? But how many more there are who have not tasted the love of our Lord and Saviour. Our missionaries will do well to take a leaf out of the book of our early missionaries, "who still rule our spirits from their urns." Why, every Christian—worthy the name—ought to leave no stone unturned to perform his part in the evangelization of India, "where" (in spite of all that has been said or written in high-sounding words about the philosophy of Hinduism) "the Heathen in his blindness bows down to wood and stone."

It will not be out of place here to mention another fact in connexion with this. It is a sight to see and not to forget (especially so to a visitor) every Sunday morning the long line of the Sarah Tucker girls, marching two by two from their college at one end of the town to the church at the other end, a distance of a little more than a mile, habited in all manner of colours which will form an interesting study. They are facetiously called "the Palamcottah Light Infantry." Truly they form an army with Bibles as their swords, marching against the powers of darkness. It is in their power to make or mar the homes over which they may preside. One of the greatest needs at present in India is, that it sorely needs mothers—mothers of the Spartan type—Christian mothers that can train their children in the way they should go. Far be it from me to say that there are no such mothers. There are such. Oh for more! . . . One will be struck with the vast amount of influence and respect that the Native Christians command in this part of the country. They form the cream of official and non-official society here. The Sheristadar and the Head Clerk of the District Court are Christians, and the Head Clerk of the Collector's Office is also a Christian B.A., B.L., not to speak of the numerous Christian clerks in the Government offices. The district Munsif is a Christian B.A., M.L., from Mangalore. Our community is represented by three Christian gentlemen on the Municipal Commission. The proprietors of the leading firms are Native Christians.

#### WEST CHINA.

The telegraph brings us the sad news from Shanghai of the death of Miss I. K. S. Acheson on July 20th, but without detail as to place or cause. Miss Acheson, who was trained at The Olives and went out in 1896, was stationed at Mien-cheo.

#### NORTH-WEST CANADA.

The Rev. W. Spendlove writes as follows from Fort Wrigley:—

March 8th, 1899.

We had a happy and successful year's work at Fort Norman, Holy Trinity

Mission. The new church is nearly finished, we can use it; our native carpenters proved efficient, and I gave

fourteen hours daily for two months to the work. We did not build it of snow, fearing it would melt, perhaps; nor of skins, lest starving dogs should devour it! It is a log building, floored and ceiled throughout with planed and matched boards, shingled roof, turret and bell. It is fit also for Europeans to worship in. It was intensely cold work preparing the material, most of it in the woods. Daily services were held for our Indians when at the fort during periods of one week to two months. Two Indian services and one in English have been held on Sunday throughout the year. The Holy Communion has been administered five times, ten to twenty-three partaking thereof.

Upon one occasion English (visitors), half-breeds, and pure Red men united at the Lord's Table.

It is right and necessary to mention that some of these Christians are weak and not fully enlightened. I have made several short trips to Indian camps, and one by canoe, in which my wife and I travelled nearly 400 miles.

Our removal to Fort Wrigley in the summer enabled me to see Indians among whom I itinerated years ago. My private journal shows six missionary journeys among these people to their camping-grounds, beside Fish Lake and over the mountains, by canoe and dog-train. The seed sown by Mr. Reeve (now our Bishop) and myself is now springing up, and some are ready for confirmation and the Holy Communion.

The following extracts from the Rev. I. O. Stringer's Annual Letter will be read with interest. Herschel Island is within the Arctic Circle:—

*Jan. 6th, 1899.*

Shortly after the mail left we had a sad occurrence, which you will probably have heard of—the death by suicide of our Eskimo interpreter, David Copperfield. It was the outcome of an imbroglio with some of the ship's people, and it terminated in this sad way by his shooting himself.

In the spring my wife and I visited Peel River, where we were kept very busy. The influx of miners through the country had made a vast difference. Peel River at times had the appearance of a thriving little town.

No ship came from San Francisco in the fall, and consequently we did not receive our supplies for the year. However, the homeward-bound ships landed some necessaries, and we shall be able to get through the winter very well.

Through the kindness of friends in England and Canada, who sent us 500 lbs. of clothing, we distributed over 300 garments here and at Norman to our almost naked and honest poor.

The advent of whites in search of gold is a break into our isolation. Upwards of 1000 men passed into this region, hitherto looked on as "reserve territory," where life to most people would be intolerable and escape impossible; and hence thought by some to be a suitable place for convict settlements. About 100 miners stopped at Fort Norman and are now forcing a pass across to Klondyke. When there our "Gospel bell" announced service for Natives or anybody, and our house or church was often full of both. Quite a few lives have been lost on dangerous rapids or treacherous lakes and by frosts. God has graciously and mercifully spared our lives in these same places and conditions. Mrs. Spendlove has been helpful and blessed in her department among the sick and needy. One poor miner received medical and surgical attention at her hands and recovered. From gratitude he gave her \$20 (4l.). A poor Indian gave us a whole moose for the full recovery of his wife, who—an R.C. given up by the priest—seemed beyond human aid.

I think the Slavi Indians are more attentive to the preaching of God's Word, though not more diligent in reading it or trying to learn.

There is only one ship wintering at Herschel Island, a little steamer, the *Mary D. Hume*. Another ship is wintering east of the Mackenzie. These are the only two in the Arctic this year. Many whales were caught in the Arctic last summer, and no doubt a number of ships will be here next season.

As soon as the ice formed I made a visit to the Eskimo east of the Mackenzie River, an Eskimo boy accompanying me. I went further to the east than I have ever been before, and spent a short time in each of the six villages scattered along the coast. The trip was made inland over the lakes and highlands of the barren grounds, crossing the chain of Eskimo lakes known on the chart as Eskimo Lake, which, by the way, is not one lake, but a chain of three large lakes and one small one.

The water in these is salt, and they are really inland seas connected with the Arctic Ocean, and extending for a hundred miles or more to the south-west. It may appear (and is, perhaps) quite novel to travel over lands where no white man had ever been. The novelty wears off very quickly, though, when one has to face the storms and isolation of those desolate wilds. I had as a guide a boy (the only one I could obtain from one of the villages) who was both deaf and stupid and somewhat lazy. We had, of course, to carry our wood from the sea coast or do without. We had a cotton tent that had seen many winters' rough usage, and a small stove made out of old stove-pipe. By means of these we were able to keep warm while the wood lasted. When on the return trip our wood gave out, and we had to travel in the face of a blinding snow-storm or freeze in the tent, and for part of the night we were hopelessly lost, and without any means of camping or getting ourselves warm except by running. The boy gave out entirely, and while he sat on the sled I had to run before the dogs in the face of the storm without track or guide of any kind. By keeping right into the wind I judged we were not far astray. I was quite glad, when daybreak came, to find ourselves not far from the Eskimo village Tooktooyaktook.

This journey inland was made for the purpose of visiting the chief and his party. A very interesting and pleasant time was spent with them. They afterwards moved out to the coast, and I spent several days with the same chief in his snow house. I was treated very kindly by all the Eskimos. They very freely extended their hospitality, such as it was. Most of them lived in their wooden, half underground houses, heated by oil lamps, while some lived in snow houses. None of their houses would be considered comfortable to one used to a civilized residence, but they are well suited to keep out the extreme cold and winds of the Arctic coast. Most of the houses have a cold dampness, which is neither conducive to comfort nor health; and the odoriferous, half-rotten fish, which is the principal article of food, is anything but pleasant. But wherever I went I received a cordial welcome, and this made up for any little inconveniences. Several times I heard the remark made as to why I had

left a comfortable home at Herschel Island to come out into the cold and storms in order to visit them.

Nearly all seemed willing to listen, and many entered heartily into the services held from time to time; but, so far as I could see, none of them entered into the spirit of the message delivered. I certainly did not receive very much encouragement during the whole visit. The conjurers seem to have a great hold yet.

The work among the children, at any rate, is not hopeless, and we trust in time many may be won over and led to acknowledge the Lord as their Master.

The work here at Herschel Island is rather more encouraging. School has been held regularly, with a fair attendance. We were handicapped in not receiving our school supplies, but still many are eager to learn and are making good progress. Through the school we gain a certain amount of influence over both the children and the parents.

At Christmas and New Year's time we had a feast and a magic-lantern exhibition, both for the white men and the Natives. The latter especially enjoyed the views very much, as it was the first time most of them had ever seen anything of the kind.

Of late we have had an epidemic of bronchitis and pneumonia, which has gone very hard with the Natives. Within the last three weeks five of them have died. We took two young men who were very seriously ill into our house, and did all we could for them. One has quite recovered, and the other now shows signs of improvement. My wife and I have been kept very busy by day and night attending to the sick and giving out medicines. Many of them seem to have greater confidence in our treatment, and now some of them who had great faith in their native doctors or conjurers come to us for treatment. To-day one old man—the oldest in the place—who had been very ill, was in our house, and he said my wife and I were his mother and father, because we took care of him while he was ill and did not ask for anything in payment. He calls us the mother and father of all his tribe. During this illness there were many opportunities of speaking directly with these poor people concerning their souls' welfare.



## EDITORIAL NOTES.



IN our last number we announced with regret our discovery that our hopes about a Medical Mission to Khartoum had been over-sanguine. When that number was issued the Committee had not discussed the situation in the new light. They have since done so, and their Resolutions will be found among the "Selections from Proceedings of Committee" on page 806. There was naturally a very strong feeling of regret that the responsible authorities should feel it impossible to give a free hand to missionary enterprise so soon as they can open the country to the trader; and this regret found expression in the first clause of the Minute adopted. It will not, we presume, be expected that ardent friends of Missions can adopt the view that it is wise for a Christian Government to treat Christian Missions to non-Christians as a danger to public tranquillity even in fanatical Moslem lands. The history of Indian Missions is too strongly in favour of the bolder policy to be easily set aside, and very many people will grieve over the present policy as a contrast with that of Sir Herbert Edwardes at Peshawar in 1853, never too often referred to. The fanatical and turbulent state of Peshawar, quite recently annexed in 1853, is familiar to all students of Indian history. Sir Herbert Edwardes' view is unmistakably set forth in his own words: "I say plainly that I have no fear that the establishment of a Christian Mission at Peshawar will tend to disturb the peace. . . . Above all we may be quite sure that we are much safer if we do our duty than if we neglect it." And herein lies the chief source of our regret, not that our plans and schemes are for the time being interfered with, but that we have the sense of a duty strong upon us, a duty for the whole country, which seems to us to fail of due recognition.

Two things should, however, be realized. First, that the authorities have no thought of more than a temporary exclusion of missionary enterprise, an exclusion for which they have, of course, reasons which they are prepared to defend; and secondly, that they would in every way encourage missionary work among the Pagan tribes of the south. It is, in fact, partly due to their strong urging that the Committee have decided to send, when the season is suitable, a pioneer party among those Pagans. It may not prove to be God's guidance for the Society to begin, amid the difficulties of this region, a Mission for the very tribes who may prove more accessible from Uganda in the south, but at least inquiry will be made on the spot, and for this preparations are now being made. But the Mission will have so different a character from what was lately thought of, that the Committee have not thought it well to interfere with Dr. Sterling's promising work at Gaza, by transferring him to the Soudan, and will probably be content for the present with sending Dr. Harpur and the Rev. L. H. Gwynne with some Egyptian fellow-worker as the pioneer party.

It will also be seen that the Committee are still looking forward to an ultimate opening of the door at Khartoum, and are at once applying for a site there.

WHILE such difficulties face us in the Eastern Soudan, it is a matter of great thankfulness to the Committee to have been able to make definite plans for an advance into the Hausa States within the Centenary year. Bishop Tugwell has seen his way to accept the Committee's invitation to give up a year, if need be, to leading the first party of missionaries to Kano or such other centre as God's providence may indicate; and will be accom-

panied by Dr. W. R. S. Miller, the Rev. E. A. Richardson, and the Rev. J. C. D. Ryder, who have made such good progress at Tripoli with the study of the Hausa language that it is anticipated they will be able from the first to talk freely with the people to whom they go, and to seem far less of strangers among them than any other Europeans have yet done. Mr. J. R. Burgin will also accompany the party with a view to settling down at some later date at a suitable base from which to keep open communications with the Mission party, and to supply their needs of stores and other goods. The date of departure and route to be followed are still under consideration, but it is hoped the party will leave England before the end of the year. They have much to do by way of preparation, and should be much remembered in prayer.

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WE print elsewhere letters from Kien-ning, Kien-yang, and Fuh-chow, giving a complete view of the recent disturbances in the north-west district of the Fuh-Kien province. Full summaries have already appeared in the daily press. The attacks apparently had their origin among the class of *literati*, the success of whose schemes was rendered easy by the weakness and perhaps corruption of the executive, and on the other hand by the extraordinary credulity of the populace. No tale seems to have been too preposterous to be swallowed by the people when alleged against the foreigner. Two lines of policy await decision—the first, as to the action to be taken with regard to the late riots, and the second, the plans for the future of our Mission in the disturbed area. In regard to the former we must remember that the interests of the hapless Chinese converts are more intimately involved than those of our missionaries. We are not likely, however, to seek that combination of “Krupp and the Catechism” at which, with not very successful alliteration, an evening newspaper has hinted.

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THE riots between the Maravars and Shanars in Tinnevely are one more evidence of the state to which India would soon be reduced if it were not for the restraining power of the *Pax Britannica*. They are more striking than most of these exhibitions of internecine hatred. Conflicts between Hindus and Mohammedans are frequent, but the Tinnevely rioters are all Hindus, though of different castes. It has been a revelation to many persons, we imagine, to find how hostile the castes can be to each other. The outbreak throws a lurid light upon the extent of social cleavage which the caste system has created. On the other hand, it is pleasing to observe that the Christians in the disturbed districts have been in the main left unmolested, showing that there is no popular animosity against Christianity as such.

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WE have been permitted to see a letter from a young missionary whose experience is a highly instructive one. He had gone out to the field with an exalted idea of the readiness of the Heathen to listen to the Gospel and of the standard of holiness prevailing amongst Native Christians. When he arrived his disillusion was extreme. He wrote home in terms of the strongest disappointment, like one who had been grievously misled. What disappointed him most of all was the lives of the Native Christians, which in too many cases fell far short of true holiness. Months passed by, and the young missionary wrote home again. This time he recanted his previous opinions. He was still conscious of the defects in the Christian standard of the native converts, but he had learned meanwhile how immense was the advance which they had made from their original Heathenism, and could allow for the influence which heathen surroundings and a heathen past

still exerted. With fuller knowledge, he was willing to describe the results of missionary work in language not greatly differing from that of the older missionaries.

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THE experience is not an uncommon one. An old Indian missionary once said that all young recruits had to pass through three stages—illusion, disillusion, and steady work. The question is, Can any one be blamed for the original “illusion” but the individual himself? It is difficult to say. We certainly do not suppress any glimpses of the discouragements which appear in the letters of our missionaries, unless indeed those discouragements affect the government of the country, or the life and work of other missionaries, or are so frank in their references to heathen abominations that we cannot allow them to appear. On the other hand, we do seek to qualify the exuberant expressions of some of our more enthusiastic correspondents. Of course, the seasoned missionary knows how great is the change in the life of the convert, and notes it in terms which may perhaps be liable to misunderstanding. On the other hand, the earnest young student of Missions at home utterly fails to realize what an all-pervading Heathenism means, and to allow for it. For our own part, we can only continue to endeavour to give corrective warnings from time to time.

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AFTER weighing the qualifications of many candidates for the office, the Committee have appointed the Rev. J. A. Lightfoot, Vicar of St. Stephen's, Canonbury, and formerly Tutor of St. John's Hall, Highbury, to succeed the Rev. T. W. Drury as Principal of the Church Missionary College at Islington. Mr. Lightfoot brings to the work, besides many personal talents, an adequate scholarship, a large acquaintance with our work, a complete sympathy with our principles, and the energy of youth. We can wish and pray nothing better than this, that under him the College may maintain the high level of educational efficiency and spiritual earnestness which has characterized it in the past.

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CONTRIBUTIONS continue to be received from the Associations in larger amounts than is usual at this time of year. Up to the end of July about 12,000*l.* more than last year had come in. We suspect that a large proportion of this sum is for Centenary Funds, as well as that which has been specially designated as such, but are unable to deal with it because particulars have not been furnished by the local treasurers who have sent it in. We should be glad if the friends who have remitted Centenary gifts without describing them as such to the Lay Secretary will do so without delay, and if treasurers of local Associations will kindly distinguish in future remittances the sums which are for the Centenary Fund.

We must not be supposed to deprecate the forwarding of money on account by our local friends. On the contrary, it would be a great saving to the Society if the treasurers of Associations would send in cheques on account for a round figure as soon as any quantity of money has been received, only keeping in hand such small sums as are needed to keep the account standing in the local banks. The present practice too often is to let the money lie idle at the bank, on current or deposit accounts, earning little or nothing in the way of interest to justify its retention. The result is that the bulk of the Society's income is not received until the last month of the financial year; and that in the interim, in ordinary years, money has to be borrowed to meet current expenses at rates of interest much in excess of what can be earned on deposits. The above remarks are by no

means of universal application, we are glad to say. Some treasurers regularly act upon the methods we have advocated.

WE record with regret the deaths of the Right Rev. the Bishop of Limerick, and of the Right Rev. Bishop Lloyd, late of Bangor, Vice-Presidents of the Society; of Mr. J. Holt Skinner, an old friend and former member of Committee; and of Canon Pennington, another old friend, who, though eighty-five years of age, had entered very heartily into our Centenary commemorations. As our readers will remember, the sermon of Canon Pennington's which we published in our June number was preached in John Venn's church at Clapham, a church hallowed by memories of the early fathers of the Society. In Sir Arthur Cotton, whose death at an advanced age was recently announced, we had an example of a godly Anglo-Indian official, whose splendid achievements and holiness of life bore a conspicuous testimony for Christ.

THE death of Dr. William Wright, of the Bible Society, removes one who was permitted to do a great work in superintending the issue of many new translations of the Word of God. The labours of the Bible Society have of late years been directed not only towards multiplying versions, but also towards their unification, by which unnecessary variants are discarded in favour of the more widely diffused dialects. This policy was greatly promoted by Dr. Wright, whose wide knowledge and great tact and geniality fitted him for the delicate negotiations which it involved. His greatest achievement was his persuading the four hundred missionary delegates at the Shanghai Conference to agree to an uniform edition of the Bible for the whole of China. In the General Committee of August 8th. the mention of Dr. Wright's death elicited many warm expressions of esteem for his personal character as well as for his great services to the work of Foreign Missions.

THE British and Foreign Bible Society has begun to prepare its friends for its Centenary in 1904, by publishing a series of papers termed "Bible House Papers," dealing with the work of Bible translation, &c., during the hundred years. The first two have already appeared, and have been written by Mr. G. A. King, a member of both the B. & F.B.S. and the C.M.S. Committees, and the Rev. J. Gordon Watt, one of the Secretaries of the Bible Society. The former is entitled "*In Our Tongues*" and gives an alphabetical list of the new versions added by the B. & F.B.S. during the ten years 1889—1898, with some particulars about each. An excellent index to names of translators is given, and under C.M.S. we see that sixteen—out of a total of seventy—of the versions enumerated are credited to missionaries of the C.M.S., viz. Blackfoot Indian, Chagga, Giriama, Haida, Ibo, Idzo, Igbara, Jaunsari, Kurd, Nishga, Sagalla, Sukuma, Swahili-Mombasa, T'ai-chow, Taveta, and Urdu-Punjabi. Mr. Watt's contribution is entitled *Four Hundred Tongues*, and is the result of not a little toil. It gives a list of 406 languages in which versions of the whole or part of the Bible are in use. The list is arranged alphabetically, and together with the name of the language there are given besides in vertical parallel columns the field in which it prevails, the extent of the version, whether the whole Bible or only a portion and what portion, and the publishers. Of the 406 languages enumerated 111 possess the whole Bible, ninety-one the New Testament, and 204 have only portions.

THE Bishop of Calgary has taken a novel course in creating three honorary

canonries, to be held by clergy within his diocese, whose function shall be to promote the study of certain subjects committed to them, and to preach on those subjects in his pro-cathedral or elsewhere, as the Bishop shall determine, at least once a year. One of the three canonries, appropriately called the canonry of St. Paul, is for the study of Foreign Missions. The Bishop has appointed the Rev. H. W. G. Stocken, the C.M.S. missionary at Blackfoot Reserve, to be the first holder of this office. The plan commends itself to our minds the more because, of all communities, none is so liable to be absorbed in a sort of parochialism as one which has a hard struggle to provide itself with the means of grace; and therefore such a plan, which is intended to turn the thoughts of the Church people to the larger claims of Christ and the wider interests of His Kingdom, promises to supply a most useful corrective.

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A FEW letters have appeared in the Church newspapers upon the ever-green topic of the clergy who use the visit of a deputation as a means of getting a Sunday off duty. The practice is chiefly adopted by incumbents who have no curates. In livings where the income is low and private means do not allow of paying for a *locum tenens*, the clergy undoubtedly find it difficult to get away even for a Sunday, and gladly seize what seems to be a reasonable opportunity. However, cases do occur where the incumbent has neither lack of means nor lack of holidays as his excuse. Into the morality of the practice in general it is hardly our province to enter: nor need we discuss whether it is fair to the deputation, or whether a distinction should be drawn between the deputation who is an officer of the society whose cause he pleads, or a brother clergyman who has given up a Sunday's labour for its sake. There is another and a graver question. What impression does such action create in the minds of the parishioners as to the interest of the Vicar in the cause which is pleaded? If that cause be the evangelization of the world, and the Vicar takes the opportunity to go off for a holiday, what influence will his conduct have upon his people? One of the newspaper correspondents told of a Vicar who proposed to take such a "Sunday off," and pleaded that he was "killing two birds with one stone." True, remarks the correspondent, but what if one of the "two birds" be the interest of his people in Foreign Missions?

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WE wish to call early attention to the Sheet Almanack for 1900. It will have some distinct advantages over the very popular Almanack for the current year. The pictures are from striking drawings by Mr. Harold Copping, and represent modes of our work:—an Indian street-preaching, a Chinese hospital ward, the preparations for a magic-lantern service in Africa, a little verandah school, and a Bible-woman in a zenana. The texts and general information are as before, but arrangements have been made for giving localizers more space than has hitherto been possible. Specimen copies of the Almanack will be ready in about three weeks' time.

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APOLLO KAGWE, the Katikiro of Uganda, has announced his intention of coming to England next year. This being so, it has been thought advisable that a missionary should accompany him, and the Rev. E. Millar will probably be invited to undertake this duty. Plans are not yet fixed, but the Katikiro is expected to arrive in England in May.

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THE Committee have accepted offers of service from the Rev. Arthur Ashfield Pilson, B.A., Exeter College and Wycliffe Hall, Oxford, Curate of Chivelstone, South Devon; and Miss Lucy Mellody, of Blackburn. Miss

Mellody was trained at Highbury. Mr. Frank T. Ellis, who has worked in Palestine since 1888 as a missionary in local connexion, has been received into full connexion. Miss Burnaby, whose acceptance was recorded in our July number, was accepted as an honorary missionary.

**ERRATA.**—On page 383 of the Annual Report just issued, "The Rev. R. H. and Mrs. Consterdine" should read "The Rev. R. H. Consterdine." Mr. Consterdine is not married.

In the map of China inserted in the Report, Song-pan, the new C.M.S. station in Chinese Tibet, should be placed just above the T at the end of the word Tibet, not at the place underlined.

## LETTER TO THE EDITOR.

### THE APOCRYPHA.

**MY DEAR SIR,**—I take the liberty of suggesting to you whether you have considered what powerful arguments against idolatry are to be found in some chapters of the Apocrypha. These books our Church directs to be read for instruction in life and manners, but I fear they are much neglected.

Some passages I cannot but think might be useful in the hands of our missionaries in India, and I would suggest that they might profitably be translated into Hindustani.

The most forcible passage is probably that contained in chapters xiii.—xv. of the Book of Wisdom. Of this I have attempted a fresh translation from the Syriac, which I deem more forcible than the Greek, and enclose it for your perusal.

Another somewhat similar passage is contained in the Epistle of Jeremy commonly annexed to the Book of Baruch, but the latter passage might be more adapted for the confirmation of Christian converts than for the conversion of the Heathen.

*Buxton Mission, Upper Yukon River, N.-W.T., Canada.* W. C. BOMPAS, D.D.

Vain are the sons of men  
Who know not God and, from  
Those good things which are seen, are not  
Able to conjecture what He is,

Nor introspect the works, nor  
Recognize their Artificer, but either  
Fire or wind or a little  
Air, the revolutions of the stars,

Or a flow of water, or  
The lights of heaven, or the order  
Of the world they are supposing to be  
God. If for their beauty

Ye suppose that they are God's,  
How many times is He who made them  
Better than they,—He who created  
The beauty; He who made all these.

And if for their power and their wonders  
They fear them; from this  
Let them know that He who made them  
Is better than they. Since from

The Majesty of His Beauty they were  
created,  
He who created them is clearly seen.  
But over those things less displeasure  
will come,  
Because these perhaps erred while they  
sought God

And would find knowledge, and in His  
works  
Exercised themselves, and thought and  
tested, and by the aspect

Were persuaded that what is seen is God.  
And yet He acquits them not in judgment.

And if all these found  
Knowledge, and found and conjectured of  
the world

In its constitution; the Master of all the  
work,

How knew they not, nor found?

Miserable are they, and with the dead is  
Their hope of those who assert the work  
Of the hands of the sons of men to be God.  
They are gold and silver, and works

Of skill, and likenesses of brutes, and a  
despicable

Stone, a work of the hands of the ancients,  
Or wood from the forest.

The carpenter skilfully cuts off a tree

What is easily moved of the trunk, and  
hews it

With care from all its bark,  
And tests it and hews it, and with truth  
arranges it;

A fair work for the service of life.

And what is hewn off it  
He brings forth for use of food, and he is  
filled;

And from it what is lacking with him  
Is filled; and what is cast away

Of it, not straight enough for anything,  
He makes from its heart a vessel  
Prepared for pollution. That hard

Tree which was planted by the water,  
and stood,

He takes it also and makes it with the  
 skill of his work,  
 And on a day that his employ is cut off,  
 He shapes it also to the image of a son of  
 man,  
 Or to a foul brute he likens it.  
 With ointment he anoints it, and paints it  
 with paint,  
 And adorns it with all the comeliness  
 that is  
 On the earth ; and he makes for it a place  
 To fit it, and puts it in the wall, and with  
 nails  
 Fixes it, and is careful over it that it may  
 stand  
 And not fall, because he knows  
 That there is in it no ability to help  
 Itself, because it is an image.  
 And it requires for itself help. But about  
 Thoughts of property and marriage and  
 children,  
 They pray to it, and he is not ashamed  
 To speak to what has no life in it.  
 And he entreats of the powerless that he  
 may be healthy  
 And may be healed, and for life from  
 The dead thing he seeks, that it may  
 revive him, and supplicates  
 From what knows not, that it may do  
 him good.  
 And from what is unable  
 To walk, he entreats that his road may be  
 directed ;  
 And about matters of trade, from what  
 his hands made  
 He entreats, even from what has no ability.  
 Or when he set forth to voyage  
 In a ship on the sea over stupendous waves,  
 He prayed and besought of worm-eaten  
 wood,  
 Which was more worm-eaten than the  
 ship which carried  
 Himself, to help him. And this had been  
 Made for thoughts of gain,  
 Because the artificer in his wisdom made  
 it. And Yourself,  
 Father, created everything  
 In Your wisdom and with Your care, and  
 You gave a way  
 In the sea and over the waves a sure  
 Path, to show that from all  
 You are able to save and to deliver.  
 And with skill everything shall be done,  
 Because it is Yourself who wish  
 And do all : and Your wisdom is not idle  
 From the works. For this  
 You gave to sons of men to trust  
 Their lives in small timbers, and to pass  
 Even mighty waves, and live.  
 For in the beginning they perished.  
 And choice mighty ones passed away  
 because it was  
 Their hope to populate the world. They  
 fled,

And left not for ever descent of progeny.  
 Your own is this guiding of creation.  
 Blessed is the wood by which  
 An upright one is seen. But the handiwork  
 Is cursed itself, and its maker,  
 Who makes a work which corrupts, and  
 calls it God.  
 And hateful to God is the godless one  
 And his godlessness, and the work and  
 its worker together  
 Will be condemned. For this also  
 On the images of the Heathen there is  
 retribution,  
 Because they are the creation of God,  
 And they make them for pollution and  
 for misery  
 Of the souls of men, and nets  
 For the feet of foolish men.  
 For the beginning of wantonness was the  
 devising  
 Of images, and they are injury to those  
 who live.  
 It is not from the beginning they were,  
 Nor for everlasting do they continue.  
 For the vain glory of man  
 Brought them into the world ; therefore  
 with cutting down  
 Is the end. For an oblation of mourning  
 Took a father in a ravaging of brutes,  
 When also his son was carried off, to make  
 An image for the man, because then  
 He was dead, and he made him now  
 Associate of God, and he gave to those  
 Who were under his hand secret rites of  
 ministry.  
 Confusion of times extended and strength-  
 ened the wickedness,  
 And tradition preserved it as a law,  
 And by command of tyrants they served  
 statues.  
 And because they were unable  
 In his presence to honour a man,  
 Who dwelt afar, they made for them images  
 For those who dwelt afar ;  
 Famous images for the honour of kings,  
 That they might be celebrating those afar  
 As if they were near, with all the  
 diligence of a birthday,  
 And also that by them who knew him not  
 He might be served, such as  
 He was. The art of the artificer em-  
 boldened him :  
 Him who had dominion he sought also  
 To please. And he tortured his art  
 To make for him excellent beauty.  
 And all the crowd ran, because  
 Of the beauty of the work. And after a  
 little  
 While, his work was worship for him,  
 Who would honour a sin of man. This  
 Same thing became a detriment in the  
 world,  
 That sons of men were served with service  
 Because of beauty and virtue, and ye called

By the Divine Name those stones and stocks  
Which had no relation to it.

And it was not sufficient for you  
That ye knew not God, except

Ye made war to make the name  
Which was not in knowledge for evil,  
and ye served

Them, and ye slew your children, and ye  
made

Covert secrets, and ye were infatuated in  
other

Arrangements of matters of the world,  
because for them

Neither your habits nor your marriages  
Were pure, and also ye were not  
Circumspect, and one the other by fraud

Slays his fellow, and with deceit injures  
Him, and his fellow workman injures  
Him. For everything

Was mingled bloodshed and murder,  
And theft, and fraud, and vice, and breach  
Of faith, and tumults, and oaths of false-  
hood ;

All these calamities are  
By their service, because they remember  
not goodness.

And they pollute themselves, and will  
taint the children

Of their disordered wedlock, adulteries  
And pollutions, because the record of  
their images

Is unfit to describe, and their service is  
chief of all

Evil, and is entrance of corruption.  
Whether indulging, they are polluted, or  
whether

Prophecy, they would falsify it, or  
whether life,

They disgrace it, or whether they make  
oath in falsehood,

They will not perform it. These rely  
On images in which there is no profit.  
They swear badly, and do not  
Expect that there is retribution from them.

Two things will come on them in truth,  
Because they thought evil against God,  
And they gazed on the image, and made  
oath in vile

Fraud, and despised the truth.

This is not a power  
Of retribution for oaths, but  
Retribution for the sins of the sinful, and  
the condemnation  
Is for the fraud in what they did.

But Yourself, our God, kind,  
Are You, and merciful, and long-suffering,  
And great is Your goodness, and You  
nourish all ;

And if we offend, Your own are we,  
Because ourselves we know Your power ;  
But yet we offend, not  
Because that we are accounted Yours,  
For it is complete uprightness that one  
knows You,

And that anyone knows Your Truth is a  
root

That dies not. Let not it seduce you :

The handiwork of the sons of men,  
Their vanities, are a shadow of their  
writings,

The toil of their hands in which is no fruit,  
A vain vision, and forms that change  
Are before the face of their folly,  
Loving to take pleasure in dead things,

Splendour in which is no breath.  
The works are bad, and of that  
Same estimation they are worthy  
Who contend for them, and fondly love  
them,

And fear them. For lo,  
The potter who kneads the clay desires  
In the toil, and fashions from it, a vessel  
For use. From the same clay

He makes vessels which are clean for  
ministry  
And vessels not clean for their work ;  
And this does the potter, separating  
One from the other for its service, and by  
evil

Art he fashions from it a god  
For vanity, for him who, a little  
Before, from the earth was his origin,  
And after a little returns to the earth.

And the faults of his soul are requited him,  
And his anxiety is lest he be not  
Able to toil, and it is not  
Because his lifetime is little or much.

But in his perishing lifetime it is of gold,  
And of silver, and of bronze ; and his  
affairs and works  
Are in impurity ; and present things are  
to him  
In praise. His heart is ashes,

And his hope is dust. Vile  
Clay is his dwelling, because he knows  
not Him  
Who fashioned him, and cast into him a  
perfect soul,  
And breathed into him the spirit of life.

And the thought of the habits of their  
life is laughter,  
And their lifetime is as the buying and  
selling  
Of trade, and all his trade is in evil.  
And this one more than all

Knows that he offends. He who from  
The material of the dust makes sculptures,  
And serves them. They all err  
And are wretched. There entered his  
small soul

His hatred of Your people who are  
arrayed against him,  
Because they esteem all the images of the  
Heathen [as]



Gods which use not their eyes to see,  
 Nor do their nostrils breathe  
 The air, nor do their ears hear,  
 And the fingers of their hands stir not,  
 And their feet are idle from walking,  
 Because a son of man made them  
 And a spirit of deception fashioned them,  
 And no one of them is able  
 To make a God. As a man  
 He is dying, and he makes

Dead things, and himself  
 Is better than what he fears, because  
 himself  
 Can live, and these cannot.  
 Also polluted animals they worship  
 In folly; and these are worse than those  
 Because they desire the sight of animals  
 which they take  
 As fair, and they depart from  
 The glory of God, and from His blessing.

## HOME DEPARTMENT.

### NOTES AND COMMENTS.



ALTHOUGH the last few years have witnessed advance in many respects, and not least in the frequency of missionary meetings, nevertheless little seems hitherto to have been done in the form of scientific study of Foreign Missions. It is an exceptional pleasure therefore to note that a course of four lectures on the Evangelization of the World was delivered in Manchester Cathedral during last Advent by the Rev. G. Denyer, and was followed by another course on the History of Foreign Missions given at the Scholæ Episcopii in the same city under the presidency of the Dean.

Through the efforts of C.M.S. friends and the kindness of Headmasters, opportunities are vouchsafed in a rapidly-increasing number of Grammar and other Public Schools of bringing the subject of Foreign Missions before the boys. The preparatory schools are not reached in quite a corresponding degree, and yet it cannot be doubted that the Principals of some of the hundreds of these which are scattered about the country would respond favourably to a request *personally preferred* to allow a missionary address to be given to their boys. Cannot the Secretaries of Gleaners' Union Branches and others kindly give attention during the coming winter to this important matter? A request of the nature referred to is, of course, more likely to be granted if it is made clear that no collection will be asked for. Should any openings in schools for boys be obtained they should be notified to the Central Secretary at headquarters.

It has been suggested, and the suggestion is worthy of consideration, that there should be a Foreign Stamp Stall at Sales of Work. Boys would often like to come to a sale if there was anything they could buy, and Foreign Stamps would be to their liking.

Apropos of the suggestion that children should try to save or earn something for the Centenary Fund, and when paying the money should hand in unsigned slips of paper stating how it had been obtained, the Vicar of a town parish writes:—"We had 119 'Do without' offerings in our Sunday-schools, amounting in the aggregate to 4*l.* 6*s.* 5*d.* I am much obliged to you for your hint about such a course."

The Contribution Lists of the Annual Report contain several mentions of animals. A missionary pig has frequently been mentioned; Persian kittens

thrive at the Cheltenham Training College, and bring, by their sale, some 12*l.* a year to the Society; turkeys flourish at Silloth in Cumberland, and canaries in another place; and missionary hens are not unknown. In one parish systematic work is done through the hens, for the Hibernian localized *C.M. Gleaner* states:—

SOMETHING FOR THE LITTLE ONES.

We have been reading in *Women's Work* of some children in Ireland, anxious to help a missionary in China, forming themselves into a Missionary Band, and undertaking to raise 2*l.* a year for the support of a bed in his Mission Hospital. Nine little girls got a hen each for this purpose and devoted the eggs laid by them to this object. Each hen got a real Chinese name, such as Sung, Ko, Wang, &c. On the back of a photograph of their missionary in Chinese costume was the following plan:—

.....**Young People's Missionary Band.**  
**MISSION HEN SCHEME.**

*Name of Hen*—.....

*Object*—To support a bed in the.....Hospital.

**3 Promise**—(1) To devote the profits of one hen to the above object, and that this will not lessen what I have been in the habit of giving to other Missions.

(2) To pray for the poor sufferers who occupy this bed, that they may know Jesus; also for all our missionaries.

(Signed).....

The amounts will be collected on June 30th and December 31st each year.

The scheme worked admirably, and no less than 2*l.* 12*s.* 10*d.* was raised the first year. It seems a capital plan for many of our children in country districts. Who will try it and let us know the result?

The following instance of trading with a penny which is mentioned in the Devon and Exeter localized *C.M. Gleaner*, may prove helpful to some:—

<i>s.</i>	<i>d.</i>		£	<i>s.</i>	<i>d.</i>
0	1	Wool made a pincushion . . . . . sold for	0	0	3
0	3	Material (straw, card, and wool) made two picture-frames „	0	0	6
0	6	Continued the same " in various sizes and qualities till reached	0	1	0
		altogether . . . . .	1	4	4

This was done by a coachman's wife, in poor health, with a family. She made it a subject of prayer, that she might reach at least 1*l.*

Perhaps to an inexperienced speaker the most trying thing a chairman can do is to say that "the deputation will tell them how the work is prospering, and what a noble income the Society has, and so on"; when in reality the main object which the deputation has in view is to impress upon the people the truth that their responsibility to Christ concerning the Heathen and Mohammedan world is not half realized, and that the contributions for the work of Foreign Missions are not a tithe of what they ought to be. Of course it is perfectly unnecessary for the deputation to pay any heed to such introductory remarks.

C. D. S.

**YOUNGER CLERGY UNIONS.**

**F**ROM the Report of the Liverpool Y.C.U. recently to hand, we notice that the Union completed the seventh year of its existence in May last. The roll of members shows a total strength of 103, having decreased from the previous year, owing to removals from the diocese, retirements, and deaths, while two have gone

forward into the Mission Field. The attendances at the monthly meetings have given the Committee cause for anxiety, and steps have been taken with a view to increasing the numbers if possible. One decided feature of advance during the year has been the formation of a Preparation Class for Missionary Candidates. As previously mentioned, two members are in the foreign field, and one is also working among sailors at San Francisco.

#### LOCAL ASSOCIATIONS AND UNIONS.

THE annual sermons and meeting in connexion with the St. Lawrence Auxiliary were preached and held on July 2nd and 3rd respectively, the Rev. A. E. Goodman, of the Telugu Mission, being the Deputation. Prior to the meeting on the Monday afternoon tea was served in the vicarage garden, and afterwards an adjournment was made to a tent. The Rev. R. W. Odell, Rector of St. Lawrence, after prayer, read a portion of St. Matt. xiii., and gave a short devotional address on two of the parables contained therein, using them as a symbol of the growth of the Christian Church. This was followed by a summary of the amounts contributed to the C.M.S., showing a total of 120*l.*, of which sum 25*l.* was raised by means of missionary-boxes. The Rev. A. E. Goodman followed with a graphic description of the work in the Telugu Mission.

At Weston-super-Mare annual sermons were preached in several of the churches on July 9th, followed by the annual meetings on July 10th. At the morning gathering the Rev. W. J. Birkbeck presided, and the Hon. Treasurer presented the financial statement, which showed that contributions to the extent of 1497*l.* had been received during the year, against 1313*l.* in the previous year, showing an increase of 184*l.* The Chairman remarked on the fact that the annual meetings followed close on to those of the Centenary, and dwelt upon the respective benefits to be derived from each group of gatherings. Annual meetings in particular, he said, afforded an opportunity for reviewing the past, and for gaining a knowledge of weak spots to be remedied in the future. Interesting accounts of Mission work in North-West Canada were given by Archdn. Phair, missionary from the neighbourhood of Lake Winnipeg, and the Rev. G. S. Winter, who has laboured at Trout Lake and also at Sturgeon Lake. The evening meeting was well attended; the Rev. Colin Campbell presided, and addresses were again given by Archdn. Phair and Mr. Winter.

Preceding the anniversary at Boston a well-attended devotional gathering was held in the Blenkin Memorial Hall on July 15th. Sermons were preached on the following day by the Rev. J. E. Padfield, of the Telugu Mission, and the Rev. R. Bateman, of the Punjab. On the 17th, the annual meeting was held, presided over by the Vicar. In presenting the Report Mr. B. F. Rice drew attention to the Centenary Funds, and also spoke on the pleasing advance in many of the village Associations; the total amount received was 378*l.*, out of which nearly 200*l.* was from villages. The Rev. J. E. Padfield then spoke on his work in South India, pointing out how the country had been neglected by Christian people at home, and also dwelling on the present aspect of the work in that land. Mr. Bateman followed with an encouraging account of his work in the Punjab.

The annual meeting of the East Herts Association was held at Woodhall, by kind permission of Mr. Abel H. Smith, M.P., on July 17th, Mr. Smith presiding. Mr. R. Hoare in presenting the Treasurer's Report stated that a sum of 1705*l.* had been forwarded to the Parent Society, also that nearly 3000*l.* had been raised for the Centenary. Mr. Hoare also expressed the deep regret felt by the members of the Association in the death of their President, and also welcomed as their new President the son of their former friend. The Annual Report, presented by the Rev. P. E. S. Holland, also opened with an expression of gratitude that Mr. A. H. Smith, M.P., had accepted the post of President. Enthusiastic gatherings in connexion with the Centenary were reported from all parts of the Association's district, the "Own Missionary" Fund was well maintained, and there seemed to be an advance all along the line. The Chairman heartily welcomed the friends of the Society, and proceeded to speak of his own and his late father's interest in the

C.M.S. He traced back the meetings at Woodhall to 1864, and, so far as was known, a meeting had been held there every year since, and the speaker hoped that the meetings might be continued for many years. The Bishop of Mombasa made a touching appeal for India, pleading for more helpers to give to the Natives the knowledge of Christianity, in place of the faith which is being undermined by the education given in Government schools and colleges. The Rev. Canon Pelham followed, urging the need of reading, studying, and making known missionary literature.

#### THE VALEDICTORY DISMISSAL OF MISSIONARIES.

THE arrangements for the Valedictory Dismissal this year are as follows:—

*Tuesday, Oct. 3rd.*—Public Farewell Meeting at Exeter Hall at 7 p.m., when missionaries proceeding to Persia, Turkish Arabia, Bengal, Punjab and Sindh, Western India, Ceylon, China, Japan, and N.-W. Canada will be taken leave of.

*Wednesday, Oct. 4th.*—Celebration of Holy Communion for outgoing missionaries and their friends at St. Bride's Church, Fleet Street, at 11.30 a.m., with address by the Rev. Professor H. C. G. Moule, of Cambridge.

Public Farewell Meeting at Exeter Hall at 7 p.m. to take leave of missionaries proceeding to East and West Africa, Egypt, Palestine, N.-W. Provinces, South India, Travancore and Cochin, and Mauritius.

#### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 18th, 1899.*—On the recommendation of the Ladies' Candidates Committee, Miss Annie Emma Allen, Miss Mary Ellen Brighty, Miss Rose Carter, Miss Mercy Caroline Knight, and Miss Alice Walmsley, were accepted as Missionaries of the Society.

Mr. F. J. Huddleston was appointed accountant in West Africa on a special agreement.

*General Committee (Special), July 25th.*—The Rev. John Alfred Lightfoot, M.A., Hertford College, Oxon., Vicar of St. Stephen's, Canonbury, was appointed Principal of Islington College, in succession to the Rev. T. W. Drury, the appointment to date from the beginning of next term. Mr. Lightfoot was introduced to the Committee and addressed by the President, and having replied was commended in prayer to God by the Rev. Prebendary Eardley-Wilmot.

The Secretaries having reported an interview with Lord Kitchener on July 18th, and on reference to a previous Minute of the Committee of June 20th, authorizing an application for a site at Khartoum, the following Resolution was adopted:—

"That the Committee express their deep regret that the opening of the Soudan to traders in September does not involve the removal of the difficulties in the way of a Medical Mission to the Mohammedans.

"That in consequence of recent communications with Lord Kitchener upon a former application authorized by Minute of June 20th, 1899, for a site at Khartoum, the Secretaries be authorized to make fresh application to Lord Kitchener for a site, in the terms of the draft letter submitted, showing that the Committee understand that the restrictions thus far in force against opening a Medical Mission among Moslems in the Soudan are not likely to be removed in September, but also showing that the Committee look forward to a future Medical Mission in Khartoum for which they may hereafter desire to use the site, and that while they are not prepared at present to pledge themselves to undertake a permanent Mission to the Pagan tribes in the south of the Soudan, they are arranging a pioneer expedition among them early in 1900.

"But that with a view to fuller knowledge of the possibilities of missionary work among the Pagans in the southern region of the Soudan, Dr. F. J. Harpur and the Rev. L. H. Gwynne be asked to make a pioneer journey to Khartoum and those regions when the season is suitable, i.e., it is understood, in January next."

On the recommendation of the Ladies' Candidates Committee, Miss Lucy Melloy was accepted as a Missionary of the Society, and was located to China.

*General Committee, August 8th.*—An offer of service as a Missionary of the Society from the Rev. Arthur Ashfield Pilson, B.A., Exeter College and Wycliffe Hall, Oxford, Curate of Chivelstone, South Devon, was accepted. Mr. Pilson was introduced to the Committee and addressed by the Chairman (Mr. J. W. Rundall), and having replied was commended in prayer to God by the Rev. R. B. Ransford.

Mr. F. T. Ellis, a Missionary working in Palestine in local connexion, was taken into full connexion.

The Secretaries reported the deaths of the following Missionaries of the Society: the Rev. Sydney Gibbon, of Palestine; Mr. W. Stobie, of the Punjab; and Miss I. K. S. Acheson, of West China. The Committee received the news with much regret and placed on record their sense of loss, and expressed their sincere sympathy with the bereaved relatives.

The Secretaries also reported the death of the Right Rev. the Bishop of Limerick, a Vice-President of the Society. The Committee desired that an expression of their respectful sympathy be conveyed to the surviving relatives and friends of the late Bishop.

The Secretaries having reported the death of the Rev. Dr. William Wright, Editorial Secretary of the British and Foreign Bible Society, it was resolved:—

“That the Committee express their deep sympathy with their friends of the British and Foreign Bible Society in the bereavement they have suffered in the death of their devoted Editorial Superintendent and Secretary, the Rev. Dr. W. Wright. In the many matters of business between the B. & F.B.S. and the C.M.S. in which Dr. Wright had a prominent place, especially those affecting new translations or revisions of sacred Scriptures used in the C.M.S. Missions, he was invariably found to be a patient, sympathetic, wise and genial fellow-worker in the Lord's work. The Committee especially recall with thankfulness Dr. Wright's remarkable influence in securing the adoption in China by so many several Missions of a uniform version of the Bible. The Committee feel that they have sustained a real loss in his death.”

The result of a conference between Bishop Tugwell, Dr. C. F. Harford-Battersby, Mr. L. H. W. Nott, and the three Missionaries located to work among Hausas, viz., the Revs. A. E. Richardson and J. C. D. Ryder, and Dr. W. R. S. Miller having been reported, and reference made to Bishop Tugwell's offer to go to the Hausa country, the following Resolution was adopted:—

“That Bishop Tugwell, having expressed himself satisfied that he can be spared from episcopal duties in other parts of his diocese for a period not exceeding twelve months, be invited by the Committee to take the leadership of a first party of Missionaries for the Hausa States.

“That Mr. J. R. Burgin, already located to West Africa with a view to acting as business agent for the Hausa party at some convenient base to be hereafter selected, be also invited to accompany the party on their first journey into the interior.

“That the party thus constituted, viz., Bishop Tugwell, Dr. W. R. S. Miller, the Rev. A. E. Richardson, the Rev. J. C. D. Ryder, and Mr. J. R. Burgin, be authorized to arrange their own plans as to date and route for a journey at the close of the current year into the Hausa States, with a view to establishing a Mission, if possible, in Kano, or failing Kano, at such other suitable centre as they may be led to in God's providence.”

The Committee accepted with regret the resignations of the Rev. F. G. Toase, of the Yoruba Mission; Miss S. L. Barker, of the Palestine Mission; and the Rev. H. Kitley, of the Bengal Mission.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that all Christians may be awakened to a fuller realization of the primary work of the Church of Christ. (P. 732.)

Thanksgiving for the deliverance of the missionaries in Fuh-Kien. (Pp. 743, 799.)

Prayer for the Native Christians in the disturbed districts of Fuh-Kien. (P. 743.)

Thanksgiving for the life-work of Archdeacon Warren. (P. 750.)

Thanksgiving for the Centenary celebrations in the Mission-field. (P. 760.)

Prayer for Kikuyu, that workers may be found to enter the open door. (P. 775.)

Prayer for the Ibo Country and people. (P. 778.)

Prayer for the relatives of those recently called to their rest. (Pp. 787, 789, 790, 792.)

Prayer for East Africa, that the famine may be speedily removed. (P. 787.)

Thanksgiving for the growth of the native ministry in Uganda, and prayer for those recently ordained. (P. 787.)

Thanksgiving for the life and work of a young Palestine missionary. (P. 789.)

Prayer for guidance as to the Mission to the Eastern Soudan. (P. 798.)

Prayer for the pioneer party to the Hausa States. (P. 798.)

Prayer for the C.M. College and the new Principal. (Pp. 738, 800.)

## NOTES OF THE MONTH.

## ORDINATION.

*Uganda*.—On Trinity Sunday, May 28, 1899, at Mengo, by Bishop Tucker, the Revs. C. H. T. Ecob and S. R. Skeens, to Priests' Orders; and Messrs. Zakayo Buligwanga, Tomasi Semfuma, Isaka Lwaki, Yosua Kiwavu, Nua Nakiwafu, and Silasi Aliwonya, to Deacons' Orders.

## DEPARTURES.

*Eastern Equatorial Africa*.—Dr. Marcus Eustace left Marseilles for Mombasa on Aug. 10.

*North-West Canada*.—The Rev. J. Lofthouse left Liverpool for Moosonee on July 19.

## ARRIVALS.

*Yoruba*.—The Right Rev. Bishop and Mrs. Tugwell left Lagos on June 24, and arrived at Liverpool on July 21.

*Eastern Equatorial Africa*.—Mr. L. J. Vale left Mombasa on July 15, and arrived in London on Aug. 14.

*Egypt*.—Miss E. A. Lawford left Cairo on July 21, and arrived in London on July 28.

*North-West Provinces*.—Miss E. M. Bazeley left Bombay on July 15, and arrived at Plymouth on Aug. 5.

*South India*.—The Rev. R. F. Ardell left Madras on June 24, and arrived in London on July 24.

*Ceylon*.—Mr. and Mrs. E. J. Carus-Wilson left Bentotte on June 30, and arrived in England on July 27.

*Japan*.—Miss B. J. Allen left Nagasaki on June 12, and arrived at Liverpool on July 15.

*North-West Canada*.—The Rev. and Mrs. J. R. Lucas left Fort Chipewyan on June 14, and arrived at Liverpool on Aug. 2.

*British Columbia*.—Miss E. G. Beeching left Alert Bay on June 30, and arrived in England on July 29.

## BIRTHS.

*Eastern Equatorial Africa*.—On July 29, at Cairo, the wife of the Rev. W. E. Taylor, of a son (Arthur Hooper).

*Western India*.—On July 14, the wife of the Rev. R. S. Heywood, of a daughter (Margaret Elizabeth).

*South India*.—At Melbourne (Australia), on June 17, the wife of the Rev. A. N. C. Storrs, of a son (John Austral).

## MARRIAGES.

*Uganda*.—On Aug. 15, at Holy Trinity, Leamington, Mr. A. B. Lloyd to Miss Mary Ethel Masters.

*Bengal*.—On Aug. 9, at St. George's, Newcastle-on-Tyne, the Rev. J. F. Hewitt to Miss Frances Hilda Blenkinsop, B.Lit.

## DEATHS.

*Sierra Leone*.—On July 20, at Sierra Leone, the Ven. Archdeacon Robbin.

*Punjab and Sindh*.—On July 25, at Amritsar, Mr. W. Stobie.

*West China*.—On July 19, Miss I. K. S. Acheson. [By Telegram.]

## PUBLICATION NOTICES.

**History of the Church Missionary Society.** Vol. III., completing this work, is now ready, and all subscribers should have received their copies ere this. This third volume contains xii. and 912 pp., with 16 pages of portraits, and the Index to the three volumes. Price 6s. net. The three volumes are supplied at 18s. net, or in half-calf binding, 31s. 6d. net.

**Report and Extracts from the Annual Letters of Missionaries** of the Persia and Turkish Arabia Missions for 1898. These are now ready and can be obtained. Price 2d., post free.

**Extracts from the Annual Letters of Missionaries for 1898.** Parts VI., VII., and VIII. are now ready. Part VI. contains Letters from the Sierra Leone, Yoruba, and Niger Missions; Part VII. from the Travancore and Cochin, Ceylon, and New Zealand Missions; and Part VIII. from the Japan and Mauritius Missions. Price 3d. each Part, post free.

**Modern Medical Missions.** An account of Medical Mission work in Kashmir, by Dr. A. Neve. 16 pp. in wrapper, same size as *Mercy and Truth*. Price 1d., 1½d. post free.

# THE CHURCH MISSIONARY INTELLIGENCER.

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## A MISSIONARY STUDY OF ST. LUKE.

“All flesh shall see the salvation of God.”—*St. Luke* iii. 6.

**I**T has been said that St. Luke's Gospel “might stand as a commentary on the words of St. Paul at Athens, that ‘God hath made of one blood all nations of men . . . that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.’”

The words quoted above from St. Luke iii. 6 are an illustration. Other evangelists give us the language of Isaiah's great prophecy about the coming of the Forerunner; St. Luke adds the significant words which extend the thought of the coming Kingdom at once beyond the limits of the Chosen Race.

I take up this Gospel as a Bible reader with the desire to learn from it more fully my duty and privilege as a Christian to “make God's way known upon earth, His saving health among all nations,” and I find at once that it speaks to me in language of exquisite beauty and of matchless force upon this subject.

Naturally, I ask myself first, Who was the author of the Book, and to whom was it specially written? I am reminded at once that he was himself a devoted missionary, and that he wrote for Gentiles. He was a most devoted missionary. In fact I first read of him by the significant “WE” at Troas in his own Book of the Acts, just at a very critical moment in the history and in all history, for it was the bringing of the Gospel to the Continent of Europe, when he joins Paul (Acts xvi. 10-17). With him he put out from the ancient harbour of Alexandria Troas, and, favoured by the winds of God, made a good course across the bright Ægean, beneath the towering peak of Samothrace, and landed, obedient to the vision, upon the mountain-girt shore of historic Macedonia. There at Philippi, in all probability, he stayed, rejoining Paul again, when, on his third missionary journey, he returned (Acts xx. 6), *via* Philippi, to Asia, never leaving the Apostle afterwards till the Book closes. The glimpses which we have of him in the Epistles are always to the same effect. In Colossians iv. 14, “Luke, the beloved physician,” sends greetings with Demas, from Rome, as the companion, though not apparently the fellow-prisoner, of St. Paul; in Philemon 24 he is still a “fellow labourer”; in 2 Timothy iv. 10, 11, he is his only companion, Demas having forsaken the great prisoner; and, previous to the Roman captivity, he is apparently with St. Paul, identifying himself with his lot in chapter xxvii. of the Acts. It is clear from comparing Colossians iv. 11 with verse 14 that he was not of the Circumcision, and therefore was a Gentile. And his Gospel is emphatically the Gentiles' Gospel, and both in its special language, its omissions, its avoidances, its quotations, it indicates a Gentile aim (see

*International Critical Commentary*, St. Luke, p. xxxiv.). It is clear also that it was addressed to a Gentile. Who Theophilus was, indeed, we do not know. He may be the wealthy Theophilus mentioned in the Clementines as the rich man of Antioch who gave up his house to the preaching of St. Peter. This seems more than possible, and there is much to favour Jerome's claim that Luke himself belonged as a physician to Antioch. But it was written clearly for Gentiles as a body through the special address to one. We may not be sure that it was written from Rome. But at least the story closes there, and St. Luke is then with St. Paul. If this were a proof, then from the great world-capital went forth, under the guidance of the Apostle to the Gentiles, the Missionary Gospel.

There is one feature of this Gospel which I notice immediately. In spite of its being so full of vivid detail and so absorbingly interesting, it was not written, like St. Matthew's and St. John's Gospels, from actual experience. "The writer of the story of the gentleness of Christ," as Dante styles it, had no such advantage. It was written from knowledge imparted by others. But that which he knew by faith only had become so intensely real to himself that he could succeed in making it real to others also. To be a missionary of the truth to others I do not need a first-hand knowledge of the Faith, but I do need what no mere intellectual equipment will give me—to have so drunk in its spirit, to be so permeated with its message in the heart, to have so embraced its breadth of human sympathy, that the truth has become my own by spiritual assimilation.

I. When I pass on to the Book itself I notice that the Lord Himself is presented to my gaze as the *Ideal Missionary*. In St. Matthew He is the Ideal Jew, the Son of David; in St. Mark He is the Son of God, the Lord of the world; in St. John He is the Eternal Word, "begotten before all worlds." But in St. Luke He is above all things the Ideal Missionary, the Messenger of Good Tidings, the Great Physician, the Saviour of the Outcast and the Poor. So that it has been truly said (Dean Farrar, *Cambridge Bible*, St. Luke, p. 17) that the words, "Who went about doing good, and healing all that were oppressed of the Devil," might well describe the keynote of the Life of Jesus presented here. Let us briefly glance at certain features of the Ideal Missionary's life. His coming is the bringing of glad tidings to the meek; it is the proclamation, with a new revelation of God's goodness, "Fear not." By Gabriel to Zacharias and to the Virgin at the Annunciation, and by the Angel to the shepherds, it is the message of good news. Even before His birth it is felt that His coming will bring good things to pass. He will fill the hungry with good things; He will give knowledge of salvation unto His people; the Dayspring from on high will visit mankind in Him. He will give light to them that sit in darkness, and will guide men's feet into the way of peace. May we ever go forth with such a message, and ever make it plain that our mission is not to destroy but to fulfil, not to overwhelm by force of argument but rather to win by the power of love; not to despise the broken lights of God in human religions, but to discern in them pathetic longings for a fuller light, for a Christ who can heal and enlighten. At His actual coming the message is



still Peace on earth. When Samuel Marsden first landed on the shores of heathen New Zealand on that eventful Christmas Day, this was his message: "Behold, I bring you good tidings of great joy." At His presentation in the Temple He is discerned to the eye of faith already as "a Light to lighten the Gentiles" as well as "the Glory" of the ancient Chosen People.

II. Let us next mark *the Missionary's Requisites*. The Ideal Missionary begins with humility and he goes on to obedience.

1. He begins with Humility. This is the Gospel of the intense humanity of Jesus, and nowhere do you see that humanity shine forth in greater humility than in the lowliness, the poverty, the hiddenness which marks His birth. And this is the Gospel of that wondrous Infancy. It is St. Luke who teaches us from that marvellous Birth the poverty of spirit which has in it more self-dignity than all pride as we study the Gospel of the perfect homeliness of Jesus Christ. "He to lie there," says Bishop Andrewes, "the Lord of Glory without all glory! Instead of a palace, a poor stable; of a cradle of state, a beast's cratch; no pillow but a lock of hay; no hangings but dust and cobweb." Every time we think of matchless Bethlehem on its stony ridge with its "præcipe" of Christ's "præsepe," its lesson of Christ's cratch, as Andrewes so quaintly describes it, we are debtors to St. Luke. From His birth the great human Missionary finds "no room for Him in the inn"; He is "a Sign which shall be spoken against." He is, at His presentation, consecrated with the offerings of the poor. Yet He is all the time a Hope "to them that look for redemption in Jerusalem."

2. And He goes on to Obedience. This is the Gospel of the Little Child, the story, passing sweet, of the infancy and boyhood and home life of Jesus. And it is so because it is the Gospel of the Servant of the Lord whom Isaiah foretold, the Servant whose first feature is the spirit of obedience (Isaiah xlii. 1), and who, because He was that, passes on to the spirit of dependableness ("on whom I lean for support"), the spirit of willingness or compliance ("Mine elect"), and so to those other features (Isaiah xlii. 2-4, xlix. 1-6, l. 4-9, lii. 13, liii. 12), in which the spirit of missionary persistence is so prominently included (xlii. 4). So, though we have the thought of service already intensely present, it takes the form for a time of obedience to home authority. "Wist ye not that I must be about My Father's business?" "And He went down with them, and came to Nazareth, and was subject unto them" (St. Luke ii. 51).

III. May we glance for a moment reverently at *the Missionary's Preparation* in the sacred boyhood of Jesus, and mark its intimate connexion with the after missionary career? His environment is freedom-loving Galilee, with its sturdier northern race of peasant farmers, its wild ravines, its historic memories of a thrilling past history. What thoughts would be suggested to the mind of the boy Jesus by such centres of historic event as Carmel and Esdraelon, the hills of Zabulon and Naphtali, the rounded brow of Tabor, the rich plains of Bashan, and beyond all, far away in the north-eastern sky, the snowy summit of Hermon. His first object-lessons would be the scenes of village life, the moving panorama of the larger world around in its contact with

many Gentile influences, the bright and manifold pictures of Galilee of the nations. And the training would be after the same fashion : in the midst of sweet, wholesome surroundings, the home consecrated by faith and thrift and honest work, the pure, uneventful life far away from the unnatural conditions of great cities, the healthful occupations of the field and of the bench. Think of the village perched on the edge of its descending hills just as they dip down into the hot plain of Esdraelon, by precipitous cliffs, swept by its cool, half-mountain airs, rich with its evening sunsets, as the women gathered round the well at the end of the village street, a picturesque and motley group in the warm evening light ; its inspiring memories of Jewish patriotism as you gazed down from the brow of the hills above across the dim outline of the great storied plain, its play of light and shadow among the cactus-trees and olives, its houses of white limestone, its isolation yet near contact with widening influences as the flashing imperial troops swept along the plains below, or the heavily-freighted caravans crawled along in the heat haze, or the splendid embassies left their trail of colour like a serpent-track across the hills :—we can understand whence the Missionary of the future drew those bright pictures of life and nature, with such a truly human touch of living sympathy, which have been the wonder of the world and the comfort of mankind ever since. These were some of the precious gifts from the mountain city and from the frugal, simple home.

IV. *The Missionary's Call* comes in chapter iii. with the preaching of John Baptist. Jesus "was about thirty years old on beginning His work." The occasion of its commencement was His baptism. The magnitude of that occasion is emphasized by the detailed connexion of the date with the history not merely of Judaism, but of the world as a whole (Luke iii. 1). The last of the prophets heralds the coming of the Saviour. Jesus takes the stern teaching of the Law of God emphasized by the prophet of God, but He clothes it with the tenderer aspect of good tidings with a gift and a promise from God behind it. But before actual service must come the stern, lone conflict in the wilderness. You must not merely know the truth, you must have fought the powers of evil to retain it ; you must come forth from that conflict chastened, proved, and, if need be, what He could not be, humbled, before you can take it to others. What is true of Jesus is true of Paul, and, in its measure, of every true missionary. When you have found out the power of the Word of God for yourself against the lust of the flesh, the lust of the eyes, and the pride of life, you can return "in the power of the Spirit" to your work of missioning others.

V. *The Missionary's Message* follows in chapter iv. 18, in that same Nazareth where He was brought up. It is the message of the true Servant of the Lord still. Glad tidings, yet how badly received ! "They rose up and thrust Him out of the city, and led Him unto the brow of the hill where their city was built, that they might cast Him down headlong." And the disciple is not above his Lord in Fuh-Kien, in Persia, or in Uganda even still.

VI. The Missionary's work occupies the central sections of the Gospel. But two events must be singled out before we speak of that, as showing forth *the Missionary's Fellowship*. St. Luke alone tells us (viii. 1-3)

that Jesus, in His earlier missionary journeys, was accompanied "not by warriors like David, not by elders like Moses, not by nobles and kings like the Herods, but by a most humble band of ministering women," \* the converts of His previous work, and now, especially Mary Magdalene, missionaries themselves to others. It is only lately that we have begun once more to be primitive, and have at last tardily recognized in Moslem and Heathen lands the power and graciousness and worth of women's missionary work. The other event is the calling of the Seventy, which is recorded by St. Luke alone (x. 1). It is the expression of the missionary's desire, in view of the greatness of the need, to enlarge the scope of His work: "The harvest truly is great, and the labourers are few; pray ye, therefore, the Lord of the harvest, that He will thrust forth labourers into His harvest." It is the clear recognition of Gentile need; as such it is recorded by St. Luke. The sending forth took place at the time of the Feast of Tabernacles; the number of bullocks offered at that feast was seventy, to represent the seventy nations of the world (*International Critical Commentary*, St. Luke, p. 269). There is a significant omission in the charge they received as compared with the charge to the twelve; no prohibition is added, "Go not into the way of the Gentiles" (*I.C.C.*, p. 270). Peræa, which would be the scene of their labours, would contain amongst its population a much larger proportion of Gentile Heathen than on the west of the Jordan. The bands of Associated Evangelists who are doing such splendid work in the central parts of India, and elsewhere, are the successors of that first missionary fellowship. We go with the same message, "The Kingdom of God is come nigh unto you." It is the evangelization of the world rather than its entire conversion which is our aim. The return of the Seventy is the occasion of a special exultation on the part of Jesus which looks far beyond the event itself, and beholds it as a beginning of the overthrow of Satan's kingdom.

VII. *The Missionary's Work* is the fulfilment in actual life of the Missionary's Message, and the two must be treated together. And certain features mark that work which are special to this Gospel.

1. The Gospel presented is a *Gospel for the Poor, the Outcast, the Despised*. Quite erroneously this Gospel has been called the Gospel of the Ebionites. It is rather the Gospel of the real humanity of Christ. All the matchless scenes and figures associated with the birth of Jesus are marked by this lowliness. Little Bethlehem, the Judæan shepherds, the expectant Simeon, the devout Anna, the lowly Virgin most of all reflect this feature. In this Gospel alone I read the parable of Dives' punishment and of Lazarus' reward, the parable of the great Supper with its wide invitation, the healing of the poor widow's son at the gate of Nain, the restoration of the ten lepers with the thankful return only of the Samaritan, the accepted service of a woman out of whom He had cast seven devils, the justification of the penitent publican. It narrates with beautiful fulness here alone the story of the Good Samaritan with its mercy to the outcast man and its commendation of the spirit which wrought an act of mercy from a widely human spirit.

\* Farrar, *Camb. Bible*, p. 27.

2. It is also *the Gospel of the Gratuitousness and Universality of the Offer of Salvation*. To this Gospel alone belong the three sister parables of Mercy, the story of the Lost Piece of Silver, of the Lost Sheep, of the Lost Son. It alone gives the prayer of Jesus on the Cross: "Father, forgive them, for they know not what they do." To the missionary Gospel we owe the story of the dying thief with its words of forgiveness and promise for the most abandoned. It alone narrates Christ's lamentation (xix. 41-44) over Jerusalem with its rejected opportunity. It embraces the Samaritan within the fold of Divine mercy, rebuking the spirit which would punish instead of forgiving their prejudice. It proclaims the great fact that the Son of Man "is not come to destroy men's lives, but to save them." It alone gives the parable of the Two Debtors to emphasize the need of grace in the heart to respond to grace received as a gift from God, and it tells us of the Importunate Friend. It gives us in that scene in the synagogue at Nazareth those words of promise for the Gentile from the Old Testament story of heathen Sarepta and of Syrian Naaman. It records there, as elsewhere throughout the story, the inevitable clashing of the missionary's message in its breadth and sympathy with the national and class and caste prejudices which fetter the life of the East still. Its genealogy is of Jesus as the Son of Adam and not as Son of David. It is the Gospel of St. Paul in its spirit, and if we take it in connexion with the Acts we mark that, beginning at Jerusalem, we gradually move on to Samaria, Galilee, Peræa, and through Asia Minor and Macedonia to Rome, the world-capital. The words which tell of Grace, Saviour, Salvation, Faith, are its keynotes. "Men ought always to pray," because access to God is free.

3. Again, it is *the Gospel of Healing and Restoration*. How often this is prominent in the miracles recorded! Look at its record of changed lives in history and parable: Mary of Magdala, Zacchæus the publican, blind Bartimæus, the Prodigal Son, the wounded man by the roadway, the ten lepers, the woman with an issue, the penitent thief. In all these respects it is the reflection of the missionary's message and of the missionary's work. This perhaps is obvious. What is not always so obvious to us is the means we must employ in order to deliver that message truly and accomplish that work. Here I learn what methods, what means, what tact, what patience, what steadfastness, what human sympathy, what use of opportunities, what fearless courage, what freedom from traditionalism, what love of humanity as such, what knowledge of the world, what skill in probing the needs of souls, what vivid power of representation, what continual contact with men under all conditions I must employ if I am to succeed.

VIII. But as you pass on in the Gospel you begin to mark the presence of another strain. Gradually, with ever-increasing clearness, the thought of Suffering, Rejection, the Cross, Death, begins to emerge. You notice it so early as ix. 22, when Peter's confession is followed immediately with the prophecy of Jesus' death. To this succeeds the lesson that in that Cross the disciple must share. The Transfiguration is followed by a second warning couched more strongly. The Son of Man is "about to be delivered," that is very soon (ix. 44). The rejection by the Samaritans

comes soon after because His face is steadfastly set towards Jerusalem (ix. 51). Then, in chapter xiii. 32, comes the direct, clear warning of the Missionary's Cross: "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected," with its bitter lamentation over the unbelief of Jerusalem. Yes, the true missionary, whether at home or abroad, knows the bitterness sometimes of rejection, the agony of seeing souls lost whom he fain would save, the sorrows of labours unrequited by love, the call even unto death that the corn of wheat may bring forth much fruit. "Tell our friends at home," wrote the East African missionary Krapf, "that there is on the East African coast a lonely missionary grave. This is the sign that you have commenced the struggle with this part of the world." And long after that burial of his wife and child he wrote on another occasion, "God bids us first build a cemetery before we build a church or dwelling-house, showing us by this lesson that the resurrection of East Africa must be effected by our own destruction."

At length, with chapter xviii. we reach the last stage of the journey from Peræa to Jerusalem. From ix. 51 onwards St. Luke has been almost alone in his record of facts, and indeed (*I.C.C.*, p. 260) this whole section has been called the "Peræan section." Many of the facts which follow are common to all the Gospels, but St. Luke's treatment of them is still special. It is the Servant of the Lord who still marches on towards His suffering for the souls of men. "All things that are written by the prophets concerning the Son of Man shall be accomplished" (xviii. 31). In terrible detail now the trial of cruel mockings and scourgings is foretold. The triumphal entry into the royal city breaks like some shining cloud in a shower of tears. The events which lead up to the great Tragedy of all are solemnly shadowed forth one by one. Following the same thought we still mark the faithful Servant, "as a Son in His own house," cleansing the Temple; teaching the people, warning His disciples with signs of things to come, praying at night-time on the Mount of Olives. We recline in thought with those apostles at the Last Supper, and hear the vow of the unproved disciple. It is only St. Luke who tells us of the bloody sweat which won our salvation by its triumph in prayer. And then, from the moonlit solitudes of Gethsemane, I pass to the judgment-hall of Caiaphas and the mock trials of Pilate and Herod. I see the Missionary's catechists forsake Him and flee in the hour of danger, and the Missionary's chief convert deny Him with oaths and curses in the hour of His desertion, and at last I behold Him alone, high lifted up above men, praying for His murderers, promising pardon to the penitent thief, reigning on the tree.

"He saved others from the perishing,  
Himself He did not save."

"In seas of anguish-driven wave on wave,  
Before a cold salt wind that on the cold  
Faint brow and closed eyes still blew bitterly,  
Out of the deeps of darkness, through the still  
Faster o'ersweeping of the waterfloods,  
Past sight or sound, past counting of the time,"

to that one last cry of resignation, "Fathe; into Thy hands I commend My spirit."

IX. But the Missionary's Cross brings us to *the Missionary's reward*. The Risen Life shines forth from the opened sepulchre ; a Divine "Ought not" (xxiv. 26) lies behind it all ; a world-wide commission follows from the wide outstretched Cross (47). The Book closes with the Lord's Ascension, but it tells only of what Jesus "began both to do and teach," as a pattern to His servants who should come after. Already, as I close the Gospel, I am ushered into a larger world. The Book of the Acts, in which St. Luke continues his story, is the Gospel of the exalted Saviour and of the imparted Holy Ghost in their widening conquest of the hearts of men. But their pattern and ours for all such work is the Ideal Missionary set forth in St. Luke's Gospel.

T. A. GURNEY.

#### REFORM IN CHINA : VIEWS OF A CHINESE VICEROY.



HE present Viceroy of the provinces of Hunan and Hupeh is one of the strong men of China. His official designation is Chang Chih Tung. He is known in China for two things, his strength of character and his hostility to foreigners. He has endeavoured to develop the resources of his two provinces, and at Wu Chang, a large city on the Yang-tze, where he has his official residence, he has built extensive iron-works and cotton-mills, and other manufactories of various kinds. He has recently produced an original work dealing with the present needs of China, and her attitude and position under her present conflict with the forces of Western civilization. An interesting *résumé* of this Chinese work has been published in a recent issue of the *China Mail*, a well-informed newspaper in Hong Kong, in which we get the leading features of the Chinese Viceroy's work, and which help us to understand the thoughts which are working in the mind of this statesman and leader in Far Eastern politics. He is a representative of a class of Chinese scholars who, while desirous of reforms in China, yet think that Confucian philosophy will prove sufficient for the needs of their country at the present crisis, and all that is required is some great mind to adapt the old system to the new condition of things.

1. He deals first with *the Army*, and his views are that in the army lies China's strength. He says : "As the breath is to the body, so is the army to the state." Other scholars, observing the fact of China's inability to protect itself, urge an alliance with the nations of the West ; but he goes on to say that, "If China had an army, the world would fear us, the strong would cultivate our acquaintance ; then we should control the destinies of Europe and Asia. With an army we could command the situation. Get a navy of fifty battle-ships, and a standing army of 300,000 men ; let this fighting force be constantly strengthened. Foreign nations will then watch us, but will not be anxious to attack us. Then Japan will assist China, and Western nations will remain quiet on our borders. Then the East will enjoy a genuine peace." He then speaks of the futility of desiring alliances with other Powers, which only lead both the Emperor and people to be satisfied with the present conditions, instead of trying to improve them.

Thoughts like these, expressed by this leading statesman, help to explain the apparent unwillingness of the Chinese to appreciate the position of England when she has suggested in any way the desirability of assisting China to resist encroachments of other Powers; and they also point out the difficulty of realizing the scheme proposed by Lord Charles Beresford, that China's army should be reorganized and reformed under the direction of England, for this could only be done under some sort of agreement or alliance. We find in these words to a certain extent an echo of the old spirit of superiority and self-satisfaction, which, in the early years of the century, spoke and acted with such conspicuous contempt of the foreigner and all his ways.

2. This echo of the old spirit is more distinct when the Viceroy speaks, evidently with bitterness and soreness, of the *Treatment of China by Foreign Powers*, under treaties and as a result of her helpless position. He says: "There are those who believe in and babble about 'International Law': their stupidity is not less than that of those mentioned above" (i.e. who talk of foreign alliances). "Where countries are equally powerful you can talk of 'International Law.' Where strength is equal there can be rivalry in courage; where courage is equal there can be rivalry in wisdom." He complains that the relations of the countries of the West with each other are not the same as their relations with China. "Each country controls the duties levied on imported goods, but China cannot. Each country permits traders to live only at the seaport towns; not so in China. Whenever there are disturbances and riots between Chinese and foreigners, the latter must sit with us to try the criminals. This is not so in other countries. When we cannot enter into the comity of nations, what is the use of prating about 'International Law'?"

Truth, justice, and righteousness are stronger forces in the preservation of a people and an empire than those mentioned by this Chinese statesman. The view of the Chinese people throughout the eighteen provinces is that none of these can be found in the Yamens of China, which are in theory the halls in which the ancient virtues of the sages are to be exhibited by the rulers of their country. It is futile for this statesman to be angry because foreign nations insist upon having some guarantee that truth shall be discovered and justice done in disputes between foreigners and Chinese. It is with the greatest difficulty that the Chinese mandarins are forced to proceed against their own countrymen in cases where foreigners have suffered at their hands. At the present moment the murderer of Mr. Fleming in the province of Kwei-chow is well known and yet no real effort has been made to arrest him, and pressure has still to be applied to the Chinese rulers. The same is true of the actual murderer of an old Christian man who met his death in the recent outbreak in Kien-ning, who is a shopkeeper in the city.

3. Chang Chih Tung's remarks on the *Daily Press* of Western countries show the keenness of his judgment. He takes for his text the saying of a Chinese scholar who says that, "People who do not leave their homes may get to know all about the Empire," and illustrates it by applying the saying to newspapers. "Newspapers abound and are as thick as trees. Each country has more than a myriad of them. There

are daily and official papers. Official papers describe State affairs, and daily papers matters in general. Government affairs, foreign relations, conventions, trade, military and naval matters are as familiar to all living in the country as are family affairs to the same family. Moreover, the five continents are as if they lived face to face." He then contrasts the condition of his own country in this respect with Europe, and says: "The lesson of it all is not to be angry with this state of things, but rather vigorously to correct the deficiencies."

China has the oldest newspaper in the world, and yet the daily press can hardly be said to exist. A few Chinese newspapers published at centres like Canton, Hong Kong, Shanghai, Tientsin, are all that appear; and yet one result of the recent set against reform by the Empress Dowager and her advisers was an edict for the prompt suppression of newspapers.

In this respect the work of the missionary press cannot be over-estimated. In Fuh-chow, Shanghai, Hankow, Canton, there are large establishments, nearly all American, entirely occupied in the production of Christian and educational literature, either in permanent book form or as magazines or papers. Many millions of pages are issued annually from these Christian presses for the enlightenment of the mind and intelligence of China.

4. *Intercourse with Foreign Countries.*—A recent writer on the Chinese has said of the forces of Confucianism which have made China what she is to-day: "We believe that these forces have long since done all that they are capable of doing, and that from them there is no further fruit to be expected." We see what those forces can do in the race of administrators who now govern China. They are chosen from the class which is supposed to be most deeply imbued with all that is good in Confucianism, and they are universally condemned by the voice of the common people. Our Chinese statesman does not agree with the writer above quoted. He thinks that the resources of Confucianism are not yet exhausted, but that they can be applied to the solution of the present problem. And with this thought in his mind he approaches the question of profit to China from intercourse with foreign countries. One hundred years ago such a doctrine would have earned him martyrdom. His view of Western countries is essentially a material one. He says that the secret of the continuance of the nations of Europe is the preservation of the balance of power amongst them, without which they could not exist. "The respective Governments therefore exert themselves to foster education, find food supplies, encourage ability, and increase wealth. To secure these they scale heaven and ransack earth. Every day something new is discovered and each adopts it. They all struggle for permanent supremacy. By means of steamboats and railways the people constantly intermingle, so that their wisdom is increased by observation and experience."

He does not understand how much of this prosperity and progress is due to the private efforts of the free citizens, who rejoice in the freedom of equal laws and liberty, a condition of things which is impossible under the present Chinese system.

The Chinese ideal lies in the past, in that golden age of wisdom



when the Confucian ethics and teaching were exemplified in the peaceful and prosperous condition of the Empire, and when the princely scholar was the true ruler and guide of the people in the blessings of the old paths. In this spirit Chang Chih Tung refers to the past and says: "In ancient times men of ability were numerous in China, and when the feudal states became unified under one ruler she was a great country surrounded by barbarians, having no equal in learning or government. Thus she continued to follow the old, modifying it a little to meet the exigencies of the times. She clung to her ancient learning, never venturing far beyond the prescribed limits, considering that it was sufficient to give peace to her borders and ward off calamity. But in process of time corruption crept in, so that much of what was best in the old was lost. To-day, when she stands face to face with the inhabitants of the five continents, she discovers herself to be weak." He refers to the loss of territory during this present century, through her defeats in war. Formosa, Lewchew, Ili, Korea, Burmah—all these illustrate China's weakness.

He then refers to the fundamental Chinese division of society and urges the true cultivation of each unit by judicious intercourse with the West, by study, travel, and education; by the absorption of all that is good in their civilization, and the rejection of all the evil, after the manner of Japan and Siam. The units of society are the scholar, the farmer, the mechanic, and the trader, and on these four pillars the whole structure of Chinese society is built up. Therefore must they occupy their proper positions and fulfil their proper functions, and then stability in the State will be the natural result. "I say then that the wisdom of the scholar controls the government, criminal law, the army, food supplies, the country's prosperity, and foreign intercourse. The wisdom of the farmer has to do with the fructifying of the land. The wisdom of the skilled mechanic finds out mechanical inventions and the transformation of things. The wisdom of the merchant seeks out new countries for trade and manufactures, and should be familiar with the surplus and deficit of nations."

With the aim of this Chinese statesman we must sympathize. He has a patriotic love for his country's wellbeing, and seeks it according to his lights. Intercourse with foreign countries has seemed to be fraught with disaster to China, but the cause has rather been with the Chinese rulers themselves than with the forces which have come in this century to mould and fashion its future. Sadly the old statesman repeats his warning: "If China does not attend to these things, she will degenerate yet more and more. Slowly, silently, and all unconsciously she will be enslaved by Western Powers—not only enslaved, but engulfed to the delight of those who have swallowed her."

5. The system of *Competitive Examinations* is an age-long institution in China, and for centuries and generations this method of selection has been used to discover the best men for the public service in China. In every provincial, prefectural, and county town examinations have been held through all these centuries, and now the time has come when a distinguished Chinese statesman, himself a product of the same system, makes definite proposals for the addition of Western studies to the

course of instruction for Chinese youth, and as subjects for the public examinations.

6. *Education.*—One of the most striking reforms proposed by the recent edicts of the Emperor was that temples and monasteries should be used as common schools throughout the Empire. The Hunan Viceroy elaborates the proposal and says: "The Imperial province should have a university, the prefectures should have colleges, and the county should have day-schools. In the day-schools the course of study should comprise Confucius, Mencius, the geography and history of China, mathematics, map-drawing, and the elements of science. The curriculum of the colleges should comprise all this, and in addition the remainder of the classics, a wider grasp of history, the science of government, and the study of foreign languages. In the university the study of these subjects should be pursued more thoroughly."

In carrying out the educational reforms he says there are several important principles to be observed. (1) The old learning and the new must be combined, but Chinese studies must form the ground-work, and Western learning will tell us how to apply knowledge to practical life. (2) Of this latter the methods of government and mechanical and scientific inventions are the most important. (3) Do not devote too much time to essay-writing. (This is the most important of all subjects in the preparation for public examinations as they exist at the present time. The essays are written on texts taken from the classics, and the writers seek to approach the diction and style of the ancient models. As a rule they deal with subjects and thoughts which have no bearing upon the life and needs of the time.) (4) Students must not seek for gain. In Western colleges students pay for their tuition and also support themselves. (5) Teachers must be encouraged and supported, so that private enterprise in educational matters may be developed.

His proposals for the provision of funds and buildings are very radical indeed. He says: "In each province there are benevolent institutions; guilds and theatres use the funds pertaining to these. Furthermore, if the worst comes to the worst, seize the Buddhist and Taoist monasteries. China possesses several myriads of them; all have lands attached to them, which have all been given for charitable purposes, and if all these were secured we should have enough for all our needs." The reason which he gives for this step is interesting in showing that the progress of Christianity in China is sufficiently great to impress one of the greatest statesmen in the Empire. He says: "Just now Christianity is in the ascendant. Buddhism and Taoism are decadent; their influence cannot long hold its own. Buddhism has long since passed its meridian; Taoism has only demons, not gods." These remarks by Chang Chih Tung are a strong testimony to the growing influence of Christianity in the country.

In the first place the Viceroy undoubtedly owes his knowledge of Western forms of education and learning to books and literature on the subject prepared by Christian missionaries. Dr. Faber, Timothy Richards, and Dr. Allen of Shanghai have all dealt with this subject in Chinese works. And again, it is a remarkable testimony that the most antagonistic of Chinese rulers, and one who has manifested his hostility

to Christianity, should be obliged to acknowledge that it is advancing and increasing in China.

7. *Hatred of Foreigners in China.*—In evading the responsibility for the cruel treatment which missionaries and other foreigners have received in China, the officials in many parts of the Empire have generally denounced the wickedness of the ignorant and ill-educated for the neglect of the benevolent attitude which followers of Confucius ought to assume towards foreigners.

This outspoken Viceroy makes use of the same benevolent phrases in his denunciation of those who attack missionaries, and is not sparing in his contempt for those who are guilty of such vulgar efforts to suppress the foreigner and his religion. He says: "Different religions have always contended for the mastery. Confucianism has always assailed both Taoism and Buddhism, and the two have assailed each other. In Europe the adherents of the ancient and reformed faith have raised armies and fought together, not to distinguish the good from the bad, but to grasp power and influence. In China the right and the wrong are quite clearly seen because of the illustrious and holy sages, whose teaching is like the sun in the midst of the heavens. Even men from afar, whose laws and manners are quite distinct from ours, do not slander it. If the followers of the sages fear lest the holy doctrines are declining in influence, let them improve the government and not wrangle with other religions."

We can well afford Chang Chih Tung and others like him there calm sense of the superiority of their position, if only they will exert themselves to suppress the lawless and give freedom and liberty to those who are seeking China's good. Unfortunately the class to which he appeals have been at the bottom of almost every instance of riot and trouble in all parts of the Empire, and so we may hope that words like the following may have some effect:—"When Europeans came to China they began to fill the country with preaching-halls, and Christian missionaries were permitted by treaty to preach their faith. The burning of chapels is most emphatically prohibited by the Emperor. When foreigners go inland, senseless people and children, seeing their clothes and hats, follow them and shout and pelt them with stones. The inhabitants of an entire village, in perfect ignorance whether the stranger is a missionary or not, an American or European, will with no reason slander and abuse. Is this politeness? Not to follow the Imperial edicts is lawlessness. When foreigners say that the Chinese have no civilization, what reply can we make? Earnest teachers should encourage study, cultivate sincerity and uprightness, strive to understand the doctrines of reverence and respect to parents and elders, and investigate methods by which the nation's wealth can be increased, then Christianity will become just like Buddhism and Taoism. It may safely be ignored. What harm can it do?"

In view of the recent riots and disturbances in the Fuh-Kien Mission, which had their origin in the abominable rumours of wickedness and crime on the part of the missionaries, the following remarks help to explain these sudden outbursts of ignorant and malicious passion from time to time:—"The abominable rumours of the vile proceedings

said to be carried on in Christian chapels, such as gouging out the pupil of the eye in order to make medicine and so forth, are monstrous lies and altogether unworthy of credence."

The ignorant and superstitious amongst the Chinese certainly believe these things of the foreigner, and at times reports of their occurrence rouse them to a frenzy of excitement; and yet the responsibility lies frequently with the *literati*, who use their influence not to dispel these false statements, but to encourage and stimulate their more ignorant neighbours. Even in Hunan, under the jurisdiction of this great Viceroy himself, Chow Han is still sheltered. He is one of the high priests of Confucianism, who has been guilty of propagating openly, by means of tracts, cartoons, and books, the most filthy and blasphemous calumnies against the Christian religion, and the Viceroy is not free from the suspicion of sheltering and protecting this man. High-sounding phrases of morality and ethics are familiar to the Chinese scholar; what is needed is active energy towards goodness, truth, and righteousness.

The greatest reform that is needed in China is the reform of her administrators, and the substitution of a new ideal of service for the principle of absolute selfishness and self-interest which is now pursued by China's rulers. The position of Kang Yu Wei, the exiled reformer, who has just written a mournful article on Reform in the *Contemporary Review*, shows how perilous is the pathway of reform to those who enter upon it. He does not hold out much hope for China without reform, and to him as well as to others her future appears dark and stormy.

The most hopeful feature in China's condition is the quickened progress of Christian Missions. Chinese Christianity is of an aggressive type in every part of the Empire. It has taken root and will spread until it becomes a great tree for the shelter and protection and healing of the millions of that "glorious land."

W. BANISTER.

## FOREIGN MISSIONS OF THE CHURCH OF ENGLAND, OTHER THAN THE C.M.S.\*

### CHURCH MISSIONS IN ASIA.

BY THE LORD BISHOP OF NEWCASTLE.



**F**O speak the honest truth, I have never been placed in so difficult a situation as by being asked to speak upon Missions in Asia in twenty minutes. If I had not been a bishop, if I had not had the absorbing cares which, of necessity, belong to that office, and if I had had six months of special preparation and been permitted to write a volume, I might perhaps have given you some idea of what Missions in Asia are. But as I have to speak for only twenty minutes it is perfectly obvious that I must omit a very large amount of matter which, if I were capable of dealing with it, there

\* [In redemption of the promise in our Centenary Number we publish the speech of the Bishop of Newcastle and the papers of the Bishops of Rochester and Bath and Wells, delivered at Exeter Hall on April 13th, the day in the course of the Central Centenary Commemorations set apart for the "Review of Other Missions." The address of the Bishop of Exeter, who took the chair, was printed in full in the *Intelligencer* for May, p. 364.—ED.]

would be certainly no time to consider. I am going, therefore, in the very outset, to say that I shall say nothing upon the Turkish Empire in Asia. I shall thereby omit altogether all reference to the Eastern Churches, or to work done by other bodies amongst them. I shall of necessity omit Persia, because the only Society in connexion with the Church working there is that great Society for which we are met to-day. I shall confine myself mainly to India; but I shall say a few words first of all upon work in China and in Japan, only, however, to show that I have not forgotten those most interesting spheres of work. But you would wish me, I am sure, to speak mainly of that great country which I know best.

Let me say, then, that I may pass it quickly, that in China there are two bodies in connexion with our Episcopal Church which are working there, apart from the Church Missionary Society. There is our kindred and sister Society for the Propagation of the Gospel in Foreign Parts, which is working in North China and in connexion with the bishopric of North China. The Church Missionary Society was first in the field of the two sisters in China. The Propagation Society followed, and in the year 1880 they took over, with the goodwill of the Church Missionary Society, their Missions in North China, Peking, and one or two others in North China, and ever since 1880 the only Church Society working in North China has been the Society for the Propagation of the Gospel in Foreign Parts.

I am not going to weary you with statistics this morning. I think you may get them from the reports. But I want to say this—I have just touched on North China—that I was permitted when I was Vicar of Portsea to send out an admirable young man from my parish, who is now working as a missionary in that diocese under Bishop Scott; and I know quite well, for I have constant letters from him, that the work in North China, although still in a very infantine state, is showing greater promise now than has been possible for many years past. I most fully believe that in another fifty years there will be there, as in other parts of China, a very remarkable development; but no one who knows China, and who knows those rooted hereditary religions which prevail there, will be so sanguine as to expect speedy results. All I can say is, that those who know best, both with reference to the Church Missionary Society and the Society for the Propagation of the Gospel, are quite confident that the progress which has been attained is quite all that they had a right to expect from the labour spent and from the men sent out, and God has already given abundant promise of the work which shall afterwards be.

I pass on from that Mission to say just one word upon a most interesting Mission of our sister church, the American Protestant Episcopal Church of the United States. The Bishop of Shanghai is an American bishop, and we cannot forget that we owe a translation of the Bible into the Mandarin language mainly to an American bishop. We are very deeply indebted to him, and I am thankful that the Mission is working side by side with the Church Missionary Society in Mid China and in harmony with it. I will not speak further of that matter.

I will pass on briefly to Corea. Until 1889 Corea had no Mission of the Church whatever. That strange country with its ten millions of souls has indeed been opened lately, or not many years since, to Christian Missions and to merchandise. At the present moment I should be premature if I were to say that the whole interior of the country is opened, but still there are Missions. There is a Mission of the S.P.G.; there is a Mission of the Russian Church; and there are also one or two Presbyterian Missions as well, and Missions of Roman Catholics. I cannot speak at the present moment of any harvest, but this I would say. Bishop Corfe, who was sent

out in the year 1889, and who already had had great experience of China as a naval chaplain—and, let me as an old Vicar of Portsea say, as all sailors know, was very deeply honoured in the navy for his work there—has been laying the foundation. He has been working, and working continually, without any result whatever in conversion of Natives until God is pleased to send it. He is working with a Medical Mission, trying not simply to teach a doctrine, but to live a life. And I am perfectly certain that there must be amongst all these people, especially amongst those who follow those great hereditary religions, the living of the life for a long time before you can expect the teaching of the Gospel to produce a real harvest.

Of Japan I hardly like to say anything in the presence of the Chairman of this meeting, but let me say that there are two dioceses at the present moment in Japan which are specially connected with the S.P.G. Those two dioceses are South Tokio, with which Bishop Bickersteth's name is so greatly connected, and the diocese of Osaka, which has just received its second bishop, who has only lately left England to rejoin his work there. Although that work is still in a young and early stage, yet I doubt whether there has ever been a Mission which has reached such a development and such a natural and national development in the same time as Mission work in Japan. The Nippon Sei Ko-Kwai has now been founded as the national church of Japan, with the aid of the Bishops of America and of England. You must remember that there is an American bishopric there. There is likely soon to be a second in connexion with the American Protestant Episcopal Church. This national church represents the combined efforts of the English missionaries and the American missionaries: and let me add that the English missionaries are those of both our Societies, the S.P.G. and the C.M.S. There you have the foundation of a really national church. What the development will be I cannot say. But let me say, further, that you will not be able to say from simply looking into the reports of the S.P.G., or the reports of the American board, all that is being done there, because there are many men and many women independently of the Societies who are working in Japan, and you must have some general idea of all these organizations before you will be able to form a correct estimate of the present condition of the church in Japan. But I am certain, from the little study I have been able to give to it that in Japan you have a wonderful national and natural development. We are looking forward with the greatest possible interest to see what the development shall be.

Let me now pass to India, and when I do so let me say that it is hardly possible to imagine so great a contrast as that between 1799 and 1899. In 1798 the Government of India, after it had given that eminent missionary, Schwartz, a public funeral, by a strange contradiction, in the very same year prohibited any missionary from landing in India. The only point on which I am going to differ from my friend Mr. Stock, who has given us those magnificent volumes on the Church Missionary Society, is that I am not going to say that the dark time in India is 1793 to 1813, but 1798 to 1813. It is a difference of only five years, but between 1793 and 1798 I cannot trace any real opposition of the Government of India to missionaries landing and missionaries working, albeit Wilberforce had failed in 1793 to obtain what he obtained twenty years later. But it was in 1798 that that terrible edict was issued, and it was fifteen years before that edict was repealed, and it was only repealed by an Act of Parliament. So then you must remember that India was closed to Missions from 1798 to 1813. But you cannot forget this fact. During this sad time Claudius Buchanan preached that sermon on the Star in the East, which was sent out to America. That sermon was read by Adoniram Judson, then a young student in a

Congregational college. Adoniram Judson got his own body to found a Mission and to send him out as its first missionary. On the long voyage to India he became a Baptist, and, when he arrived in India, what did he do first of all? He wanted to join the Baptist Mission of Carey, which was going on under Danish auspices in Serampore. He was unable to join it, owing to the refusal of the Government to allow him to land, and, being unable to join it, he went out to Burma, which was then an independent territory, and he founded there a great Baptist Mission. At the present moment, of all the various bodies working in Burma, there is not one to compare with the American Baptists. Next to it in extent, but far behind it, come the Roman Catholics, and then the interesting but much younger Mission of the S.P.G. Let us not forget, then, that during that very dark time it was an Indian chaplain who preached the sermon which really led to the foundation of two great American non-episcopal missionary societies.

In 1813 came the Magna Charta of Indian Missions, and then missionaries were sent out in 1814. But I want attention to this fact. In the last century there were Missions carried on by the venerable S.P.C.K. Those Missions, let me tell you, left no real descendants at all. There were a certain number of Missions found when India was opened again in 1813 and 1814, but they were very poor Missions indeed. Really the work had to be refounded. Caste had been allowed to remain during the last century, and in that dead time it was wholly different from the dead time, as you are aware, in Madagascar. When Madagascar was opened again, its Church was larger. When India was opened again in 1813 the Church was much smaller; and when the S.P.G. took over the Missions of the S.P.C.K., which, let me say, they did not formally do till 1829, they found in Southern India very few results of the last Missions at all; and, therefore, you may say with honesty that missionary work in India, except in connexion with the Roman Catholics, really dates from 1814. You cannot trace any real considerable result of the Missions, interesting and important as they were, that were carried on there in the last century.

Now, when India was opened in 1813, both the Societies entered in, and they began to enter in, first of all, only in the southern field, where there had been some work done already. So far as the Propagation Society was concerned, it did little in the north except in connexion with Calcutta. There was the beginning of a Mission at Calcutta by the foundation by Bishop Middleton of Bishop's College.

Now, do not let us be ashamed to say that we all of us made a great many mistakes in the earlier part of this century. I am quite certain that there is no society that will not candidly acknowledge that there were a great many mistakes made; and the foundation of Bishop's College was one of the greatest. It was done on a scale which it was wholly impossible to carry on. It was done in a way which, though it was not intended to do so, so effectually Europeanized, or had the tendency to Europeanize, the Natives who went there, that my friend Bishop Whitley, of Chota Nagpore, told me, when I visited Chota Nagpore in 1873, that nothing on earth would ever induce him to send one of his young men to Bishop's College. Now all that is altered. Old Bishop's College has been sold. A new Bishop's College has been founded on lines which are approved, let me say, by missionaries of every kind. It has been founded on much more modest lines, lines which are in accordance with all the experience of the day, and now Bishop's College is doing far less ambitious work than Bishop Middleton had in view, but a really more useful work by far than it has ever done in the course of its existence.

Very much at the same time there were founded some Missions of the Propagation Society in what are called the Sunderbunds in the Delta of the Ganges River. Those Missions have never really been prosperous—to be a very candid man, for I am sure you will not wish me to be anything but truthful. There were two great Missions which I visited in India, one in connexion with our Society, and one in connexion with the S.P.G., which I also call “our” Society, and neither of them was very prosperous. They began by being promising, and they fell off. Those were the Missions of the S.P.G. in the Sunderbunds and the Mission of the C.M.S. in Krishnagar. Those Missions have never yet answered to their early promise. At the same time, we are perfectly confident that the work now is on wise lines and is being properly done, and we cannot doubt that there, as elsewhere, there will be a harvest in God’s good time. But you must remember that India is more a continent than a country, and you must not judge by heads. If you are going to judge by heads you may be led to suppose, for instance, that the Missions amongst the aboriginals are equal in importance to the Missions amongst those who follow those great hereditary religions, whereas I am bound to tell you that they are nothing of the sort. You will come to a very false conclusion if you argue thus.

And yet let me tell you that the great Mission of the S.P.G. amongst the aboriginal Khols in Chota Nagpore has done more than almost any other Mission, except, perhaps, that of Delhi, to put heart into the whole missionary body. It has given the greatest encouragement to all workers. It was begun in the year 1845 by Pastor Gossner, who sent out Lutheran missionaries there, and worked without a single result for five years until the first man was baptized; and then was seen a very remarkable result indeed. That country has now a settled, most interesting Mission in connexion with the Propagation Society, taken over, at the request of Pastor Gossner’s older missionaries, under circumstances which I need not now enter into, with its headquarters at Ranchi. I was present at Ranchi at the consecration of what is now its cathedral, and I believe I read the sentence of consecration. But the S.P.G. Mission is side by side with the strong Mission of the Berlin Curatorium, which succeeded to the larger part of Pastor Gossner’s work, and it is side by side also with a large Roman Catholic Mission. It is now, under the judicious guidance of Bishop Whitley, doing a very remarkable work indeed.

But I pass on from that which, I take it, is just simply an admirable specimen of a Mission amongst the aboriginals, to say that the work in India and Ceylon generally of the Episcopal Churches—I mean our own Church and the Church of America—apart from the C.M.S., is almost exclusively, though not quite exclusively, that of the Society for the Propagation of the Gospel, with its kindred affiliated Society, namely, the Women’s Missionary Association. I say not exclusively, for there is the interesting work of the Cowley Fathers and that of the Oxford Mission to Calcutta, and there is work being done under clergy not connected with any Missionary Society, on which time will not allow me to dwell.

If you were to take a map of India, you must first of all, to get an idea of the progress of Missions, scoop out all the centre part. Scooping out the whole of the centre part, you will remember that that centre part is really almost without Missions of the Church at all—there are a few, but there are very few, and you might safely scoop out the middle. And you may say, beginning with the bottom, that the number of native converts is less proportionally as you go up the map, but the increase of the rate of conversions in Missions is as proportionally less as you go down the map. That is to say that the Missions begin with the southern part of India and



Ceylon, and there you will find naturally far the largest number of clergy and converts, and far the largest organization. As you go up the map you come to a great central part where there are no Missions of the Church at all, and not many Missions, as I have said, of any other body whatever. Then you come to the East and West. You come to the diocese of Calcutta and to the diocese of Bombay; but whether I speak of the C.M.S. or the S.P.G., let me say that it is not in Eastern India or Calcutta, and it is not in Western India or Bombay, that we are able to look for the strongest Missions. Then, going further north, you come to the North-West Provinces, you come to the diocese of Lucknow. There you have not only your own Missions, but the most interesting S.P.G. Mission of Cawnpore, with two of Bishop Westcott's sons working there; and you have also the Banda Mission, the outcome of the Cawnpore Mission. A little farther north still you have an interesting small Mission at Roorkee. But these Missions of the S.P.G. in the diocese of Lucknow are not, I may say again, as yet very strong, though Cawnpore is now developing. Cawnpore is promising very remarkable fruit hereafter, but they are not so important in their results on India, I venture to believe, as that very striking Mission to which the Chairman has just referred, the Cambridge Mission to Delhi. The S.P.G. does not go further north than the Delhi district. I have been through that Delhi district myself, and observed and watched with interest its progress since. When I left India in 1876 there was no Cambridge Mission at all. That Cambridge Mission has started since, but it started upon a very sound foundation. There was already a very remarkable development, so remarkable that I have often taken the old Delhi Mission, as I knew it, as an admirable specimen of what an Indian Mission should be, a Mission complete in all its equipment, with its native agency, its graded schools, its Medical Mission, its women's work, and women's work in the Medical Mission as well as in other kinds of work. There you have all the various parts of Mission work well represented. The Cambridge Mission to Delhi did well to take up that Mission. It was their heritage. That Mission was started just before the Indian Mutiny by two Brahmans of the highest caste, who asked the head of the Government College there to teach them the religion which made him different from other Europeans whom they saw. He put them in communication with the chaplain who was massacred in the Indian Mutiny, and the result was a request to the University of Cambridge to send out some men. They sent out, through the S.P.G., two men and two candidates for orders. Those two candidates for orders, and one of those missionaries, were murdered in the Indian massacre, and the other man escaped only because he had been sent home. And so I am right in saying that this was a Cambridge heritage, and after the Mutiny the Mission was developed, and there, on the very site of the massacre, is St. Stephen's Memorial Church, and that is now at the present moment one of the most interesting and important Missions in the whole of India; there you have the strong Mission of the University of Cambridge, with its magnificent head, Mr. Lefroy (and every missionary, I believe, of both Societies, rejoices in his appointment to the bishopric of Lahore), developing the highest education that it is capable of doing. In this work it is exactly following out the lines of that grand old man, Bishop French. Bishop French laid it down that we had not yet done half enough to develop the Indians in the very highest possible way. He said that our Lord seemed to neglect the multitude to train twelve men, and that what India wants is that we should give our highest culture and our very best knowledge and all that we have to the very picked men of India, and then send them to evangelize the country. What Bishop French did when he

founded St. John's College at Lahore, and what has been since done and is being done by the C.M.S., is being very much done also, I am thankful to say, by the two University Missions; and that Cambridge Mission in Delhi is doing now its share of the grand work of laying the foundation of our future Indian Christianity.

I have only just given you a specimen of some of the Missions which are being carried on by other bodies in India. But let me say this. Our responsibilities now are one hundred times greater than they were a hundred years ago. India now is not the India that it was one hundred years ago, and if our responsibilities are infinitely greater, are we making the sacrifices that we must make for the responsibilities which in God's providence we have incurred?

### CHURCH MISSIONS IN AFRICA.

BY THE LORD BISHOP OF ROCHESTER.

**I**N personal Christian life the fairest thing is humility, but it is caricatured by little-heartedness and despondency. So in the corporate work of the Church of Christ humility, penitent humility, for the little that we have done, the little that we do, cannot be too real and strong; but it is little-heartedness, and not humility, to be unthankful at the end of the nineteenth century for what we have been allowed to do, or blind to the splendour of the opportunities which in consequence open before us.

I thank you with all my heart for allowing me in this atmosphere of your Centenary, fragrant with the records of devotion, electric with hopes and aspirations, the privilege of making mention of those works of God in Africa which, outside your own Missions in East and West, and in Uganda, has been done in our Church's name these hundred years. For no humble acknowledgment of the great Undone should prevent us from telling out with joy that perhaps no stretch of progress more unexpected and rapid, no more romantic chronicle of devoted and heroic faithfulness, is to be found in the history of the Church of Christ.

But because of ignorance and want of time I must narrow my subject. I must not do more than allude to the growth in fifty years since the see of Cape Town was founded in 1847, through the noble munificence of a lady who is still among us, Baroness Burdett Coutts, of the great Provincial Church of South Africa with its ten dioceses. Who would have dreamed in 1800, in 1830, of the possibility of such a thing? I will only point to it as evidence of two things: first, the constructive faculty in the Church building up upon the ancient principles of episcopal authority and synodical action the organized life of the Church in a new country or continent; and, secondly, the missionary impulse which has largely by help of your sister Society, the S.P.G., carried the limits of that Church onwards with and beyond the extension of English population and English rule, successively among the Zulus of Natal and, later, of Zululand, the Basutos, and Bechuanas of Bloemfontein, the Bantus of Kaffraria, the mixed population of Pretoria, the further tribes of Mashonaland and Lebombo. Everywhere the work is lamentably short of what should be done, but everywhere the attempt is chivalrously made to prevent the life of the new lands from moulding itself without the teachings and influence of the Name and Cross of Christ.

But there is a work which surpasses even these in its power to fire enthusiasm and kindle hope, in its record of splendid sacrifice, unflinching courage, apostolic simplicity, and sublimity of faith, a work which in any

history of Christian Missions, ancient or modern, must take a place of honour—the elder sister of your own grand Uganda work,—the work of the Universities' Mission to Central Africa taking shape in the dioceses of Zanzibar and Likoma. It had its stirring and romantic start in the appeal of David Livingstone, the Presbyterian, to Oxford and Cambridge, when, after telling them on the verge of his return to Africa of his own work, he added, "I leave it with you." That was in 1857, hardly more than forty years ago. It found its first captain and pioneer in Mackenzie, the brilliant young wrangler, who became the first purely missionary Bishop of the Reformed Church of England. Those who love to watch how the torch is handed on will delight to remember that it was over a page of Henry Martyn's life that Mackenzie was led to dedicate himself; and it was in answer to Selwyn's appeal, "The voice of the Lord is asking, Whom shall I send?" that he made the answer, "If no one else will go, I will." You know how Mackenzie's fruitless attempt and Mackenzie's overgrown grave by the banks of the Shiré became the inspiration of his successors. What a course the work has run since then! What noble men have led it and worked in it! What a death-roll of those who have perished, quietly and unflinchingly, in its service! What weak, faltering, almost defeated beginnings have grown, for the encouragement of workers in other places and times, to a well-rooted and steady work! It has been fortunate in its leaders. Steere, the philosopher, theologian, linguist, working with his own hands, described before he went out as "a downright shirt-sleeve man and a real Bible parson"; Smythies, kindly and saintly giant, man of God and man of men; Maples, boy grown man, with still so much in him of the boy amidst all his cares. But the presbyters have well seconded their Bishops, and laymen like Sheriff, the Brixham trawler, who commanded the Mission ship on Nyassa, or Madan, who for some twenty years has buried, as the world would say, the gift of a first-rate Oxford scholar in the work of Swahili books and Swahili boys; noble Christian women, who have drawn girl life out of its degradation and neglect,—all have the same character of simple, unfaltering devotion and faith. The conditions of the Mission as arranged by Bishop Steere bore this stamp. He laid it down that there should be no stipends, only bare maintenance allowances drawn by those who could not pay their own: all, from Bishop downwards, had a common table, and lived in rooms of equal frugality; no distinction of rank or colour were allowed among the fellowship of the workers.

Lake Nyassa, to which Livingstone pointed as a centre, has been reached, and now for a long while missionary work and latterly a missionary bishopric has been settled on its shore. We have in several districts, hundreds of miles apart, Christian villages, with the witness of their pure, peaceable, orderly life, chiefs converted and becoming nursing fathers of the new Church, and a generation grown and growing up under the steady influence of Christian faith.

Let me summarize a few of the points in this wonderful history of a people new-created within the lifetime of a generation, which any one who would appreciate it must read at its sources in Miss Morshead's *History of the Mission*, or in the excellent *Lives of Bishops Mackenzie, Steere, Smythies, and Maples*.

1st. It is striking to note how faith pioneers where worldly policy follows. We have heard much quite recently about the chain of English influence from Cairo to Cape Town, but it was at Mackenzie's consecration in 1860 that Bishop Gray spoke of the work entrusted to the new Bishop as the first link in a chain of Missions which should stretch one day from Cape Town to Cairo. Zanzibar itself was practically unknown to Europeans,

and it was the Mission which largely began the European life of that great "capital" of Central Eastern Africa. So in the interior, many tribes first met white men, thank God, in the shape of our missionaries, and the beginnings of that awfully difficult thing, the contact of the civilized and the simpler races were made in Christian forms. It will, I think, be found that commerce has profited not a little by missionary work. Some of us will care even more to note that that work has been and is to-day one of the influences which have steadily and surely operated to help on the slow but gradual progress towards the abolition, first of the slave-trade and then of slavery, and the heart of every supporter of the Mission is thrilled whenever he recalls or recites how Bishop Steere's noble church, built from his own design and largely with his own hand, stands in Zanzibar on the spot where for generations had gone on the cruelty and the filth and the animalism of the central slave market of Eastern Africa. In another region of life, Bishop Steere's and Mr. Madan's thorough and careful work on Swahili, for the purposes of Christian translation, following on from Dr. Krapf's, have gone first, and science will build on foundations which Christian faith and devotion have laid.

2nd. This brings me to the next point, the direct service of the Mission to mere human progress among those to whom it has come. The red-letter days have come again and again on which the Mission has been the means of bringing about peace by its mediation and influence, plucking peace out of the jaws of war. "Before the Europeans came," said a chief, "there was nothing but fighting and quarrelling here, but since they came people have lived at peace." Cruelties have been checked, and child murder largely stopped. Large numbers of slaves have been enfranchised by its mediation. The weight which the fear of spirits and charms and spells hangs over life has been lifted off. A hospital at Zanzibar is part of the Mission buildings, and medical work has been a feature in the life of the Mission, so prominent and so powerful that Bishop Steere compared its place to that of miracles in the Early Church. Regular and peaceful industry has been taught: the Mission has a large industrial school for those who, but for English pity and Christian charity, would have been carried into the iron bondage of Arab slavery, and honest crafts, especially such as can be carried on in normal conditions of life, have grown up as before time under the shadow of the Church.

The moral side of this civilizing work is, of course, the highest. Pure married lives and homes, respect and tenderness for child life, the building up, by hundreds, of lives drawn out of the uncleanness in which the native life is absolutely steeped, and strengthened by grace to stand out against it as an enemy—these things make fresh in our own experience the change which the Apostle had seen and spoken of. "You hath He quickened which were dead in trespasses and sins, wherein in time past ye walked, fulfilling the desires of the flesh and of the mind."

3rd. But civilizing, humanizing, even moral results were not the heart of the matter. They were gained so abundantly because something more was sought, and the power which produced them was spiritual power. The agent of this cleansing, healing, building work was strong, steady, human love, with the secret at its heart and the strength behind it, of the great love of God towards man declared in Jesus Christ.

The work was all through a work for Jesus: no opportunity was lost when a treaty was being made, or negotiations were going on, or curiosity was aroused, of speaking to men of God's Word and Work for them through Christ: all the activities of the Mission centred continually round its sanctuaries, and their continual worship. This love carried out some of our noblest University men, Mackenzie, Maples, Johnson, with his nearly twenty

years' service, and Madan; this kept on constraining men and women to follow even more as the danger and difficulty of the service became apparent and, indeed, appalling. Sixty European members of the Mission have given their lives within its short history.

The figure of Bishop Mackenzie starting on the tramp into the forest behind Livingstone, with provisions strung across him, and his pastoral staff in his hand, is emblematic of the whole life of the Mission. In a sense, which I fear in our complex and secularized life at home we often fail to realize, Christ was the Light shining through them, the Life amidst them, quickening the life in all its parts. Bishop Steere made it one of his chief teachings by precept and example that all parts of the work of the Mission were of the same value, and to be done in the same spirit. Be sure that death as well as life had its power, and that the witness of death calmly, peacefully, even joyfully, met by men cut down by fever, often early, amidst the full and eager activities of the service which had attracted them.

4th. And the results corresponded. To my mind there is no greater testimony to the value of missionary work, and no greater reward for anything done in its service, than the fresh living witness which comes back to us from it, of the response of the heart and conscience to the Truth of God in Christ. Nothing has helped me more than to see the fresh green shoots of the old graces—penitence, humility, self-devotion, courage, cheerful gladness—springing up from the new-turned soil at the touch of the old cultivating power. The young catechumen, of whom Bishop Maples said, "His contrition for his sins was as deep, and his devotion for our Lord as tender as any it has been my privilege to witness," and who afterwards in a time of raid gave himself up in exchange for his wife, lest she should be shamed, and met his captors so fearlessly that they asked the cause, and got the answer, "You can only kill our bodies, it is our souls that we care about, and those you cannot touch"; the men who after falling away submit humbly to the discipline of penitence and absolution; the old woman who brings at a time of famine the rupee which she had promised to God in days of plenty; the native chief, described by Bishop Smythies as the very pattern of an enlightened constitutional sovereign, who will not fly when others fled because the missionaries may need his help later, and who afterwards is baptized; the great medicine man who had become chief through his charms, and after more than one effort to bring himself to the sacrifice casts them away and is baptized; the baptized woman who after six years of solitary slavery among a heathen tribe had kept her Christian heart; the striking saying, "You have ironed the wrinkles out of their faces,"—these are instances of what I mean.

But, besides this, the numbers of catechumens and of communicants, bearing in mind the care and long probation and diligent instruction which was used before any were so admitted to Church membership, testify, I say, to the responses of Africa. And then out of this, as the flower, rise the beginnings of that which is the highest result of work, and the best hope of the future—a native ministry. A Mission which certainly is not lacking in reverent and high estimate of what the ministry of the Church requires, and, in Bishop Smythies' words, has sought not to abate one jot in morality or spirituality of what she requires of her children here at home, has been able in thirty years to pick from among rescued slave children and untaught native races, material for the Diaconate and the Priesthood. It is wonderful to read of what native teachers and catechists have done working in stations by themselves. On Lake Nyassa, the original objective of the Mission, there are actually nearly thirty stations with each its native teacher, supported by the itinerant work

of the European missionaries in a steamer. The staff of the Mission, 200 in all, contains 118 Natives.

"If Africans," said Bishop Smythies, "are to be converted in any large numbers, it must be by the ministry of Africans," and he speaks in confidence of the prospect as to this. "I should say that our candidates will certainly preach with more vigour and more power than the ordinary English clergyman when he begins his ministry." He records of the first native priest sent up to open a new station: "I found he had more candidates prepared for baptism and confirmation than I should have expected in like case from an English missionary." Truly this is conversion and transformation, the Lord's doing, marvellous in our eyes.

5th. To-day, when we see the condition of Africa changing with the rapidity of a dissolving view, we must rejoice that such work as that of your own great Mission in Uganda, and that of the Universities' Mission, has taken time by the forelock, has outrun the trader and the drink-seller, has lodged the leaven in the lump, has begun to fashion the instruments by which the work of African Christianity among and by Africans can be built up and carried on. It is a happiness to notice how these Missions have touched hands and owned their sisterhood with each other. Your Dr. Krapf has laid the foundation of the Swahili work. Last year the printers of the Missions were printing the greater part of the Prayer-book for your Mission in a language which they could not themselves understand. One of our native priests owes his ordination as deacon to Bishop Tucker. Bishop Parker paid a visit to the Mission, which much pleased Bishop Smythies. But those who love to watch the Church's noblest sons, will dwell with special interest on the remembrance of that meeting (February 7th, 1885) on the narrow winding path between the coast and Magila of those two heroes of the Gospel, Hannington and Smythies, both destined in different ways to lay down their lives for Christ's other sheep in Africa, when your Bishop, as junior and visitor, knelt and asked a blessing from ours, whom he had taken a double sea voyage and a twenty-five mile walk under the exhausting heat of the African dog-days to visit and consult; and of the long talk in the cool of the Sunday afternoon, of which Hannington says, "With all his ritualism he is strong on the point of conversion, and is particular about baptism, and communion not being administered before it"; and Smythies on his part records, "I am most thankful. The coming of such a bishop to superintend the neighbouring Mission cannot but strengthen our hands and help our whole work."

In the midst of the misery of our divisions let us thank God that He has graced and dignified our Church with the service of such men, and let the honour that we join to pay to that splendid service be an augury of hope for our Church alike at home and abroad.

#### *CHURCH MISSIONS IN THE SOUTHERN SEAS.*

BY THE LORD BISHOP OF BATH AND WELLS.

**I**T is natural that one who has been an Australian Bishop should treat his subject from an Australian point of view. But, in fact, time would prevent my attempting to embrace too wide a field of work. I will only say in passing that if nothing is said of the noble work of Paton in the New Hebrides, or of the L.M.S., or of the Wesleyans in Tonga, it is through no lack of admiration of their work, but because of the limitations of my subject; further, that it must go without saying that most of the work of which I shall speak is due to the support given in the early days of Australia by the S.P.G. Who thought, in 1770, when Captain Cook

discovered New Holland, of the real place it was destined to occupy in the interest and affections of the people of Great Britain? In 1787, when six vessels filled with British prisoners left our shores, it was because the prisons were full, and it seemed the easiest and cheapest way of dealing with our criminals to transport them to that distant land. There was no thought when the expedition was organized of any spiritual ministrations to the 1000 convicts who were thus sent out. But two days only before the little fleet sailed the great Wilberforce realized what was being done, and at the pressing request of the Bishop of London the Rev. R. Johnson was obtained as a Chaplain.

His grit was shown in his managing to visit each of the six ships when they anchored *en route* at Rio de Janeiro. He was, for long after their arrival at Botany Bay, single-handed. He built a wooden church at his own expense for the people to worship in; that the convicts burnt down. So unruly were they that a large batch of them had to be sent in less than a year's time to Norfolk Island.

It was in a return vessel from the island that two Maories from New Zealand came to Sydney, and when, in 1794, the Rev. S. Marsden was sent out to assist Mr. Johnson as Chaplain to the convicts, he became interested in these Maories. You know what this led to. You know how, in 1808, Mr. Marsden, being in England, appealed to your Society to send a Mission—the first that went to New Zealand. You know with what courage he entered upon the work which has given one of the brightest jewels to the Empire of the Queen, and proved to be one of the regions where, among native and settler alike, the work done for God and His Church has been most encouraging.

It was in 1829 that Australia was formed into an Archdeaconry of the diocese of Calcutta! and Mr. Broughton, formerly Curate of Stratfieldsaye, was appointed Archdeacon. In 1834 he came to England, and pleaded for sorely-needed help. Over 100,000 convicts, he had to say, had been sent by England to Australia by that time. You can think what that meant in the new country. Perhaps Marcus Clarke's novel, *For the Term of his Natural Life*, gives the most vivid account of what convict settlements were at that time. If we are tempted to despair when we think of difficulties which beset us at home or abroad to-day, we shall surely find some cordial for drooping spirits in the comparison of what England did then to fill her prisons and to care for criminals with what she would allow or do now. That Broughton was made a Bishop, the first in Australia, we owe, I have been told, to the Duke of Wellington. "You ought to be a Bishop," said he, ignoring the red tape of officials; and a Bishop, and a noble one, he became.

In 1847, Perry of Melbourne, Short of Adelaide, and Tyrrel of Newcastle, N.S.W., were consecrated at Westminster Abbey for their Australian work; and so it came about that in 1850 there was held at Sydney the remarkable gathering of six Bishops, which has affected colonial Church work everywhere and missionary work in the South Seas ever since. Their names are carved on the capitals of six of the columns in the cathedral of Sydney, and they ought to be had in remembrance. Besides the three I have just mentioned there were Nixon of Tasmania, Boughton of Sydney, and last, but not least, the Bishop who had been consecrated to his great work in 1841, George Augustus Selwyn of New Zealand. The two greatest matters they settled were: (1) to adopt a form of Synodal Government for their dioceses; (2) to form a Board of Missions, which should organize and undertake Mission work among the Heathen.

I. What the Synodal Government of the Church means can be best

understood by those who have seen Bishop, Clergy, and Laity sitting together and taking counsel for the welfare of the Church. It may not everywhere and in every point be absolutely satisfactory, but there are these results, which we in England may well envy our Colonial brethren :—(1) A more widely-kindled interest in the doings of the Church than you will generally find at home ; (2) a safety valve in the opportunity given to some clergy and laity to express their views in circles other than those of their own way of thinking ; and (3) a far better understanding of each other's aims and position than is otherwise common among clergy and laity.

II. Then the Australian Church, as well as that of New Zealand, recognized in the formation of the Board of Missions that it had a distinct duty to the Heathen Aborigines and the Heathen in the islands around.

1st. It is well known that a clerical error in drawing the letters patent of Bishop Selwyn, by which his diocese was made to extend to 34.30 N. instead of 34.30 S., gave him the opportunity of which he was not slow to avail himself in the attempts to evangelize the islanders of Melanesia. His first voyage among them was in 1847 in H.M.S. *Dido*, when he made a sort of reconnaissance of the field now open to him. This he followed up in 1849 by a voyage in the *Undine*, a little vessel of twenty tons burden. He began at once the principle upon which that Mission has ever since been worked, viz. that of taking such boys as were entrusted to him in the islands to some convenient centre, where they were civilized, trained as Christians, and when fit for it, sent back to teach their fellow-islanders.

I should think Bishop Selwyn revolutionized the common ideas about missionaries. Firstly by his adoption of this method, and secondly by his unconventional way of carrying it out. To see a missionary, and that one a Bishop, on arriving at the scene of his labours, survey from the ship's deck the coast of an island where probably no white man had ever landed before, and then, with a splendid header, plunge into the sea, and fearlessly, without any weapon, and frequently without any companion, swim ashore and walk straight up to the hostile-looking and perhaps dangerous natives, was to realize what could be accomplished by a brave man in whose heart the Spirit of God was at work, and over whom were spread the everlasting arms.

And what he was, such has been each of the noble-hearted bishops called to take up the Melanesian work.

You know of Norfolk Island (to which the descendants of the mutineers of the *Bounty* had been transferred) being ultimately selected as the central training home of the Melanesian Mission. You will know, too, of the call of Patteson to work there, which first came home to him in a sermon preached to the Eton boys by Selwyn, and was followed up by the direct personal appeal some years later to him to come and devote his life to work among the islanders. You perhaps know of his extraordinary gifts of language, of his personal charm, of his simplicity of character and his devotion to the Lord who had bought him ; you can imagine what a leader he was, how unselfish, how courageous ; you can picture the self-denial of a life lived far from the brilliant circle of friends among whom he would have taken so prominent a place in our English society. You can, therefore, realize what it meant to the Mission and its supporters when they heard of his martyrdom at Nukapu in 1871. The first Bishop Selwyn, who long before this had seen his diocese divided into six, was now Bishop of Lichfield. But his son, dear John Selwyn, went out before long to join Codrington in the Mission, and in 1877 was consecrated as Bishop Patteson's successor. What he accomplished for the Mission is seen in the steady increase of the work. His vigorous personality was felt everywhere. He had the power in a singular manner of putting heart into every one who spoke to him and



wanted to do what was right. It was a sad day for the Mission when, crippled by the severe suffering which his labours had brought upon him, he was compelled to resign; and although for three or four years Selwyn College had the blessing of his manly, cheery influence, the strong constitution gave way under the strain of the illnesses his Melanesian life had induced, and he entered into rest now more than a year ago, leaving an example of heroism which has brightened the roll of missionary martyrs. The present Bishop of Melanesia, Bishop Wilson, has brought a new zeal and the freshness of a young life to bear upon the same methods. God has raised up many to help him, and the present condition of the Mission is described as rapidly growing and thoroughly satisfactory.

The heroism of its leaders and workers, and the principle of bringing children from the many scattered islands to a common centre where in a common tongue (Mota being chosen for the purpose) they may be carefully trained and the best of them sent back as native teachers, are two of the characteristics of this Mission. But there remains a third which must be noticed. Bishop John Selwyn told me that he learnt as a principle of work from his father, never to interfere with the really good work of missionaries of other denominations. Such a principle is, one can easily understand, more easily acted upon where the work is done on islands than on large continents. But it is noteworthy that where the London Missionary Society or the Scottish Free Kirk or others were working, there John Selwyn, as far as I know, did not attempt work. He never grudged praise to those earnest men he found working in ways different from his own. No doubt that is an instance of his large-heartedness, but is it not also a proof that our denominational differences are lost sight of when we are really face to face with the enemy? The great question, Are you for Christ or against Him? so transcends all others in importance when the real conflict with the blackness of Heathendom is entered upon, that one may well hope the time will come that as men realize what striving for Christ's sake means, they who are Christians will cease to strive against each other.

2nd. But the Australian Board of Missions addresses itself also to the care of the Aborigines. What this means in New Zealand your own Society can best tell you, and it is a story worth the telling. But the white man's dealings with the blacks of Australia is a sad story indeed. I would draw a veil over much of it. Yet efforts have been made to Christianize and civilize the Australian blacks. In each of the Colonies Mission stations have been founded, and only quite recently the Queensland Government has granted 50,000 acres for this purpose at Bellenden Ker, in Queensland.

You may like to know on what principles such stations are worked. I select as an example the only one I know well—Poomindie, near Port Lincoln, in South Australia. This was founded in the early years of Bishop Short's episcopate by Archdeacon Hale, who subsequently became Bishop of West Australia, and then of Brisbane. It comprised a sort of compound, with a church in it, a school for the children, separate huts for each married couple of blacks with their children, buildings for the orphans, or boys and girls entrusted to us, and houses for the teachers and for the superintendents and their families. A few hundred acres of ground were farmed, and very well farmed, by the blacks under the direction of one or two white men, and several thousand acres of land suitable for sheep and stock enabled the station to maintain itself by the sale of wool and increase of the flocks. Every morning and evening everyone on the station attended prayers in the church. Regular instruction was given to the older people in the evening, and the children attended school with keen interest during the day. These inmates, who numbered about ninety, had been brought to

the station when quite little children, their parents being not unwilling to part with them, and they were trained to be good-living and God-fearing men and women. Never have I confirmed any candidates more apparently in earnest, or preached to more attentive congregations than in that little church at Poomindie, and many a time after dark would one or another come and ask me to pray with him and counsel him. Alas! this Mission station has disappeared; but this has been mainly because the blacks have left that part of Australia and the Government has resumed its right to the land.

The blacks have also practically left Victoria. In New South Wales there are now only about 7000 of them. In Queensland, on the other hand, there are some 75,000, and in the centre and north-west they are yet more abundant, and in the last-mentioned area they are a finer race. May God forgive us for the cruelties and the want of consideration we have shown to those who are the rightful owners of the soil. But, indeed, it is difficult to get at them and to teach them. I once got together some twenty or more men at our Mission station, and asked them how it was that as they had learned from us the way of salvation they did not go forth to their brethren and impart the knowledge of it. They conferred together, and after a while replied that out of those twenty or more, hardly any two could speak each other's language. This is perhaps best explained by the facts that for the most part the tribes are nomadic and purposely kept small that they may have sustenance enough; and also that they are in the habit of naming their offspring from natural objects around them, and as, in the event of the death of any of them, the name may never again be mentioned, the language (as far as the nouns are concerned) is in a continual state of flux.

The ordinary settler in the towns or more civilized parts knows and thinks little of the blacks. He hardly ever sees them. He knows no good of them. He will do but little to promote Missions among them. But there are good and earnest men who have done much, and mean, God willing, to do more: such men as Mr. Gribble of Bellenden Ker, or in N.W. Australia the Roman Catholic Bishop Salvado, some of the Moravian brethren, and many others. Yet who can think with satisfaction of the little effort which, comparatively speaking, has been made for them? The Board of Missions is being stirred into new life by the keen and energetic Bishop of Tasmania. Let us pray God that they may address themselves wisely to this most difficult problem, and strive to do something more systematically for the poor blacks before they have disappeared altogether and it be found too late.

3rd. Another problem of difficulty is presented to the Board of Missions by the *Kanakas*. These are men brought by traders from Melanesia under a contract to work for a specified term of years in the sugar plantations of Queensland. There must be 7000 of them clustered either at Bunderberg or Mackay, or scattered elsewhere. The introduction of these men is now carried out under very stringent regulations (in no small degree owing to the energy of Bishop John Selwyn), and they are cared for by the Bishops of Queensland. But there is a sad lack of men and money for Mission work among them. Yet the value of this is of the first importance. For these men carry back to their island-homes the impressions made on them. Here are golden opportunities of influencing many thousands through them, and the hands of Churchmen should be strengthened for such work.

4th. Similar opportunities are given in Melbourne and Sydney for training and teaching the Chinese, who crowd there in considerable numbers, and the Bishops of those cities have well taken advantage of such openings. No one can measure the value of the harvest which may some day be reaped for the

Lord through the conversion and faithful instruction of men who may carry into the heart of China the news of the Gospel which has brought salvation to themselves.

5th. Before closing I must speak of New Guinea. For twenty-five years the London Missionary Society has worked there nobly. But when a large portion of that great and populous island was declared to be British territory, it became evident that the Church of England in Australia must take her share of the duty of carrying the Gospel to the Papuan race. Sir W. Macgregor, with the laudable view of protecting the London Missionary Society from being intruded upon by other missionary agencies, divided the British territory into three portions, and allotted one as the sphere of the L.M.S., another for the Wesleyans, and a third for the Church of England, giving also a specified sphere to the Roman Catholics.

Our Mission there was first headed by a most zealous and capable missionary, Mr. Maclaren. But it was not long before he fell a victim to fever, and our Mission work did not make much advance until about a year and a half ago, when Mr. Stone Wigg was consecrated Bishop, and with great energy and ability he is now leading what bids fair to be a work of considerable importance.

Next year the Australian Board of Missions celebrate their first Jubilee. There is great room for advance in their work. The Missions of which I have spoken all need men, and funds, and the continual intercession of Christians. The Bishop of Tasmania is most anxious that some English Bishop or other prominent Churchman should attend the Jubilee, and bear witness to the sympathy that English Churchmen feel in the work that has been spoken of. And there is a practical way in which this sympathy may be manifested. Efforts are being made both in England and Australia, and the Bishop of North Queensland has come home for the purpose, to raise funds for a Bishopric of the Northern Territory of Australia. The constitution of this would have more effect than anything yet proposed upon more than one of the missionary efforts of which mention has been made. Would that it might come into the heart of some one here to liberally assist in so practical an effort to advance Christ's Kingdom.

I have done my task but in outline. I stay only to tell you that it is practically decided that when the Bishopric of Honolulu next becomes vacant, the charge of the Hawaiian Mission will be undertaken by our sister Church in America. On the whole the view of what God has enabled us to do in the Southern Seas is distinctly encouraging. As a nation we have created many of our difficulties for ourselves. As a Church we must more and more determine to move, surely if slowly, to make good our steps and foothold as we go, but never to lose faith, for Christ is calling us onwards; and He is with us, and with Him there is no ultimate defeat.

## THE TEMNE MISSION AFTER THE REVOLT.

LETTER FROM THE REV. E. H. ELWIN, SECRETARY OF THE SIERRA LEONE MISSION.



LAST year in May the Temne Mission had to be temporarily abandoned and left to the soldiers of the Queen and the warboys and their king, Bai Bureh. Then followed the punitive expeditions,

and hundreds of villages all over the country were laid waste. After the capture of the king peace was more or less restored, and at the end of last year our missionaries were allowed to return to the Mission again. Two of our

stations had been completely burnt down and one is still in ruins. The other seven are now occupied, and it has been my duty to visit them lately, and I trust my account may awaken interest and stir up sympathy.

*August 3rd.*—Started about 1 p.m. in pouring rain from the College wharf in our mission boat, and after sailing for four hours, passing by on my right Tasso, an island worked by the Native Church, and on my left Fintle, a customs' station as well as a Native Church C.M.S. station, I reached Makori, our first C.M.S. station. Here we only stayed a few minutes, wishing to press on. The wind, however, dropped, and for four hours there was only the monotonous pulling of the oars till we reached a place on our left called Maferi, where a Native let me have his bed. After a rest we rowed on to Port Lokkoh, arriving there at 5 a.m.

*4th.*—Port Lokkoh, though it suffered much in the war, is being built up rapidly, and I hear we shall have more houses than ever. I spent the day here, chiefly resting and making arrangements for what lay before us the coming week.

*5th.*—At 6 a.m. started with the Rev. H. Castle, acting superintendent of the Temne Mission, for a place called Funknin, which lies on the great road to Falaba. What struck me at once in getting into the bush were the large farms of rice, cassada, benni-seed, and ground-nuts, which abounded everywhere—a very different sight when going near the same districts in 1896. At a place called Ro-Baga we had breakfast and a rest, for we had already marched about fourteen miles, Mr. Castle on foot and myself most of the way in a hammock. While resting, Captain Manley, an officer from Falaba going down to Port Lokkoh, passed, and told us how he had seen Mr. Alvarez, and what a shame it was to leave him there alone. Soon after we went on, and after an eight-mile walk we reached Funknin, and had a warm welcome from Mr. Z. Davies and Mr. Scott, two of our probationers who are stationed here. Then I set to work, examined the log-book, the itinerating-book, the accounts, the service-book, and the school register; handed them a letter from the Finance Committee, talked it over and made suggestions. This was done at each station and proved most useful.

*6th (Sunday).*—Service at 6 a.m., and Mr. Castle spoke to a nice number of people. At eleven we had the Communion together, and as we knelt around His Table right away in the heathen country, we learnt a little more really what Christ dying for the whole world meant, and what it means to follow in His steps as missionaries. In the afternoon Mr. Castle and the two men went to a village near to preach, while the chief of the town and I had a talk together. In the evening I spoke to the people.

*7th.*—Started early for Rogbere. On the way we met Bai Sheka, one of the great kings, and with him all his great men, and his *santigi* on horseback, Pa Lamma, who was such a help to our brethren in the war last year. The king was very glad to see us, and told us he had been present at the crowning of a new king, Bai Farma, and that he was at a town near. We were in this new king's country, so we went to see him. We found his majesty in a nice house, on the piazza, surrounded by his men and some six women with white bands on their heads, who, when any one said anything clever or good, clapped their hands three times. The king gave me two mats and I gave him a scented handkerchief, after which we all stood and prayed to God to bless the king and his country. Passing from Ro-Marori we reached Rogbere about 11 a.m. This is a C.M.S. Mission, opened by the late Rev. F. S. Allen. We have a very fine house here, built on a rising piece of land, and here are two other probationers, Mr. Jonas Williams and Mr. Grosvenor. Here we had the Communion together, and in the evening went down to the school, where there were about twelve boys. The chiefs here give their children, and so far only these twelve have been given to the school, but numbers of children crowd round the school piazza, and I understand knowledge is spreading. It certainly was very nice to see young Temne boys reading the New Testament. This village calls itself Christian, nearly all observe the Sabbath, and it is thought there will be ere long a great ingathering. God grant it!

*8th.*—Started early for our next station, about sixteen miles away. We had to cross a large river in a canoe, and also to pass by the Government station, Karena. The Government have two centres now in the Temne country,

one at Port Lokkoh and one in Karena. Frontier police, part of the West African Native Regiment, an officer, a district commissioner, and a doctor are generally stationed in each centre. We saw Dr. Ward at Karena and Capt. Robinson, who was teaching his rather raw soldiers to shoot. Then we passed on to Gbaane Lokkoh, where a junior catechist, Mr. Wooder, and a probationer, Mr. Jonathan Williams, are stationed. This is not a satisfactory place, being too much on the borders of the country, and very near the Lokkoh tribe. There was a nice school, however, held in the evening.

After a night with rats and mosquitoes, which was the case every night, we started on the 9th for Makomp, our oldest station after Port Lokkoh. Again we passed through Karena, calling to say good-morning to Capt. Mills, the Acting District Commissioner, who was ill.

At Gbinti we stopped for breakfast, and passed on to Makomp, where we have a junior catechist, Mr. J. M. Davies, and a probationer, Mr. Grant. Here we have a nice mud building, called a *barri*, where school is held, and a large mission-house. One of the Temne young men, who had been prepared for baptism by Mr. Davies, gave me some striking answers when examining him. His name is Koma. In the evening we went to the school and found quite a large number, about fifty, present. Evidently work of the right kind is going on here.

10th.—This morning early we went down to the river near the mission-house, and in the presence of the chief of Makomp and a hundred people I went down into the water with Koma and baptized him by the name Yusufu Koma. It was a touching sight. His father and mother were there and all his people, and it must have made an impression far more than baptism by sprinkling would have done to a people well trained in parables to see this boy thus saying good-bye to the past and rising to a new life in the risen Christ. I addressed the people after, and then Koma, telling him to be a brave "*krugba ka Christ*" (warboy of Christ). We then had the Communion together, and then I started for Port Lokkoh.

On the way we passed the ruined village of Mabunkane, where Mr. Humphrey was killed. As I stood at

the probable spot, and thought again of him who was so brutally murdered there, I seemed to see a vision of One who also laid down His life, and again as so often in this journey the voice came, "Go, and do thou likewise"—it is our need, our great need, men willing to do this, and, in its deep spiritual sense, that Africa needs.

11th.—After spending the morning at Port Lokkoh and having the District Commissioner to breakfast, who had arrived from Freetown, Mr. Castle and I started for Mapoli, where two probationers hold the fort, Messrs. Nicol and Johnson. We had been thankful for a long spell of fine weather, but to-day it poured. However, we walked on, for a hammock was out of the question, for fourteen miles, crossing over twenty pieces of water on the way, and arrived at last at this pretty little town. The rain stopped, the children came, and I was soon at work teaching the alphabet. Then we sent the boys for the village drum, and they danced and played games till a late hour, and we tried to join in too.

12th.—After meeting for the Communion, we walked back in the lovely morning to Port Lokkoh, quite tired, but glad to have been allowed to do so much.

13th.—This afternoon four boys were baptized in a big stream in Sandugu, one of the parts of Port Lokkoh. There was Sanna, the first-fruits of the "Forward Movement," Bai, the Mission cook, Bokhari, and a little lad named Thomas. Over 300 people were present on either bank. Mr. Castle led the singing with his concertina. Pa Sunki, our Temne evangelist, was there with his happy face, with Pa Manka, our old interpreter, and never did Temne boys look so happy as those four. I baptized little Thomas first, who had told me "that as Jesus died for him, he could not but love and serve Him"; then Bai; after which Mr. Castle baptized Sanna and Bokhari. Happy lads! God keep them, and in time of temptation may they ever claim both that death to sin as shown by being buried with Christ in that stream, and that life in the risen Lord. I must not forget to mention Mr. Caldwell working at Port Lokkoh, nor the four probationers, Messrs. T. Clarke, Vincent, Palmer, and Pratt.

14th.—Started at twelve by boat for our last station (making the seventh)

at Makori. Here we have two probationers, Messrs. Carew and Grant. I arrived in time to see them at school, 7 p.m. At 8.30 we had the Communion together in the little mud church. I hope to return here the end of September to baptize a very promising boy named Roper Chinsman, brother to Bai Chinsman, who died recently, the only Temne king who up to now professed Christianity. There are some dozen Christians in the village.

At midnight we started for the College, arriving about six o'clock in the morning.

At present all our native men in the Mission are what were called "Forward Movement men." This was initiated

by Mr. Humphrey, and right well has it worked. We offer men a year's training in the College, and then send them up for two years more training under a catechist or a European. The Rev. H. Castle and Mr. T. Caldwell have been training them for some time. After their time is finished, provided they pass two language examinations and the different Scripture examinations and are well reported of, they become junior catechists. Soon we hope to have our own Temne missionaries; then we trust these Creole missionaries will act as leaders and as pioneers to the other unevangelized parts of our Hinterland.

## THE CHURCH IN TINNEVELLY.

### REPORT OF THE TINNEVELLY DISTRICT CHURCH COUNCIL FOR 1898.



N presenting this 7th Annual Report, the Council express their unfeigned thanks to God for the many mercies vouchsafed to His servants during the year under review. Amidst many disappointing and discouraging circumstances the work has continued to grow steadily, and the good hand of God has been visibly manifest upon all the work.

Christians in Tinnevely have been termed "rice Christians" in some quarters. It is true that here, as elsewhere, there are many who deserve such epithets, and it is also equally true that the Church in Tinnevely has not grown of late as it ought to have grown, either in spiritual life or numerical strength; but it does not necessarily follow that the term is applicable to Tinnevely Christians as a whole. There are not wanting instances of men who are ready to give up everything for the excellency of the knowledge of Christ Jesus and to make known that knowledge to others who are ignorant of it. However, there is much to sadden our hearts when we see the coldness and indifference manifest everywhere. Irregular marriages are still occasionally contracted. The Sabbath is not properly observed. Brotherly love is sadly wanting. It will be so "until the Spirit be poured upon us from on high." As it was truly said by one in his Annual Letter to the Home Committee a few years ago, Tinne-

vely needs "a mighty shaking through and through." Oh, for Elijahs who could pray not for rain only, but for fire from heaven before the rain, to consume sacrifice, wood, stones, &c.! God grant that the Centenary year may be a year of great revival in Tinnevely.

#### I. STATISTICS.

The annual statistics of the year are herewith appended:—

Circles.	Total of Adherents.	Baptized.	Communi- cants.	School children.
Palamcottta .	5,853	5,557	1,674	1,243
Alvaneri .	2,670	2,505	678	589
Sevel .	2,603	2,310	478	553
Dohnavur .	2,883	2,463	465	687
Pannikulam .	1,958	1,778	538	827
Pannevilei .	3,490	3,277	1,040	886
Mengnanapuram .	5,655	5,535	1,534	900
Nalumavady .	3,332	3,254	1,006	620
Sattankulam .	3,055	2,934	760	834
Asirvathapuram .	2,305	2,167	548	613
Suvieshapuram .	4,019	3,632	964	812
Nallur .	4,300	4,044	848	1,543
Surandei .	2,424	2,279	501	1,061
Sachiapuram .	3,462	3,020	835	1,237
Vageikulam .	3,788	3,470	840	1,173
Total in 1898 .	51,795	48,225	12,715	13,547
Total in 1897 .	50,804	47,598	12,618	13,206
Increase in 1898	991	627	97	339

The above comparative statement shows that although there is, as a matter of fact, a falling-off in some of the Circles under the different heads, there is an increase in the aggregate of

991, 637, 97, and 339 respectively. Though this is a matter for thanksgiving, we have no reason to congratulate ourselves, since the total number of adherents is below that of 1893. It should be remarked here that while Palamcotta, Sattankulam, and Surandai Circles show an uniform increase under all the heads, all the other Circles show a decrease under one head or the other. If our Christians be fully awake to the solemn duty of obeying the Saviour's last command, the additions to the visible Church will not be by tens but by hundreds.

## II. COUNCIL STAFF.

The staff of Council agents is as follows:—

Pastors	48
Catechists and Special Fund Agents	158
Evangelists	32
Schoolmasters	406
Schoolmistresses	166

During the year there have been seventy-four new appointments, twenty-eight resignations, sixteen dismissals, and eleven deaths of agents.

In March last (1898) Messrs. Noah Adolphus, B.A., and M. Asirvatham were ordained deacons and located at Srivilliputtur and Shermadevi respectively.

There were three deaths amongst the pastors during the year under review, thus increasing the existing gaps in our ranks.

We have to record here the retirement, owing to the partial loss of his eyesight, of the Rev. G. Yesudian, of Surandai, on a pension, after a long and faithful service of fifty-two years in the Lord's Vineyard. Though retired from active service, he renders great help to the pastor at Nallur in taking sermons on Sundays, and in performing occasionally other sacred offices during the pastor's absence elsewhere.

The vacancies caused by the deaths of two inspecting schoolmasters were filled up by the appointment of Mr. Gnanapragasam to Nallur permanently, and of Mr. Jesudason to Surandai, *sub. pro tem.*

## III. CONGREGATIONS.

In connexion with the C.M.S. there are 1028 villages in the district, containing large and small congregations. The following table shows the numerical strength of the congregations:—

Villages containing 1000 souls	3
" between 500 and 1000 souls	1
" " 100 and 500	134
" " 50 and 100	135
" below 50	751

The number of adult baptisms was 349 and that of infants 1605 in the year. Despite all the efforts taken to purify the Church, no less than 237 persons had to be excommunicated for irregular marriages against 174 of 1897. This is a cause for deep humiliation. It is the convicting power of the Spirit which we feel that we need so much. Will not every well-wisher of the Tinnevely Church persist in prayers for that Spirit to convict people of the folly and sin of this evil practice?

The Day of Prayer for the Awakening of India was better observed this year throughout Tinnevely. God's people waited upon Him and sent up earnest, believing prayer for a mighty outpouring of the Spirit upon the Church for its edification, and upon the Heathen for their conversion.

The interest in the Three Years' Enterprise has not abated. It was proposed in the Executive Committee to form a Centenary Committee to concert measures for a due celebration of the Society's Hundredth Anniversary. This proposal had the warm approval of the Council. Amongst various other things, this Committee proposed to the several Circles that an effort in right earnest should be made in every Circle to carry the Gospel as a witness to every village and street during the first three months of 1899, so as to give, as far as possible, an opportunity for every individual to hear the Gospel message. Programmes to that effect were drawn up and sent to this Committee for approval. And it is a matter for much thankfulness that God has so touched the hearts of two of His children in Palamcotta, men in good independent positions, that they, in connexion with this movement, have addressed letters to their lay brethren to create an interest in this special effort, in order that they may seize this splendid opportunity of presenting the Gospel truth to the Heathen. We need the prayers of all God's children that this effort may be signally blessed of God for the extension of His Kingdom in Tinnevely.

A short account of the workings of each of the fifteen Circles into which the District is divided is subjoined.

1. *Palamcotta Circle.*—The Lord has graciously prospered the work of this Circle in its various branches. Thanks be to Him. His blessings to us during

the year, both spiritual and temporal, have been manifold.

In the Circle Committees that met during the year, many active measures were proposed and carried out for the good of the Circle and for the spiritual advancement of the people. The agents at Samboottoo, Kālankarei, and Seithunganallur had to be removed temporarily, owing to the misbehaviour of the congregations. They have since been restored to the two latter places.

At Mela-Ilanthaikulam, in the Parvathiapuram Pastorate, the people have, with a small grant from Government and from the Circle, built a substantial tiled school-house at a cost of Rs. 400.

The *sangam* contributions have increased in all the Pastorates, except Parvathiapuram and Madathupatty. If all were to give in proportion to their income there would be no need for home grants for this Circle. We have yet to learn that it is more blessed to give than to receive.

On the 11th of October last the children's fête-day was celebrated at Palamcotta, and the Bishop gave the address. Offerings of various kinds poured in and the total amounted to Rs. 200. The day's proceedings filled every heart with joy and gladness.

Although the interest in the Three Years' Enterprise has not been maintained as we hoped, it has not altogether ceased.

It is our sad duty to record here the deaths of the following:—Timothy, schoolmaster of Kylasapuram, Madathupatty Pastorate; Mr. J. Savariroya Pillai, the Tamil pundit of the C.M.S. Tinnevely College, and a good counsellor of the Circle Committee; Mr. A. Perianayagam Pillai, inspecting schoolmaster of the Sarah Tucker Branch Schools, who had been a right hand to Miss Askwith; Paripuranam Ammal, a member of our congregation and Bible-woman to the Zenana women; Jacob Sarkunam, catechist of Thenkalam. All these have been faithful servants of the Lord Jesus.

The general Sunday offertories have been fairly maintained. Other special offertories not included in the Circle account amount to Rs. 198:9:5. On Good Friday, when offertories were taken for the Jews, a Christian woman in Palamcotta gave her necklace, worth Rs. 23.

Special meetings are held in connexion with the Y.M.C.A. members every Wed-

nesday in Palamcotta. The Week of Prayer organized by the Association was observed, and special addresses were given in Trinity Church from November 13th to 19th. The Lord grant that blessing may follow this effort.

Besides these meetings, a mothers' meeting is held at Palamcotta Church every Monday. Many women have prayer-meetings in their houses. Some of the women even go to preach to the Heathen.

The time is short, but great is the work before us. May the Lord pour down His Spirit upon all flesh and upon our sons and daughters, and bless all our endeavours.

2. *Alvaneri Circle*.—We thank the Lord, who is rich in mercy, for graciously conducting His work satisfactorily and well.

The death of the Circle Chairman, the Rev. S. Perupettan, at the beginning of the year, and that of the Circle Secretary, the Rev. J. Pakkianathan, at the end, have been two great losses sustained by the Circle.

Steps are being taken to prevent irregular marriages as far as possible. Some who had formerly been excommunicated for having taken part in such illegal marriages were re-admitted by the Bishop, after they had publicly professed in Church their sincere sorrow for their past conduct and promised amendment of life in the future. Nevertheless others have been excommunicated. But we are glad to note an increase in the number of adherents and a steady growth of the people in their knowledge of the Lord Jesus. They also take an active interest in the preaching of the Gospel to the Heathen, in special offerings, and in their payment of *sangam* money. The schools have, on the whole, earned more grants than in the previous year.

The Council Chairman was the Chairman of the Circle Committee here. In the midst of the year he visited every village, inspected the work in schools and congregations and gave earnest addresses. May the Lord bless all our efforts for the glory of His Name!

3. *Sevel Circle*.—By God's grace the affairs of this Circle have gone on well. There are 44 villages in this Circle containing Christian congregations which number 2603 in all, of whom 2310 are baptized and 476 are communicants. The total contributions of agents and



congregations amount to Rs. 1209:15:3. We are glad to note an increase of 155 in the number of adherents and Rs. 82:15:0 in the amount of contributions.

The means of grace, such as Divine services, devotional and other meetings for the deeping of spiritual life, have been regularly conducted. The preaching of the Gospel has been regularly carried on as heretofore. Several have recently placed themselves under instruction, including thirty people from Erukalaipatty who are placed in the class of catechumens.

The several meetings of the Pastorate and Circle Committees have been regularly held. The Rev. D. M. Pakkiana-then, who was Chairman of this Circle for some years, has been transferred to Surandai, and the Council Chairman now presides over the Circle Committee meetings. His place at Shermadevi was taken by the Rev. M. Asirvatham, who was ordained deacon in March.

There are nineteen schools in this Circle, which contain 553 pupils, of whom 298 are Heathen. The results grants earned were Rs. 312:2:0.

We record with sorrow the death of M. Anban, schoolmaster, who had been in this Circle for about ten years. He died in September.

4. *Dohnavur Circle*.—We thank the Almighty God for having mercifully prospered the work of this Circle during the year. The number of adherents is 2863, that of baptized 2463, communicants 465. The *sangam* money amounted to Rs. 877:5:1, and the offerings of the thanksgiving festival amounted to Rs. 231:7:2. These show an increase over the previous years, which is a matter for thankfulness, considering the partial failure of crops. The open-air preaching is carried on very vigorously among the Heathen. At Soorangudi, fourteen people have put themselves under Christian instruction.

Most of the agents do their work well. There have been 120 baptisms, including twenty-two adults. Praised be the Lord for all these! There are twenty-six schools, containing 667 pupils, of whom 288 are Christians. There is a falling-off in the number of school-children this year, which may be attributed to seven new appointments of teachers in the place of seven resignations. More attention is paid to the teaching of the Scriptures in our

schools. The sudden death of two school-children born of Hindu parents but baptized while learning in our schools, is a matter for deep regret.

This Circle has many large heathen villages and great is the work to be done, but the labourers are few. We pray that the Lord of the Harvest may send forth more labourers into His Vineyard.

5. *Pannikulam Circle*.—Praise be to God for His many mercies to us! The general routine of work, the devotional meetings, and the evangelistic work are being carried on as usual. The number of adherents is 1952. There is a decrease of four in the number of adherents, owing to a few excommunications for irregular marriages and some backslidings, although there were nineteen accessions during the year. Adult baptisms were eighteen, those of infants fifty-nine.

The annual festival of this Circle took place on the 30th and 31st of March last. The offerings were Rs. 16 more than those of the previous year. *Sangam* contributions and other collections show increase in many congregations, but in a few others they are sadly deficient.

With a view to the improvement of Scripture knowledge among school-children, an examination was held for them and prizes were awarded to successful candidates during the festival.

The *sangam* contributions amounted to Rs. 423:1:4, and the results grants to Rs. 522:10:0.

The Lord bless the work of His servants that Christ's Name may be glorified!

6. *Panneivilei Circle*.—This year's harvest festival was celebrated with greater enthusiasm than that of the previous year. This may be said to be due to the earnest part that the Rev. T. Walker took in all the proceedings of the festival. The offerings amounted to Rs. 505, which shows a slight increase over those of last year. Many addresses were delivered which were beneficial to Christians as well as non-Christians. Bible and other lessons are systematically taught in the schools. With a few exceptions all the schools have earned grants as usual.

We trust that an awakening is taking place in the Circle by the earnest work and prayer of the Rev. T. Walker, Mrs. Walker, Miss Wilson Carmichael, and the two evangelists.

Christians and non-Christians are beginning to be stirred. In Perungulam, Puthoor, and Alvarotope a few Heathen have been blessed and have been admitted into the fold of Christ by baptism. We have every reason to believe that this special work of His servants will be fruitful of much result. With regard to the T.Y.E., various efforts have been made. The Lord grant a mighty outpouring of His Spirit upon this effort for the salvation of many souls!

It is a matter for regret that the contributions have fallen off in the Circle.

It is sad to report that Masillamani, teacher of Puthukudy, died suddenly of fever; he had worked faithfully in various congregations and schools.

7. *Mengnanapuram Circle*.—Praise be to God that the affairs of this Circle have been conducted systematically! The Circle has 53 Christian congregations, containing 5655 souls. The baptisms during the year were 187, the communicants number 1534 and the school-children 900, of whom 299 are Heathen, 8 are Mohammedans, and the rest are Christians. The staff of the Circle includes five pastors, one inspecting schoolmaster, 16 catechists, 17 schoolmasters, 18 schoolmistresses, and 4 Bible-women. The Holy Communion is administered in eleven centres. Sunday-schools, prayer-meetings, and Bible-classes are all conducted regularly. The amount of *sangam* contributions shows an increase of Rs. 79:7:3 over last year, while the number of adherents shows a falling-off of fifty-three.

The evangelistic work is carried on regularly every Friday and Sunday by the Mission agents, Y.M.C.A. members, and by some Christians of Mengnanapuram, Kalluvilei, and Arokiapuram. The Lord remove from the Heathen the darkness that has covered them.

Mengnanapuram has had no European male missionary resident for the last twenty-two years. We thank God that the Rev. E. A. Douglas has come to live in our midst. The Lord grant to him and Mrs. Douglas long life, and that their work amongst the congregations and the agents, as well as among the non-Christians, may be blessed of Him.

The dispensary at Mengnanapuram is under the Rev. H. M. Cooksley, and no less than 7000 persons were treated by him during the year.

8. *Nalumavady Circle*.—We do thank God for the regular working of this Circle during the whole of the year under review. In the Circle there are forty-eight congregations, containing 3332 adherents, of whom 3254 are baptized and 1006 are communicants. The total number of school-children is 620, of whom 274 are Heathen, one is a Mohammedan, and 345 are Christians. Two pastors, eleven catechists, fourteen schoolmasters, and ten schoolmistresses are working in this Circle. The Holy Communion is regularly administered in ten centres monthly. Sunday-schools, prayer-meetings, and Bible-reading meetings are being regularly conducted.

In the first month of the year the Rev. J. M. Hawkins with the itinerating band came to the Circle and preached to the Heathen. They also did excellent work among the Christians wherever they stayed.

The Mission agents and some of our congregational members carry on the work of evangelization every Thursday and Sunday.

The Special Mission conducted by the Rev. T. Walker, in company with Mrs. Walker, Miss Wilson Carmichael, and their two evangelists, in the month of August in Pragasapuram, Neivilei, Nalumavady, and Armuganeri was the greatest blessing that this Circle enjoyed this year. Many openly confessed that they were really converted by means of this mission; most of whom are trying to lead a new life. It is a matter for thankfulness that a few Christian women carry the Gospel to their heathen sisters in the neighbourhood. Mothers' meetings and devotional meetings are held for such. May He who began this good work perfect it until the day of His coming.

As usual the children's festival was celebrated this year in Nalumavady. The little ones really enjoyed it and brought various offerings and heard special addresses. Fifteen adults were admitted into the fold of Christ by the rite of baptism. There is an increase of Rs. 80 in the Native Church contributions over those of last year.

It is with thankfulness that we record that G. Samuel Nadan, of Nalumavady, has given Rs. 105 for a harmonium, and Jeba Samuel Nadan Rs. 100 for a bell.

May the Holy Ghost work mightily for the conversion of the unconverted and for the spiritual edification of those

who are leading a new life, and may there be great blessing upon all the work done in the Circle.

9. *Sattthankulam Circle.*—In this Circle there are 3055 Christians, and their spiritual wants are attended to by three pastors and forty-two other Mission agents.

During the year the people have contributed Rs. 1013:11:9 to the Native Church Fund in addition to various other offerings. But the non-payment of *sangam* money by a few on the day of collection is a matter for regret. We trust that this defect will be remedied, and that earnest attention will be paid to it by agents and others.

There are 834 boys and girls under instruction in this Circle. They are mostly Heathen. Scripture lessons are systematically taught in the schools, but the one object of every teacher ought to be to lead the children to Christ. The schools have, on the whole, earned good results grants.

We are thankful to record that the agents, aided by a few members of congregations, go out regularly every Sunday and full-moon day to proclaim the love of Christ to the Heathen that have not tasted it. The Rev. J. M. Hawkins and his band of evangelists visited various places in the Circle and preached to the Heathen. This has aroused a spirit of inquiry among a few.

The fine newly-built church at Anandhapuram, the station of the honorary pastor, was dedicated by Bishop Morley in the beginning of the year.

Earnest efforts are being made to promote spiritual growth among the people and to provoke them to love and good works. May God bless these efforts!

10. *Asirvathapuram Circle.*—In the beginning of the year a great many in this Circle brought offerings to the harvest festival at Mengnanapuram.

The Pastorate and Circle Committees met at fixed times and discharged their functions faithfully. There are thirty-four congregations and twenty-four schools in this Circle, and they are manned by three pastors, one inspecting schoolmaster, six catechists, and seventeen schoolmasters. The total number of adherents is 2305, and that of school-children 613. It is sad to remark that no less than thirty people have backslided in the Nedungulam

Pastorate. In the number of school-children an increase of sixty-one is seen compared with the previous year. Although the amount of *sangam* money shows an increase of Rs. 34 over last year, the amount expected was not realized, the contributions of the Nedungulam Pastorate having fallen below the estimate. It is, however, highly gratifying that the schools have this year earned double the amount of the grants of last year.

The people have willingly contributed to the T.Y.E. The earnest co-operation of the people with the agents in the matter of evangelization would greatly contribute to the extension of Christ's Kingdom in these parts.

The church at Kurippankulam was dedicated for Divine service by the Bishop this year.

We record with sorrow the sudden death of Devanayagam Masillamani, a catechist at Paneikulam.

May the Lord bless the work of His servants for the glory of His Holy Name.

11. *Suvieshapuram Circle.*—There have been a few changes in the working staff of this Circle. The Rev. S. S. Simeon, who was connected with the Circle for the past sixteen years, was transferred from Parapady to the Sattankulam Circle, and his place has been filled by the Rev. J. Asirvatham. The Rev. T. Hastings was appointed to the important Pastorate of Nallammalpuram, rendered vacant by the death in 1897 of the Rev. M. Savariroyan.

The year was one of heavy trials and much anxiety to our Christians in matters secular. The crops failed owing to scarcity of rain. In some villages there was much trouble from thieves and other causes. May we be enabled to rely more upon the mighty Hand of our God in these troubles. Nevertheless, it is a cause for thankfulness that steady growth in matters spiritual was seen everywhere. The numbers of adherents and of the baptized have increased by 178 and 153 respectively, while the number of communicants shows only a slight increase. The increase of *sangam* money was Rs. 80:2:9, and a corresponding increase is seen in the ingathering offerings.

No effort is being spared to promote the success of the T.Y.E. Each congregation is paying up the amount fixed by the Circle Committee towards the capital of the Repair Fund. It is

earnestly hoped they will not slacken their effort till the whole amount is realized.

12. *Nallur Circle*.—A deep gloom has been cast over this Circle by the deaths of its Chairman, the Rev. V. Simeon, and the Secretary, Mr. T. Simeon, towards the close of last year. The former was connected with this Circle for about fourteen years, and the latter for nearly forty-one. By their long and able management and large-hearted sympathy they both so much endeared themselves to the people that their names will long be remembered with affection and regard. To perpetuate the memory of the former the people and the agents have raised a subscription to erect a brass mural tablet in the Nallur Church. No less serious was the loss sustained by the Circle in the death of the Rev. J. Sebagnamam at the beginning of the year; for by his death the Circle was practically left without a senior pastor. The Council Chairman is Chairman of this Circle.

The returns show a decrease of ten in the number of the baptized. The omission of the sixty pupils reading in the boys' and girls' boarding-schools accounts for the decrease. Their names are now included in their several village returns.

The harvest festival was as usual held in the month of June, and it was a season of refreshing to many. Although there was a slight falling-off in the amount of offerings this year, it is a matter for thankfulness that the *sangam* contributions have shown an increase of Rs. 54.

During the year the Bishop made a tour in the Ambasamudram and Pulaivanur Pastorates. His English addresses to the gentry of the town in the reading-room, and the open-air addresses in front of the court-house at Ambasamudram, were much appreciated.

The Circle was twice visited by the Rev. J. M. Hawkins and his band of evangelists. During their first tour they worked in the Ambasamudram Pastorate; and in their second, with the exception of a few days' work in Sivalasamudram Pastorate, they spent nearly a month in Nallur working among the Heathen, both by open-air preaching and by visiting them in their houses wherever possible. God grant a blessing upon their work.

The two young pastors need the prayers of God's people very much, so

that they may be clothed with power, wisdom, and humility.

13. *Surandai Circle*.—The Circle has fifty-six congregations, containing 2424 adherents. The total of the baptized is 2279, and that of the communicants 501. The adult converts baptized during the year were 32, and children 81, and the number confirmed was 128. Church services and devotional meetings have been regularly conducted. Owing to various causes, the *sangam* contributions have not come up to the required estimate. Nevertheless, there has been an increase of Rs. 26 over last year.

The thanksgiving festival was celebrated with great enthusiasm this year. Hundreds of people attended it, and the offerings were Rs. 62 in excess of the previous year. The earnest addresses delivered then, and the edifying sermons of the Bishop during his visitation, are calculated to promote the spiritual advancement of the people.

The evangelistic work has been vigorously carried on. There have been fifty new accessions to the Church during the year, and a spirit of inquiry is excited in several places.

There are twenty-eight schools in this Circle, containing 1051 children. The total amount of grants, including those of the Travancore Government, are Rs. 711 : 12 : 0. Particular attention is paid to Scripture lessons. The Circle sustained during the year under review a severe loss by the deaths of Mr. A. Samuel, who was both Circle Secretary and Inspecting Schoolmaster for a few years, and Mr. Arulappa Pillai, who was an evangelist for many years in these parts. May the Lord raise up earnest and godly men to take their places!

14. *Sackiapuram Circle*.—Although there is an increase of twelve in the total of the baptized, the number of adherents shows a falling-off of thirty-four in the Circle. This decrease is seen in the Pastorates of Virdupatti and Panayadipatty, in consequence of many returning to the south who had come up to the north for purposes of trade, and many excommunications and backslidings. Irregular marriages still occur, and there were twenty excommunications. The *sangam* money was less by Rs. 60, which can be accounted for by the transfer from Srivilliputtur and Virdupatti of officials who used to help us with liberal contributions, and by the great distress experienced by

the poor in consequence of the rain not being timely and favourable to the crops.

Each pastor takes active steps for the furtherance of evangelistic work and that of spiritual growth among the people. Earnest efforts are being made to promote the success of the T.Y.E.

The substantial church buildings at Sithrampatty, Pandavarmangalam, Muthalipatti, and Srivilliputtur have been completed and are awaiting dedication. Adult baptisms during the year were thirty-seven.

On the transfer of the Circle Secretary, the Rev. D. S. David, to Nallur, the Rev. Noah Adolphus was appointed to Srivilliputtur, and the Rev. J. Albert, of Koilpatti, was made Circle Secretary. The Circle Chairman had the privilege of going to the Allahabad Conference as one of the delegates from the districts. May the great Head of the Church bring about the resolutions passed therein for the good of the Indian Church.

15. *Vageikulam Circle.*—The Gospel is regularly and enthusiastically preached to the Heathen in five hundred villages in the Circle. There are 145 Christian congregations in these villages. The baptized Christians live in 142 villages. It is to be regretted there are no Christians in all the other villages.

All the Pastorates, except Kattālan-kulam, exhibit an increase in the total of adherents. There were 159 accessions, and a few of them have been admitted into the Church by baptism. We are glad that each year brings new additions to the Church. We record with deep humility that there were seventy-four excommunications and twelve backslidings. This fact of men who have enjoyed Christian privileges for years, and have withheld their contributions to the Native Church Fund, is a clear proof that we are not strengthened with power in the inner man as we should be. May we discharge our duties faithfully and wait at the feet of the Almighty, praying earnestly and without ceasing that we may be filled with His Holy Spirit.

#### IV. SCHOOLS.

There are 464 boys' and girls' schools, containing a total of 13,547 children, of whom 11,246 are boys and 2,301 are girls. Distributed according to religion there are:—

Christians . . .	5020
Hindus . . .	8141
Mohammedans . .	386

From the returns we clearly see that Christian parents do not value primary education as they ought to, nor do they send their children regularly to school. It is very sad that comparatively few appreciate female education. There are congregations where we can hardly find a girl who is able to read and write.

The amount of fees collected during the year is Rs. 1699:3:0, and the Government grants earned are Rs. 9109:10:5 against Rs. 1630:4:0 of last year.

According to the Grant-in-aid Code, to come into force from April 1st, 1899, our schools may be aided on the fixed-grant system or on the results-grant system. By the fixed-grant system the net cost of a school may be given, provided a school shall satisfy all the conditions laid down in the Code. More grants cannot be obtained in future under the results-grant system, and it is better therefore to bring all our schools under the fixed-grant system.

It is a great blessing that the religious education of children is not kept in the background. The Tinnevely Children's Mission, it cannot be denied, has given a great impetus to religious education. Teachers take great pains to impart Scripture truths to the young. It may not be out of place to say a few words about the Children's Mission, as it works for the good of our children. This Mission was started in 1891. Its foremost aim is to lead children decidedly and definitely to accept Jesus as their personal Saviour, and with this object in view it employs three paid agents called "Children's Missioners," who go about all over the district, holding special meetings for children. Some of its committee members make special mission tours during their long summer holidays with the same object. In the last few years the Children's Mission has introduced children's fêtes in a few centres under the sanction of the Council, and these days are becoming very popular. They have also opened a Scripture Union Prize Examination to serve as an incentive to the little ones to search and study the Scriptures. Collections are made all over the district for the Mission on the 8th Sunday after Trinity each year. We trust the interest of the people will in no way decrease. The forthcoming mission of Mr. Herklots, B.A., for the conversion of children in the district, will, we believe, create a

universal interest in the Children's Mission and be the means of blessing to many children. We commend the above Mission to the sympathy and prayers of God's people.

#### V. CONTRIBUTIONS.

The following statement shows all the monies raised locally during the year:—

	RS.	A.	P.
Subscriptions of the people	16,166	7	1
Do. Agents	9,281	5	3
Harvest Festival Offerings	2,820	2	4
Special Collections, Church Fees, &c.	15,578	11	11
Total	Ra. 43,855	10	6

With the exception of Panneivilei, Panikulam, and Sachiapuram, all the other Circles show an increase in *sangam* money, and this is a cause for thankfulness. However, it is a fact beyond dispute that we do not give in proportion to our income, though here and there we find persons in very poor circumstances who give with a willing and cheerful heart. Would to God that people in affluent circumstances would learn a lesson from these poor people, and set apart a portion of their income for the Lord's work, remembering the words of our Lord, "It is more blessed to give than to receive."

In the matter of self-support we are yet far behind the expectations of the Parent Committee.

The average contributions per head in each Circle are given below, compared with those of the previous year:—

Circles.	Average per head of							
	Annual Contributions by independent laity to the Native Church Fund.				Total contributions.			
	1897.		1898.		1897.		1898.	
	A.	P.	A.	P.	RS.	A.	P.	RS.
Palamcottah . . .	4	10	5	3	1	1	9	1
Alvaneri . . .	3	7	5	0	0	12	2	0
Sevel . . .	5	4	5	7	0	13	5	0
Dohnavur . . .	4	10	4	11	0	14	1	0
Pannikulam . . .	3	6	3	6	0	12	2	0
Panneivilei . . .	4	7	5	1	0	13	0	0
Mengnanapuram . . .	5	1	5	5	0	11	6	0
Nalunavady . . .	5	10	6	2	0	14	4	0
Sattankulam . . .	5	3	5	3	0	11	6	0
Asirvathapuram . . .	4	7	4	10	0	10	4	0
Suvieshapuram . . .	5	7	5	8	0	13	1	0
Nallur . . .	5	5	5	7	0	12	11	0
Surandai . . .	5	3	4	11	0	13	9	0
Sachiapuram . . .	4	4	4	2	0	14	10	0
Vageikulam . . .	3	3	3	7	0	11	5	0

## INTERFERENCE WITH NATIVE TRIBUNALS IN CHINA BY ROMAN CATHOLIC MISSIONARIES.

LETTER OF THE RIGHT REV. G. E. MOULE, BISHOP IN MID CHINA,  
TO THE "NORTH CHINA DAILY NEWS."



IR.—I do not recollect to have seen in your columns any notice of *Une Autre Chine*,\* an able missionary treatise, from the Roman Catholic point of view, by Mgr. Reynaud, the able *Vicaire Apostolique* and head of the Lazarist Mission in Chékiang. Though published in France in 1897, it is only a few days since it came accidentally into my hands.

As an Anglican and a Bishop it is impossible for me to accept all the author's strictures on my brother Protestants and myself. I observe, however, the good-will he expresses that we may profit by his criticism. Only when he attributes to us "violent hatred" (p. 25) against his co-religionists, and still more when (p. 132) he permits himself to class us, English Protestant missionaries, without distinction, along with opium, *ce funeste fléau qui fait tant de victimes*, rating us, indeed, as the more pernicious of the two scourges from which, thanks to England, China has to suffer in her religious and moral, no less than her temporal, estate—he can hardly expect me to follow him.

None the less I have been able to admire, with no little sympathy, his championship of the Chinese character, which he thinks has suffered unduly from the prejudice or ignorance of Protestant missionaries as well as of lay residents and travellers. And the samples of his own missionaries' letters with which he has enlivened some of his pages have been read with all the greater interest, because I am personally acquainted with some of the localities mentioned.

It is good, too, "to see ourselves as others see us"; and I have given, not for the first time in a long missionary life, respectful consideration to what is alleged of our sectarianism, our high pay, our love of *le comfortable*, our family life with its solaces

\* *Une Autre Chine*. Ed. Abbeville, C. Paillart. 1897. *Another China*, by M. T. Kelly. 1897. Ed. Dublin, Browne and Nolan; London, Burns and Oates.

and its cares, both alike, from the author's point of view, incompatible with a true missionary vocation, our indispensable summer vacations, our *promenades en famille*, and all the rest. Nor have I failed to mark with at least equal respect his statement on a later page of the very modest maintenance assigned to his priests, "sisters," pensioners, and so forth.

It is true I do not accept his *dictum* with regard to a celibate priesthood as the only class of missionaries acceptable to the Chinese, on other grounds, and also because celibacy was not the rule of St. Peter's apostolate, even if it was, "by reason of the present distress," a counsel of perfection for St. Paul. Nevertheless, I am quite free to confess that I do not think our methods, or our absence of method, such that we can pretend to be self-satisfied.

It would be easy to offer a *tu quoque* to our author's paragraphs on our ill-success and its causes; and no less, a *nos quoque* to some of those in which he exalts the devotion, intelligence, and goodness of some of his converts and priests; though it is true we have not at our command semi-Buddhist prodigies, such as, e.g., the luminous cross at p. 134; nor are we so sure that the ascetic and devotional habits traceable to Buddhist influence are likely to predispose to the true ascetism and devotion which must rest on intelligent faith in our Lord. Here, however, we cannot but differ. Catholicism for us is the *quod semper, quod ubique, quod ab omnibus* of the New Testament and the first ages; for Mgr. Reynaud it is the "greater vehicle" (*Mahayana*) having the Catholic faith no doubt for its basis, but "built upon" with *quæ recentius, quæ a curiâ Romanâ sunt definita* until, as Roman writers have observed, there is in current Catholic ritual much that assimilates it to the Buddhist *cultus* and ceremonial and, in proportion, so at any rate I view it, differentiates it from the truly Catholic and Evangelical.

It was not, however, with a view to dogmatic controversy that I began this letter; but with a more practical aim. Some of the most noteworthy sentences in *Une Autre Chine* are those which assert the perfect discipline maintained alike among the clergy and converts of the author's vicariate, and the precautions taken to ensure that none but serious inquirers be admitted even to the catechumenate. On p. 93 he alludes to the temptations to the missionary in a country where justice is bought and sold and not seldom anarchy sits on the bench, to pose as a champion of the weak and oppressed. He sees, however, the mischief likely to arise from such Quixotic interference, and concludes an intelligent statement of the case with a sentence which I venture to translate: "This must account for the strictness of the conditions on which catechumens are received by us, and for our invariable refusal of any who bring us lawsuits to be managed for them." Two of the newer districts from which Mgr. Reynaud draws his pictures of missionary activity, T'ai-chou-fu and Chuchi-hsien, are also fields in which clergy of the C.M.S. are at work; in the former along with missionaries of the C.I.M. In T'ai-chou we were later on the scene than either the Lazarists or the Inland Mission; in Chuchi we were many years before them.

Will it surprise Mgr. Reynaud to be told that in both those fields, no less than in the older ones, his missionary proceedings, so far as "the common fame they bear" is authority, are as inconsistent as possible with the excellent principles he announces? Is he aware, for instance, that the transfer of Protestant converts to the Roman Missions, demonstrably for what they can get, is by no means unknown? Or that the enrolment of "adherents" (*pao-shou*) is believed on all hands, by Christians and non-Christians alike, to be conditioned only by the due payment of an entrance fee? This point was earnestly discussed in Chuchi between one of my clergy and the representatives of the Roman Mission, soon after the advent of the latter; and, whilst they acknowledged the hazard of such *facilite d'inscription*, it was defended on the ground that there was hope in the resources of Divine Grace even for the most reprobate. Exceedingly reprobate persons, notorious throughout the district, have in fact been enrolled; and have availed themselves of their association with the Church to persist in their malpractices and defy justice.

On the other hand the Vicar Apostolic, if he is not much belied, has been demanding at the hands of the Governor of Chékiang the summary punishment of a certain Yin Wan-tê, alleged to be a ringleader of anti-missionary riots in the *hsiens* of T'ai-p'ing and Hoangyen. During a ten days' visitation in T'ai-chou, last May, I was approached by local officials and other non-Christians seeking to interest me in Yin Wan-tê's case. These people unanimously expressed their conviction that he was innocent of any anti-foreign or anti-Christian prejudice. As a local chief of detective police (*chü-tung*) under the *chih-hsien* he had arrested and delivered over to justice a proclaimed outlaw who had secured, they said, the protection of the native priest Jan (M. Nuien, p. 112) through the intervention of the priest's brother. They believed the outlaw's death to be the cause of this animosity against Yin, who was otherwise guilty of no offence, and had even shown some interest in Christianity by attending some of the services at the C.M.S. station. Outrages, it is well known,

have unhappily occurred. But the first of which authentic reports have reached me, the destruction of the Mission buildings in T'ai-p'ing-hsien, was attributed by everybody to provocation given by the seizure by Romanist adherents, and ill-usage within the Mission walls, of a soldier of the local force. In this respect the assertions of the mandarins and others were in agreement with a letter from the C.I.M. missionary resident in T'ai-p'ing, describing the event immediately after the escape of M. Lepers, when the C.I.M. missionary and his people were quite unmolested in spite of the excitement.

M. Lepers' own views of the degree in which it is right or expedient to meddle with the native tribunals, or to patronize doubtful Christians, are illustrated by circumstances of which a statement has been laid by the late Ningpo Taotai before the Consul-General of France, with a demand, *hitherto without result*, for justice on behalf of the Chinese plaintiff. The following is the case in brief:—Last autumn Li Hsi-ch'ang, a rice-factor living in a town on the borders of the Taip'ing and Huangyen districts, was conveying thence to the small seaport of Sungmên two boatloads of rice, valued at \$300. On the way thither he was stopped by Wang Li-yuen and other Roman Catholic adherents, who demanded \$50 as excise, and detained the boats till he should pay it. He refused, and laid an information before the T'ai-p'ing magistrate. A cross-action was commenced by the other accusing Li of intending to export the rice beyond seas. The magistrate gave it in favour of Li, to whom he ordered the property to be restored; directing his "runners" to see the sentence carried out. They were resisted by Wang, who in the end carried off the boats and their contents and handed them over to M. Lepers, French missionary priest at Haimên. These transactions having come to the knowledge of the Rev. G. H. Jose, C.M.S., under whose ministry Li had become a convert, and who was then stationed at T'aichou-fu, he wrote to M. Lepers to ask if the account he had received of the action of Wang Li-yuen and others, and of M. Lepers' acceptance of the plunder, was correct. M. Lepers' reply was to the effect that the facts were as stated; but that he had reason to suspect that some part of the rice had been taken from a member of his communion; that meantime he had sold the rice for \$100, and was prepared to discuss with Mr. Jose the disposal of that sum, as well as of the boats and sacks, which were all in his possession, in case it should appear that his suspicions were well founded. The extraordinary nature of this avowal led Mr. Jose to lay the correspondence before Mr. Playfair, then H.B.M.'s Consul at Ningpo; who, after seeing the vouchers, including the magistrate's findings as well as the priest's avowal, deemed the case one in which the injured Chinese subject, Li Hsi-ch'ang, might well hope to obtain justice in the Court of the French Consul-General.

I do not wish, Sir, to pursue the comparison between the excellent disciplinary principles of the Missions under Mgr. Reynaud's episcopal guidance, and their imperfect (to say the least) exemplification in practice, further. It is with regret, and only as compelled by a sense of duty, that I have brought such matters before the public at all. Jealousy of the superior success of the Missions of the great Roman Church, *odium theologicum*, and what not, will, I fear, inevitably be assigned as my motive for the observations I have offered. On my conscience I protest that it is rather jealousy for the honour of our common Christian name, coupled with reverence for the devotion, the learning, the achievements, the martyrdoms of so many Roman missionaries and converts in China and Corea during the past three centuries, together with sincere love for the Chinese people whose character Mgr. Reynaud has so well vindicated, that have compelled me thus publicly to appeal to him—after a private correspondence without result some two years ago—to reconsider the whole situation, and to endeavour to secure on the part of his clergy and others whether French or Chinese, a more loyal and conscientious compliance with the excellent disciplinary rules he has propounded in his interesting volume.

Hang-chow, July 18th, 1899.

I am, &c.,

G. E. MOULE, *English Bishop in Mid China*.

P.S.—I learn with regret that *Une Autre Chine* is not at present to be procured from Messrs. Kelly and Walsh. They have sent me instead a cleverly-edited English version of it, much abridged, under the title of *Another China*. The editor, who rightly draws attention to some telling additions to the indictment against us Protestants drawn from non-Roman sources, is hardly correct in saying that he has "departed only slightly from the original." The omissions, in fact, are more considerable than the additions. The book is reduced by fully one-third, the pages likewise being smaller. There is an apparent desire, moreover, to tone down the bitterness (shall I say?) of the Bishop's reference to Protestants. For example, the classification of the English Protestant missionary with opium has almost entirely disappeared (cf. French, p. 132, with English, p. 103).

G. E. M.



## FAR EASTERN NOTES.



THE remark has been made that the Foreign Settlements might and ought to be the best missionaries in China; meaning, we suppose, that as affording irrefutable evidence of the superiority of Western methods over their own, those Settlements should prove effective recommendations of the reforms which are a crying need of Chinese administration. To those who conceive of civilization as the one and sole end of missionary work such a statement will possibly commend itself, although even they, if observation and experience are taken into council, will hesitate to subscribe to the thesis. Whatever may be thought, however, as to what might or ought to be, it is well not to be blind to what is. In the Foreign Settlement of Shanghai, ceded fifty years ago, in 1849, to the representatives of Great Britain and the United States, over 300,000 Chinese are now resident, as compared with a foreign population of about 6000. They bear their share of taxation, and have to conform to municipal ordinances in matters of sanitation, law, and order, but they are exempt from all taxation by their own Government except the Imperial Chinese land tax; a consideration which would alone account for the attraction of the Settlement. Originally cases against any of these Chinese residents were tried by the British Consul, and by him, if necessary, were sent to the district magistrate in the city—ten miles distant from the Settlement. But as their number increased this system became impracticable, and after negotiations with the Peking Government a Mixed Court was established in 1869, at which a Chinese magistrate of low rank presides in purely native cases, and where foreign interests are involved he is assisted by a Consular assessor. An article contributed by "a Correspondent" to the *Times* of September 11th speaks of the "barefaced venality and insolence of the native officials," so that the foreign merchant who comes into this Court with the very best of cases is often unable to obtain judgment, and if he succeeds there is no effective machinery for obtaining its enforcement. But if foreign pleaders are victimized financially, the Natives, whether plaintiffs or defendants, have still greater cause for complaint of the malpractices which they suffer from the underlings in attendance, on whose "disgraceful corruption and cruelty" the *Times* Correspondent makes strong comments. He says:—

"Under the insidious encroachments of the native official and as the result of the absence of unanimity inevitable in a Consular body representing many nationalities, the Court and its prison have reverted to the condition of a native tribunal pure and simple. While its actual condition and the degrees of heinousness in its methods vary with the necessities and audacity of the magistrate presiding for the time being, it is no exaggeration to say that it has now become a byword amongst all classes of the long-suffering native community, who are even wont to complain that many of the worst abuses and semi-tortures inflicted are committed by the Yamen runners in the name of foreign plaintiffs and with the assistance of the municipal police, with whom lies the execution of all arrests in the Settlement.

"It was under these conditions that last year the Municipal Council, impressed with the need for action, instructed the Captain-Superintendent of Police to make an inspection of the precincts and prisons of the Court, without affording the magistrate any preparatory notice; the report of this visit—which the magistrate described as a raid—was such as to shock a community long accustomed to Chinese ways. The miserable condition in which the prisoners were found (many confined without the pretence of a trial) was very similar to that of the unfortunates discovered by the allies at Canton in 1858, and described at the time by Mr. Cooke, the *Times* Correspondent with the force; the barbarous methods resorted to, both in imposing and carrying out sentences, clearly called for immediate reform in the administration of justice."

It is greatly to be hoped that the amended code of rules which has been drawn up for this Mixed Court will be pressed upon the Tsung-li-Yamen by the foreign representatives at Peking, and that a termination will be soon reached of the present condition of affairs.

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When these abuses which have grown and thrived under the eyes of the foreign community shall have been corrected, we wish we could hope that even then the Shanghai Settlement could be regarded as a missionary force. We read some months ago in the pages of the *Missionary Review of the World* an article by an American missionary on "Foreign Community Life in China," which presented a terrible indictment against his own and our countrymen; while the *Chinese Recorder* has stated that "there are sinks of iniquity in Shanghai, places where the worst of vices are openly flaunted, such as would not be tolerated in the adjoining heathen city." There is too much reason, alas! to regard the Concessions as among the most serious barriers to the progress of Christian Missions in China. With the writer in the *Missionary Review of the World* we long for the day

"When the Europeans and Americans in China, yes, in all the 'Far East,' shall cease to be a menace to the 'Cross of Christ'; when travellers returning from world-round journeys will bring reports of 'community people' labouring to elevate, bless, and Christianize the Orientals, instead of by their wicked and licentious lives blasting and ruining them; when these same Occidental travellers will mingle freely with the missionaries, investigate their work, come in contact with the thousands of Native Christians, and cease to listen to the slanderous stories of fallen 'community people' about mission failure and missionary extravagance; better still, when all foreigners shall become servants of Christ instead of slanderers of Christian workers."

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The opening of the inland waters of China to steam navigation, although nominally effected last year, proves in reality to be hedged in by so many restrictions that the advantages to commerce are almost nullified. The domestic trade of China in particular should have benefited by the change, but the exactions of native Custom-houses and *likin* stations render the privilege in many cases abortive. Mr. Hosie, H.M. Consul at Wu-chau, the port on the West River recently opened to trade, in a recent report gives an example of the course which native merchants are driven to adopt. Between Fat-shan, near Canton, and Nan-ning on the West River there is a large trade in paper and prepared tobacco; but instead of sending the goods straight up the river to their destination, the Chinese merchants in Fat-shan first send them by junk to the new treaty port of Sam-Shiu, where they are shipped by steamer to Hong Kong (in quite the opposite direction to Nan-ning), then they are brought back in the same steamer, pay the import duty, and in their acquired character of foreign merchandise obtain a transit pass, which frees them from all further exactions in the river, and so pass in this roundabout fashion to Nan-ning. Thus the Chinese merchant, to evade *likin*, pays two tariff duties and a half (one export, one import, and half for the transit pass), besides freight from Sam-Shiu to Hong Kong and back.

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The example quoted in the preceding paragraph shows what an incubus on native commerce the taxes known as *likin*, which are imposed by the provincial authorities, are. A hope was entertained last year that in certain districts these exactions, which are often arbitrary in the extreme, would be brought under the control of reliable and responsible officials. When the Anglo-German loan was effected the security consisted in part of the balance of the Imperial Maritime Customs revenue not already hypothe-

cated to secure loans by China from Russia and France, and in part of the general and salt *likin* of certain ports and districts of the Yang-tse Valley and the adjoining province of Che-kiang. To make the latter part of the security available an imperial edict of March 2nd, 1898, placed these *likin* revenues forthwith under the immediate control of Sir Robert Hart, the Inspector-General of the Maritime Customs. The result up to the present, however, has by no means come up to expectations. It has not proved possible to prevent the native officials from placing such additional burdens on internal trade as they might think necessary to recoup themselves for the amounts payable on account of the loan; and in doing this they have been careful in their explanations to the people to give the credit of these additional taxes to the foreigners, whose rapacity makes them inevitable! They have, moreover, by placing all possible obstacles in the way of the Inspector-General's officials, experienced a large measure of success in preventing the transfer of control. Some of them, emboldened by the first success of their resistance, have made tentative proposals to obviate the necessity for foreign control by the simple expedient of remitting their prescribed quota on the dates due to the foreign Customs. Such are some of the formidable difficulties in the way of the initial steps to fiscal and administrative reform in China. The Chin-kiang Chamber of Commerce stated to Lord Charles Beresford that the chief result of the new *likin* arrangements so far had been the imposition of new taxation, and thus trade had been rather damaged by them than advanced.

Nevertheless, the success of the Maritime Customs under Sir Robert Hart proves that difficulties however prodigious must not be assumed to be insuperable. When the Triad rebels entered Shanghai in May, 1854, the native Customs superintendent publicly notified his abandonment of office, and the provincial authorities accepted the assistance of the three Treaty Powers, England, France, and the United States, under whose joint inspectorate the Custom-house was reopened two months later. The disturbances consequent on the Tai-ping rebellion led the Tsung-li-Yamen to place the entire management of the foreign Customs at all the five treaty ports in the hands of Mr. H. N. Lay, H.M. Vice-Consul, and sanctioned the engagement of a number of Englishmen to assist in various subordinate offices. In 1863, Mr. (now Sir) Robert Hart succeeded Mr. Lay, and has since then devoted his energies continuously to the duties of his post. In 1863 the foreign staff numbered less than 200; there were then 13 treaty ports, whose combined revenue amounted to 8½ million taels. Last year the foreign staff included 875 (of whom 479 were British) of all ranks; the revenue collected in 1897 was roughly 22½ million taels; and the number of ports at which the service was in operation was 30. The whole revenue being mortgaged for the repayment of foreign loans, the administration of the service has become a matter which concerns the bondholders more nearly than the Chinese Government.

The following, according to the *Times*, was in February last a complete list of contemplated railways in China in which Great Britain had acquired some more or less remote interest:—1. Northern Extension Railway. A concession obtained by the Hong-Kong and Shanghai Bank for construction of the extension of the South China Railway (Peking-Tien-tsin-Shan-hai-kwan) to Ni-chwang; the extension will make the total mileage of the line about 800 miles. In response to Russian objection no sort of control by those subscribing the capital is to be exercised over the 200 miles of extension north of the Great Wall, beyond Shan-hai-kwan. 2. Pekin Syndicate's

Lines. The Pekin Syndicate has acquired in the province of Shan-si the right to "construct branch railways to connect with main lines or with navigable waterways in order to facilitate the transport of Shan-si coal. The length of a line connecting the coal mines of La-hsien and Ping-ting-chan with Liang-yang, the nearest point of navigable access to the Yang-tse, is estimated at 250 miles. 3. Railways in the Lower Yang-tse Valley. A syndicate formed by Messrs. Jardine, Matheson & Co. and the Hong-Kong and Shanghai Bank have obtained concessions for building a railway between Shanghai and Nanking (180 miles), with the right of extension to Hsing-yang in Ho-nan (270 miles); and also between Su-chan and Hang-chau (120 miles), with the right of extension to Ningpo (eighty miles). 4. Messrs. Jardine, Matheson & Co. have obtained a concession for a line connecting Kau-lung, on the mainland opposite Hong-Kong, with Canton (about 100 miles). Power has also been obtained to advance the Burma railway into Yunnan, a distance of 700 miles, and British capital is co-operating with German capital in carrying out a line from Tien-tsin to Chin-kiang, on the Lower Yang-tse (600 miles), and with American capital in carrying out a line from Canton to Han-kau on the middle Yang-tse (600 miles).

The *Nineteenth Century* for September has an article by Mr. C. A. Moreing, on an "All-British Railway to China," and a map showing the route suggested, and also showing the route of the Trans-Siberian Russian railway. The route indicated for the so-called "All-British" line starts from Alexandria and terminates at Shanghai. It traverses Egyptian territory from Alexandria to the Gulf of Akabah (250 miles); Turkish and independent territory from Akabah to Bussora and Koweit (1000 miles); Persia from Koweit to the Perso-Baluch frontier (700 miles); territory under the Indian Government, from Persia to Karachi (520 miles); and from Karachi to Kimlong (2800 miles); and Chinese territory from Kimlong to Shanghai (1600 miles). In all the distance is some 6670 miles, of which 2000 miles of line, through India, is already laid. The writer states that, so far as is known (an important qualification), there are no physical difficulties in this suggested route from the Nile to the Yang-tse at all comparable to those which have to be encountered in the Central Siberian and Trans-Baikal section of the Russian railway. The chief disadvantages under which the project labours when compared with that which is now in process of being realized is, that while the Russian line will for the most part traverse its own dominion, so far at least as the Chinese frontier, the "All-British" railway would as to a large proportion of it run through regions where—though our influence may be paramount—the actual sovereignty rests in other hands. The writer anticipates that unless a railway communication with the far East is secured by Great Britain, a large proportion of the passenger and mail traffic will be transferred from the P. & O. Suez Canal sea line to the Siberian railway, owing to the saving of time—twelve days from London to Shanghai, instead of thirty-three—and of expense—about 40%, including food, first-class fare, as compared with 80% by P. & O. The line advocated would obviate such a transfer of British traffic to a foreign and rival state, and it would also shorten the journey to Australia by several days. Its effect on the importance of Cairo and Alexandria—which would then be the termini of both the Cape to Cairo and the Egypt to China *via* India lines, is also dwelt upon. The project, which was first mooted about two years ago, is said to be regarded with favour by the Egyptian Government, and also to commend itself to Mohammedan feeling, especially in India, as it would facilitate pilgrimages to the various places in Mesopo-

tamia and Arabia, to which Mohammedans annually resort in such large numbers.

In June a correspondent of the *Times* had an interview with Kang Yu-Wei, a leading member of the Reform party in China, who on the deposition of the Emperor found safety first in Hong-Kong, and subsequently in Japan, and has now come to England. He found him particularly well-informed, so much so that he says that few European statesmen would exhibit a knowledge of Chinese affairs equal to that which he displayed of European interests and forces. The gentleman who interpreted during the interview was a native of Singapore, the son of Chinese parents, and his English was such that but for his Chinese dress no one would have suspected him to be other than an Englishman. Kang Yu-Wei said that the reform movement in China was represented by the younger *literati* and possessed thirteen associations in as many different provinces. His hopes appeared to rest mainly on English intervention for the restoration of the Emperor. The latter, he said, was reduced to the condition of a puppet, kept ignorant of events outside the palace, and probably had no knowledge of the decrees issued in his name.

An amusing account is given by the *Times* Shanghai correspondent of the enforced attendance on the Emperor of a celebrated native physician of Su-chan, Chen Lien-fang. On receiving his summons 6000 taels was paid him for travelling expenses and remuneration in advance. The description of the Emperor's malady which he gave to the correspondent pointed to disease of the respiratory organs, general debility, and to a feverish condition which he ascribed to mental anxiety combined with physical weakness. He had very slender opportunities for diagnosing his august patient. He was accorded two audiences. When he entered he crossed the apartment on his knees after the customary kotores; the Empress described to him the Emperor's symptoms, as it would have been a serious breach of etiquette for the physician to ask any question of his Majesty; his gaze was kept concentrated upon the floor, until at the Empress' command he was permitted to place one hand on the Emperor's wrist—not feel his pulse, but simply bring the flat of his hand in contact with the person of his sovereign. As Chen remarked to the correspondent, one doctor, under these conditions, was just as good as another, and after his second interview he presented a petition in which he stated that his aged mother was ill and asked that he might be released from further attendance at court and permitted to return home and discharge the obligations of filial piety. The excuse being somewhat conventional, the Grand Council was ordered to ascertain whether the facts were as stated. At a cost of some 18,000 taels Chen succeeded in demonstrating that his mother was in existence and in bad health, and he was permitted to return home, poorer in purse, but richer in wisdom.

With the view to increasing and improving the facilities for acquiring an elementary knowledge of Chinese in this country, the Chinese Association has approached the governing body of the University of London, and it is hoped that not only a professorship of Chinese—such as exist at Oxford and Cambridge, and King's College, London—will be founded; but that Chinese teachers will also be engaged. Mr. George Brown, late Her Majesty's Consul at Kui-Kwang, has expressed his willingness to accept an honorary professorship, at least until the scheme attains greater maturity. A Chinese teachership is also likely to be founded in connexion with Owen's College, Manchester.

## THE MISSION-FIELD.

## WESTERN EQUATORIAL AFRICA.



HE young Native Christian men connected with Christ Church, Lagos, have formed themselves into what they call the "Christ Church Mission Aid Society," the object of which is to foster the spirit of Missions, and to keep a catechist in one of the stations up country. The society already contains over forty of the young men of the congregation. There is also a flourishing branch of the Scripture Union, with a native secretary. The Rev. N. Temple Hamlyn writes:—

We have so much to be thankful for, both for health and for so much blessing on our work and the evident interest and awakening among our people. My confirmation class numbers sixty, which alone is a cause for great rejoicing,

because I find them decidedly earnest in their attendance and behaviour and desire to learn, and I trust all that means also in their desire to follow Christ.

## EASTERN EQUATORIAL AFRICA.

Although rain has fallen near Frere Town, and some of the people have returned to their homes, the famine in the coast districts still causes considerable anxiety to our missionaries. Writing from Frere Town on August 9th, the Rev. H. K. Binns says:—

God has sent us an abundance of good rain. We have with us now about a hundred adults and about as many children. Many of these do not know what to do. I have spoken to them about going back, and they say, "What have we to go to? There is no food, and those who have any are not likely to give it to us." There are many who

are very sick, many have bad ulcers: small-pox is raging, and several have died of it. Mr. Maynard, who has just come down from Taita, reports that the famine is as bad as ever in those parts. At Bura the people die and are left in the houses, no one burying them. In Ukambani I hear 50 per cent. of the population have died of starvation.

Mrs. J. A. Wray wrote from Sagalla on August 7th:—

This part of the country is still suffering terribly from famine, and seems likely to do so for some time. We have thirteen orphans with us now, whose parents have died from starvation, except in two cases where the mothers have deserted their fatherless children. One woman was found selling her child for a little rice at Voi by the district officer, so he gave us the child and he offered to support it. Small-

pox is about, too, and we are praying that it may not increase, as it will make such terrible ravages among the people in their present weak condition.

We have had little or no rain to speak of, and there is a very poor outlook for a harvest. The people crowd here day after day. Many come from a distance. It certainly has brought many within the sound of the Gospel who might otherwise never hear.

A relief fund in aid of the sufferers from famine in East Africa has been opened by the C.M.S. Calcutta Corresponding Committee, and we learn from the North India localized *C.M. Gleaner* for August that Rs. 300 had already been sent to our Secretary at Frere Town.

## UGANDA.

At Mengo, on June 11th, the Rev. E. Millar baptized a young royal prince (a son of Mwanga) by the name of Yusufu, his native name being Suna. His mother was called Esiteri, her native name being Nabunya. The god-fathers of the prince were the Rev. Samwili Mukasa and Paulo Bakunga (the Mukwenda), a licensed lay reader, and the god-mother was an old princess named Dina Kiga.

In a private letter the Rev. A. B. Fisher says:—

I am all alone in this great country of Bunyoro, and having times of great

blessing. The Bishop baptized the young king Josiya and his sister before

he returned, together with three others; I have since baptized five, making in all ten converts since we commenced work in February last. I have preached to hundreds for the first time, sold 700 reading-sheets, and forty-three have learned to read a New Testament. We have at this moment three churches, and by the time this reaches you there will be six throughout the country. The king is about twelve years old; he has built me a house, one side of which is much tilted, so that the rain must fall inside. A few nights ago I tried to save my things by constructing a raft!

We look down on the great Lake Albert and up the Nile, and as I look at this great volume of water tumbling down (the salvation of Egypt) how I long to take the Water of Life to the millions who line its banks! We are fighting here daily the power of darkness, and God is giving us victory.

Human sacrifice is now a thing of the past, although three months ago common. Close to our church at Kawola may still be seen the holes into which the victims were thrown. At Kabarega's old capital, burning (that the smoke from the human flesh may propitiate the devil), and extracting the teeth in the lower jaw, are very common; but little King Josiah and the Christian converts have joined me

against these and all other horrible customs.

A few days ago I caught a woman who had just fired an arrow with a blunt iron shaft at her little girl's forehead, that she might bleed her and drive out the devil. I am now treating the little creature for skull fracture. How hard the devil comes down on these little mites! But their cry has gone up.

The young king has spent all his taxes on buying New Testaments for his people, who have learned to read very quickly. I feel, on putting one of these silent missionaries into their hands, that God is going to speak direct to their dark souls. A young prince last Sunday publicly burnt his gods and charms opposite the church, and five others have followed his noble example. In December, 1895, when I visited Kawola, itinerating, I told a young fellow, called Fataki ("gun-cap," on account of his fire and energy), about Jesus, and gave him a reading-sheet. God spoke to that boy's soul. I never saw him again until I met him here recently. He is now my right hand. With his burnt face and toothless lower jaw, he stands out before his dark countrymen, and lets them have the Gospel straight from the heart, while the tears come down my face with joy.

On April 2nd Mr. Fisher baptized four boy converts before a great crowd of Natives. The new church at Kawola, which was at one time Kabarega's capital, was finished at the end of April. There are now in Bunyoro two Mission stations, six out-stations, forty-five men and women who can read a Gospel, 1200 who attend the schools and are learning to read, ten baptized converts, twelve candidates for baptism, and about 4000 people have heard the Gospel for the first time.

#### TRUTH IN ARABIA.

In an account of the medical work at Baghdad Dr. Sturrock gives the following interesting account of some of the in-patients:—

During the last three months there has been a constant round of changes among the in-patients. Almost every night a fresh face was to be seen, while an old one was missed. Between seventy and eighty surgical in-patients have been admitted for operation, being representatives of Busrah, Baghdad, Mosul, and Kurdistan, besides some thirty-five other towns and villages, varying in distance from a few hours to a fortnight's journey from Baghdad. Among the cases were many instances of how the news of the possibility of receiving relief from pain and disease

is spread; we pray that some fragment of the Gospel may be also carried to these distant places. We know not but that under the tender care of Him who is as the shadow of a great rock in a weary land and as rivers of water in a dry place, these minute grains of mustard seed, in which are the germs of life, may take root and grow into great trees of divine beauty, proportions, and stability.

A year ago a boy was brought to the dispensary, after a journey of some 300 miles, suffering from a severe compound fracture of the foot, necessitating

partial amputation. He stayed in hospital twenty-six days and returned home happy in once more being able to run about. In June of this year, one morning there arrived at the dispensary an old Arab woman, who, to my surprise, gave me a warm greeting, though I had never seen her before. It turned out that she had been brought by the mother of the boy referred to, and had heard of his recovery, being a friend of his family, though living in a different village. Poor soul, she begged me to make her well too, as for many weeks she had had little sleep on account of the pain arising from a cancerous growth. I am glad to say she is on the convalescent list, and her gratitude knows no bounds, though even before anything was done for her, her heart was as it were at our feet. What blessed opportunities these are to tell of the precious love of a dying Saviour!

Another instance finds illustration in three patients who have been admitted

Miss E. E. Martin, of the Victoria C.M. Association, who visits the women in the Baghdad dispensary three times a week, thus describes a typical day :—

At 8 a.m. Sara [the Bible-woman] and I go upstairs to our usual corner on the verandah, and after giving a general "Good-morning," seat ourselves on the floor. On my left hand are two gaunt-looking men stretched on beds or the floor, but recovering from severe illness; with them are their wives. I inquire after the patients and hope for their speedy restoration. On my left is a boy restored to health and leaving that very day. With him are his mother and another woman speaking Turkish. A little distance beyond is a Jewess and her daughter, who has something the matter with her foot, but does not need to lie in bed. We call up some others from the court below, and they sit around while we read and explain the parable of the Lost Sheep, and the 23rd Psalm. The Arab women grasp the meaning at once, being so well accustomed to a shepherd's life. The Turkish woman finds it more difficult, as Arabic is a foreign language to her; but she becomes very interested and follows every word. When we had finished, some more of her friends came to see her, and asked us to read it over again to them, which we did; and those who had heard it once seemed delighted to hear it a second time. Those women

during the past months, all of them coming from a village situated between Baghdad and Mosul. In 1898 we had as an in-patient a man called "Captain" Abdullah, who came from this village, and was most grateful for the treatment he received. At the beginning of April a poor boy of fourteen, an orphan, homeless and friendless, begged his way from this village to Baghdad, with the aid of a crutch, limping the 200 miles. Notwithstanding his destitution and suffering, I have rarely seen a happier or more contented person. By the removal of a piece of dead bone from his leg he was able on his return to leave his crutch in Baghdad. Shortly afterwards an old man of over sixty arrived from the same village and was admitted as an in-patient. While he was convalescent a third patient found his way to Baghdad from this place, and it must have been a very trying journey for him, as he was exceedingly ill from an abscess in the liver.

will not be here to-morrow. It is most likely that they will never again hear the Word of God. Think what it means, only *one* hearing. Only *one* little seed of truth dropped in the heart in a lifetime! Sara and I sit there about an hour, and then with a silent prayer for the Divine blessing, return to our other work.

But sometimes we have more difficult times than yesterday. Perhaps a woman who knows something of her own religion perceives that our teaching does not agree with it, and starts arguing. We need considerable tact and patience to declare the truth and not give needless offence. Sometimes the women are very stupid and indifferent, which is still more trying; but often the most stupid will brighten up on a second visit, and show some interest. The Medical Mission is our only way of reaching the Mohammedans. While the out-patients are waiting for their turn to see the doctor, one of our Mission assistants reads and preaches the Gospel to them. Not, perhaps, exactly what you would call preaching, for that is forbidden by the Turks; but he sits among them and talks to them, and he speaks so loud that all can hear.

#### BENGAL.

The Rev. C. B. Clarke, Principal of the C.M.S. Boys' School, Calcutta, has printed a list of old boys. Though not complete, as the occupation of many of the



former students cannot be traced, yet it is interesting to find that among those who have passed through the school, twenty-nine are in Government employ, thirty-nine in offices or in business for themselves, and forty-six are in Mission work.

The following account of baptisms in the Nadiya District is contributed to the North India *C.M. Gleaner* by Mr. P. H. Shaul:—

Wednesday, May 31st, is marked as a "red-letter day" in my journal. (Oh! for more of them.) Yes! very much a red-letter day, for if the last day of the month, it was by no means the least, because on that day a whole family—father, mother, and four children—were brought into Christ's fold at Arangsharisha. This is a small village situated between Chupra and Bollobhpur, where a number of our Christians, employed in the weaving industry, reside. We have a catechist living there to tend the little flock, and, being in Chupra parish, it is frequently visited by the pastor in charge. It was from Chupra that the pastor, the Rev. Gopal Biswas, accompanied by my preachers and one or two members of his congregation, set out with joyful hearts and smiling faces on this very hot afternoon at the end of May.

On our arrival at the little village church we found a goodly number of men, women, and children, looking quite bright and clean in their "Sunday best," awaiting our coming. Soon a procession was formed, led by the children singing "Victory to Jesus" and accompanied by *dhol* (drum) and *kortal* (cymbal), played with earnest fervour by other weavers who had come from other villages to take part in the joyous ceremony. The pastor, accompanied by our brother about to be baptized, followed; then came a goodly band of Christian workers, while Atal's wife and children, surrounded by a number of

our women, brought up the rear. Our procession recalled a verse of the 68th Psalm to my mind: "The singers went before, the players on instruments followed after;" and one lifted up his voice with the Psalmist and said, "Bless ye God in the congregation. Strengthen, O God, that which Thou hast wrought for us." As we passed through the bazaar and along the high-road our numbers increased rapidly, owing to the Hindus and Mussulmans who accompanied us in order to see the unwonted sight.

Arrived at a small inland lake near the roadside the Baptismal Service was read by the Rev. Gopal Biswas, who then went down into the water, accompanied by Atal and his wife, who were in turn baptized by him. The christening of the four children followed, and then after prayer for our Father's richest blessing on these members of His flock, we all returned to the church, making the still evening air ring out with songs of praise and thanksgiving. We were thankful to find our heathen neighbours accompany us, and soon, seated outside our little church, we once more told out among the Heathen the old, old story that our Lord is King and Saviour. Some of us then returned with Atal to his humble home, and there in his little courtyard under the starlit sky we pleaded for him and his, especially remembering the brother of his wife who is still in heathen darkness.

At Bollobhpur Church, on July 9th, a convert from Mohammedanism was admitted by baptism to the Church of Christ. She was a Tetulbarea woman, and had heard of the way of salvation from the Christians living in that village, and received further teaching on the occasional visits of the missionaries from Ratnapur. Last year she expressed her desire to be a Christian, and with the consent of her relatives was brought to Ratnapur for regular instruction and testing. After being several months on probation she was examined by the Rev. K. C. Dey, and he was much pleased with her knowledge and evident faith in the Lord Jesus Christ. Prayer is asked for this new convert, that her life as a Christian may bring glory to the Lord, whose service she has chosen.

The last fortnight of the camping season this year was spent by Mr. S. J. Jessop, of Godda, Santalia, at a *mela* (or religious fair) some five miles from the central station. On June 30th he wrote:—

The *mela* was something like a small country fair at home, only in India it is associated with religion. People come from all parts. Although it is con-

nected with Hinduism, we get Santals, Mohammedans, and all kinds of people. As Santal workers, of course, our efforts were to reach that class, but the saddest part of it was that amongst my five workers there was not a single Hindu preacher. Didn't my heart yearn as I saw those thousands of Hindus who actually took part in this religious festival going away without the message of salvation. The festival opened with a great slaughter of cattle, consisting of buffaloes, oxen, goats, and sheep.

Every other day all through the *mela* these sacrifices went on. I was present at the second sacrifice and saw sixteen poor buffaloes led to the altar, and each one's head severed by the man who presented him. The carcasses of the poor beasts were dragged away by a body of men kept for the purpose, and their heads were placed before the

god (idol) by the priests. The sheep and goats, which were numerous, were sacrificed in like manner, till quite a stream of blood was flowing. The last I saw were a pair of turtle doves, no doubt from a poor person, but he or she had given their all, that their sins might be propitiated. Poor benighted souls! I was stirred. My subject was given me, "Without shedding of blood is no remission," and "the blood of Jesus Christ His Son cleanseth us from all sin." I spoke in Santali, and got one of the Santal workers to translate the best he could into Hindi. We felt after such a sight and such a large concourse of people, that we could not let them go away without knowing something of the real remedy for sin. God was really in our midst, and we felt sure that His Word spoken that day would not return unto Him void.

The missionaries had always been under the impression that west of Godda the villages were all (or nearly all) Hindu, but Mr. Jessop came across some Santal villages where the Gospel had never been preached, and the inhabitants would not have been discovered but for the fact that the missionaries could not get leave to build a second bungalow. Under these circumstances the Government kindly rented to them their inspector's bungalow, some three miles away from the Christian compound. The people listen eagerly to the Gospel message and some young men of one of the villages (Guma) are desirous of becoming Christians. Mr. Jessop asks for prayer for these inquirers.

#### NORTH-WEST PROVINCES.

The death of the Rev. Yaqub Ali was announced in our last number. The Rev. J. F. Pemberton wrote on August 3rd:—

The illness from which he died was of such short duration that the death was quite a shock to us. He suffered for a few days from bronchial pneumonia, but to within two days of his death his case was not considered a grave one. His family, however, with a few exceptions, had gathered round

him, for although we thought there was no cause for alarm, yet the old man himself knew better, and had called together his family. His work at Aligarh was only commencing, but he was generally liked by the members of his congregation, and they were all present at his grave-side.

We have received a copy of the report of the Gond Mission in the Central Provinces for 1898. The work was commenced by the Rev. E. Champion as a out-station from Jabalpur, but the foundations of the Mission were laid and the work well started by the Rev. H. D. Williamson (now Association Secretary for Bristol, &c.). The Rev. E. D. Price describes the work of the past year as unique. A great part of the missionaries' time has been taken up in visiting, instructing, and examining inquirers, followed by their baptism. There are now 329 Christians and 66 communicants. Last year 76 adults and 30 children were baptized. The Native Christians contributed Rs. 196. There are twenty-eight lepers in the Asylum, seven of whom were baptized in the year under review, and eleven more are being prepared. The medical work grows wonderfully. People come from miles around for medicines, and this, as usual, has been the great means of getting into touch with the people, and gaining their confidence.

We are sorry to learn that the Rev. T. F. Robathan has been ordered to Europe on medical certificate.

## PUNJAB AND SINDH.

The Rev. J. Tunbridge, of Dharmasala, writes in the North India *C.M. Gleaner* for August:—

On July 7th we had the pleasure of baptizing another leper in the Asylum here. He is a man of about thirty-five years of age, and a Ghirth, or Zemindar caste—very numerous in the Kangra Valley. He is the first-fruits of his caste. Some nine years ago he was a candidate for baptism, but drew back

with several others through intimidation of the Mohammedan native doctor of those days. He has been an inmate of the Asylum nineteen years! Our little band of leper Christians are very bright, and there is quite an *esprit de corps* amongst them. Our chapel is the open-air!

Plague has again broken out at Hyderabad, in Sindh, where, from the 9th to the 20th of August, sixty cases and fifty deaths were recorded, the total mortality from all causes being very high.

## WESTERN INDIA.

The Bombay localized *C.M. Gleaner* in a comparative table gives an idea of the progress in numbers and Church contributions of the C.M.S. Western India Mission from 1880 to 1895:—

	Baptized.	Communicants.	Income.
1880 . . .	1038	479	Rs. 222
1885 . . .	1736	847	700
1890 . . .	2195	989	1127
1895 . . .	2588	1189	1661

Thus during the fifteen years the number of baptized increased two and a half times, the communicants three times, and the income eight times.

A correspondent writes to the *Bombay Guardian*:—

Last Saturday afternoon [August 12th] the Grant Road district of Bombay sustained a great loss in the departure to her eternal home of Mrs. Charlotte Brock, one of the oldest residents and Christians in this part of the city. Mrs. Brock was but two years younger than Queen Victoria, and like her was blessed with children to the third and fourth generation. Of her several sons and daughters, two survive her, Mr. Edwin Brock and Mrs. W. K. Laxton, the local Y.W.C.A. Secretary. Beautiful was the

sight of six grandsons reverently laying her mortal remains in their final resting-place in the presence of a large number of relatives and friends, "till Jesus comes." As Bible-woman in connexion with the C.M.S. for many years, Mrs. Brock did much service for the Master, and since her retirement from this post some years ago, on account of increasing age, she has performed a silent but energetic mission for the Lord in other ways.

The special correspondent of the *Bombay Gazette* says, "Poona is now the 'abomination of desolation.' It would require the pen of a Defoe to depict the horrors with which we are surrounded and the terrible things which happen." Although the greater part of the inhabitants had fled from the city in panic, the deaths from plague in Poona for the week ending August 12th were 1103; the total deaths in the Bombay Presidency, outside Bombay city, which had seventy deaths, being no fewer than 3454.

A day of Intercession for the cessation of the plague was held at Poona on August 18th. At the morning services and throughout the day large numbers were present. At the evening service at St. Mary's Church, which is described by the *Indian Witness* of Calcutta as a very solemn one, and which was attended by his Excellency the Governor, the Bishop of Bombay delivered a touching address, dwelling largely on the value of prayer in times of trouble in the early Church. He said that the people of Poona were similarly situated to-day, and must follow the Church's example. The members of the Church of England in

Poona had been wonderfully preserved amidst the terrible calamity which surrounded them. Bishop McArthur made a most pathetic reference to the sorrows of their brethren, whose wailing was wafted in their ears night and day. The sufferings of the Christians had mostly been through sympathy with the poor plague-stricken ones. Some asserted that the plague had been sent as God's judgment, and would be taken away by His power. He believed the answer would come. It was not their duty to speculate now. At the conclusion of the service offerings were made for the necessities of the poor in the plague hospitals.

Of the outbreak at Nasik, the Rev. E. J. Jones wrote on August 4th :—

You will be sorry to hear that plague is worse than ever. For the size of the place it is far worse than Bombay has ever been—more than double, and it seems not to be decreasing at all. There was one imported case in Sharanpur, but so far by exercising great care we have escaped. It is spreading to the surrounding towns and villages, and I hear that two or three of our Native Christians at Igatpuri have died.

To make matters worse a famine is

imminent. For nearly two months we have had no rain, and the country is parched and the crops withering. . . . If rain comes within the next few days a wide-spread famine will be averted, but great scarcity will prevail and the poor people cannot stand it. First they had two or three poor years, then famine followed by plague, and now plague again and famine threatened. . . . Pray for us that we may be kept and used for the Master's glory.

Up to September 1st eleven deaths from plague had occurred amongst the Christians of Nasik. Amongst those who succumbed were three boys from the Orphanage, and William Grunley, the last of the liberated African slaves of Mr. Price's time. Mr. Jones writes :—

As most of our people have now been out in huts for a week or more, and all are now out, we hope we have checked it. We had to do the work of building huts and plague hospital in a great

hurry. . . . About 140 have been inoculated at Sharanpur. . . . We are still without rain. There is no hope now of the bagari crop—the staple food of the people.

The death from plague is announced of Mr. Yuhanna Yewoji Dhond, headmaster of the C.M.S. Vernacular School at Sharanpur. Mr. Dhond had besides his school duties worked with Miss Harvey in preaching to the colony of lepers at Nasik, and had also done pastoral work at Igatpuri. He leaves a widow and six children.

#### TRAVANCORE AND COCHIN.

The Three Years' Enterprise was taken up in Travancore in August, 1896. At the closing meeting on August 19th last, the secretaries of the fund reported that after deducting all expenses a sum of more than Rs. 10,000 was in hand to form a "Central Fund" for the Diocesan Council, the interest to be applied to supplement the Council funds and to relieve the C.M.S. as soon as possible of the payment of grants towards the salaries of pastors and other parochial agency. The day began with Holy Communion in the pro-Cathedral at Cottayam, at which the address was given by Archdeacon Koshi Koshi. Two sessions at the College Hall followed. In informing us of these facts Bishop Hodges writes :—

Stress was laid on the spiritual effects of the movement, which, if real, will inevitably result in an increase of liberality, and *continued* efforts to go forward. It is with unfeigned gratitude to God that I record that the "T.Y.E.," under the good hand of our God upon us, was the occasion of inaugurating a real

spiritual uplifting throughout the diocese, though more marked in some places than others, and it is the general desire not to recede from the new level attained, but from it to go up higher from strength to strength, and to call nothing which is a manifest duty impossible.

Bishop Hodges has appointed the Rev. E. V. John, pastor of Olesha, to be one of his Junior Chaplains.

#### CEYLON.

Anuradhapura, in the wilds of the North-Central Province, has lately been added to the district under the care of the Rev. John Garrett, of Kandy. Under the title of the "Prose of Missions" he sent to the Ceylon localized *C.M. Gleaner* an account of a week's work in that outlying portion of his itineration, of which the following is an abridgment:—

On Monday (August 7th) we left Kandy. My travelling boy, Carolis, had gone on before, taking bed, food, cooking materials, books, clothes, and horse food, in the bullock-cart. My first stopping-place was Wattagama. Here I met Major Mathison and a committee of gentlemen interested in the work. It is always a pleasure to visit Wattagama, where the work is so well managed by the people of the place. There I find a neat church, a Singhalese girls' school, and a Tamil boys' school, for which all the necessary funds are collected by those on the spot. By the evening train on Monday I reached Matale, where I was met and most hospitably entertained by Mr. Malcolmson, of the Friends' Mission. Hearty friendly intercourse over the Word of God made the evening pass by all too quickly.

The following morning I left by the coach for Anuradhapura. On the way I had a good long talk with a fellow-passenger, a few short words with the boys at the various posting-stations, and a hearty greeting from a former pupil of Trinity College, Kandy. At Anuradhapura I was met by the native pastor and the Singhalese and Tamil schoolmasters. While Carolis was preparing my dinner we had a Bible-reading and prayer-meeting. The following morning we called on the Government Agent, and afterwards made arrangements with two ladies to be taken in over the following Sunday. After examining two Mission-schools I rode twelve miles to Thiruvella. The native pastor and Carolis followed in a bullock-bandy. I arrived there with a sick-headache, but after rest in the open-air and a young cocconut I had recovered enough to manipulate a lantern while the pastor explained the views. Utterly tired out, I slept soundly, and by 6 a.m. was plunging in the tank.

That morning (Thursday) I gave a Bible-reading on "Spiritual Mindedness"; even the children seemed to be interested, and by their answers showed they understood what was said. The

Government Inspector then examined the children in the three R's. At 1 p.m. I rode off to Pothegama, and while waiting for my servant and the provisions which followed in the bullock-cart, I held a Bible-reading on Romans viii. The cart, alas! was upset on the way, and was delayed in crossing the Zodiella, a river about three feet deep in water, not to speak of mud. . . .

The following morning the Pothegama school was examined, and passed very satisfactorily. After sending on the carts I had a long talk, first on worldly matters and then on the plan of Salvation, with twenty men who wanted my help with the Government Agent. I then set off for Madawachchi. On the way I passed the carts, and was delighted to find the former difficulties of the journey now made easy by a new road. I was bathing in the Kalu Oya river when the carts came up, and as a white coolie did my share in getting the carts across. Having dressed and once more mounted my horse, I cantered on. I found the teacher's wife at Madawachchi very ill; we spent much time in prayer that the Lord might take her by the hand and raise her up. That evening I had to speak to the people and manage my lantern by myself.

On Saturday morning I went to bathe, but this time my plunge was much in mud. Then I had to inquire into a disagreement between the teacher and the "subs" of the Ratamahathamaya, in consequence of which the only possible building was closed to us. I got permission from the Government Agent to use his bungalow. So we promptly began moving benches, chairs, and black-boards from under the tree, whither the school had temporarily adjourned. Then followed the examination of the children, which showed that really good work had been done. We then made peace with the Ratamahathamaya, and left the people intent on having a school-house of their own. After a long talk over the site for the new school I got my breakfast at 2 p.m.

On the Saturday afternoon I administered the Holy Communion to Sarah, the teacher's wife, the only woman of that district who has as yet been claimed for Christ. Then I started back to Anuradhapura, a ride of twenty-eight miles. My poor horse, after having cantered gaily for two hours, much preferred to walk; but, true to his master's nation, kept "a trot for the avenue." My kind hostess made me most comfortable, and a good night's

rest prepared me for English, Singhaliese, and Tamil services, including two Communion services and three sermons. This work prepared me for bath and breakfast at 1 p.m. At 4 p.m. we had service for the English residents, and this was followed by an eight-mile ride to Talawa, where we had Holy Communion.

So ended my day of rest, and so must also end my piece of "Prose of Missions."

#### SOUTH CHINA.

The Rev. and Mrs. Louis Byrde, whose departure from the treaty port of Wu-chau on May 9th we noted in our July number, finally arrived at Kwei-Lin on June 15th. When Mr. Byrde wrote on July 12th they had not obtained a house, but were still living on the boat on which they had journeyed up the river. The people were friendly. Mrs. Byrde had had two sets of lady visitors, and more were coming. Mr. Byrde asks for prayer that in due time they may be able to deliver their message to the people. At present "much consists in dumb show and simple questions, and the showing of things." On July 10th the missionaries were visited by Mr. Litton, Her Majesty's Consul from Chung-King, who had come overland after investigating the case of Mr. Fleming, who had been murdered in the province of Kwei-chow.

Writing from Fuh-chow on July 21st the Rev. L. Lloyd said the plague was very bad there. "Probably not, less than one hundred a day were dying in the city and suburbs."

#### WEST CHINA.

We are sorry to hear that Dr. W. Squibbs, of Mien-cheo, has been very seriously ill with malignant malarial fever. This was in May. The medical man who attended him feared that it would be a long time before Dr. Squibbs would be able to resume his duties. The work at Mien-cheo, Mr. W. Knipe says, is very encouraging. One man was baptized by Mr. Hickman at Shih-Ts'üen on Trinity Sunday (May 28th).

The home-call of Miss Ida K. S. Acheson was recorded in our last number. The Rev. O. M. Jackson (who is at home on furlough) wrote to us on Sept. 18th:—

Having this morning received the particulars of the death of our dear fellow-worker in Si-chuan, Miss Ida S. Acheson, I hasten to pass them on to you and to tell you some details of her few years' ministry in China.

Being stationed with us at Mien-cheo, we have seen much of her from the time of her first arrival in the district. She was always so bright and happy, so considerate and kind, and always at work. In studying the language she was diligent and persevering. She very quickly acquired much of the colloquial, which she began to use at once by taking classes of women, first in the mission-house and afterwards outside. It became her custom, too, to take meetings three and four times a week in different parts of the city. Then there were well-to-do Chinese ladies with whom

she had much intercourse, and of one who died ten days only before her, she herself has sent the following touching letter:—"Our dear friend Mrs. Tsui is dead. After you left I got to know her more, and now I feel I have lost a sister. She has been so sweet and gentle, so lovely a wife and mother. But though I cannot think of her as lost, I have no proof that she was saved, and the very thought cuts to the heart. . . . There is joy, too. Mrs. Li, Mrs. Uang, and Mrs. Liao are going to be confirmed, and others are shortly to be admitted as learners."

The children also were her special care. Both on Sundays and week-days I have seen her with a crowd of children of all ages following her in hymn-singing, repeating the Commandments and Bible texts, or listening to her telling Bible stories. I can never forget

the keen interest she took in the different children, and it was clear that she was much beloved by them. During a short absence one would hear little voices asking when she would return again. In more than one instance I heard of the parents learning the texts or prayers which the children took home, and many instances of them bringing parents or friends to see and hear the lady who taught them.

Knowing the place and the work so well, I can realize what it means to lose such a worker as she was. Though it looks but a brief term of service, yet

she had fulfilled the will of God, and many, though lamenting her loss, both fellow-workers and Chinese to whom she ministered, will praise God for her courageous and devoted life.

Miss Thompson writes:—"You know of her attack six weeks ago (dysentery) and of her going to An-hsien afterwards. It did not seem to have done her as much good as we hoped, or else the death of Mrs. Tsui was too much for her; she took it so much to heart. She was very poorly the early part of last week, and did not get up; it was another attack the same as before."

#### NORTH-WEST CANADA.

The Provincial Synod of Rupert's Land have unanimously decided to divide the unwieldy diocese of Moosonee. The new diocese to be formed will be called "Keewatin," the name of the civil province with which it almost agrees, and is to include part of the diocese of Rupert's Land. Bishop Newnham asks for prayer for a blessing on the scheme. When he wrote from Winnipeg on August 17th, he was about to start on his long journey to Forts York and Churchill, and was hoping for a most interesting and profitable winter among the Missions. The Rev. J. Lofthouse has been appointed by the Bishop to be Archdeacon of York, and will during this year, and after the Bishop leaves for the south again, supervise and administer the northern Missions.

The Rev. H. W. G. Stocken, of the Blackfoot Mission, has had the joy and privilege of admitting the old war-chief of the Blackfeet into the visible Church of Christ. His name is "Calf-child." In the olden days he fought side by side with the well-known "Crowfoot." Mr. Stocken says that "Calf-child" and several other converts among the Blackfeet are preaching to their relatives, the Blood Indians and Peigans, the blessed truths which have appealed to their own souls.

### "READY TO GIVE."

#### A PLEA FOR SYSTEMATIC GIVING.\*

BY MR. E. A. RUSHER,

*Hon. Finance Secretary of the London Lay Workers' Union.*



It is generally allowed that in the Jewish System there were two kinds of offerings—(1) Compulsory and (2) Voluntary. The former is laid down in Lev. xxvii. 30, under the name of "tithes." The latter is referred to more particularly in Exod. xxv. 1, 2, under the name of "free-will offerings."

In addition to these, in after times, it was a general custom amongst the Jews—so general as to amount practically to a positive national law—to give an offering annually in memory of the Return from Babylon. An account of this is given in Neh. x. 32.

These three methods are all deeply interesting, and well repay study from a Christian's point of view. It is, however, with the first that I wish to deal more particularly. My object is to show that it is a duty incumbent upon every Christian to systematically set aside a fixed portion of his income for God's service.

\* This Paper was read at the Missionary Bands' Conference at Holloway on July 1st, 1899.

I desire to show (1) that systematic giving is a definite demand made by God Himself, which we disobey to our injury; (2) that at the present time probably the great majority of Christians do not recognize their obligation in this respect; and (3) to give some practical hints as to the carrying out of God's demand.

(1) *The Tithe*.—I have said it is agreed that the tithing or offering of one-tenth of one's substance is given as a definite command to the Israelites. It is not, however, so generally understood that the command, "All the tithe is the Lord's," was not a distinctive obligation upon Jews alone, but is binding upon all who acknowledge the Sovereignty of the Lord of the Earth.

First, it is to be noticed that the command in Leviticus is not a new ordinance given for the first time. It is a repetition of what had been ordained before, and perhaps too frequently forgotten. It would be impossible to give the full proof in the short time at my disposal; but a few considerations may be advanced from the two occasions in the Book of Genesis in which tithes are mentioned.

These instances are, in reverse order, Jacob in Gen. xxviii. 22, and Abraham in Gen. xiv. 20. In the case of Jacob, we find him flying from his brother, and at the close of the day lying down to rest in the wilderness. His sleep is attended by the vision of descending and ascending angels. "He awakes impressed with the certainty that this was indeed a Heavensent dream." Its effect seems to be a complete revolution in his life, and a firm resolve henceforth to live for and to serve God. It has been finely said, "What he should do for God in the peaceful rest to which he looked forward after his pilgrimage, he leaves for the arrival of that rest to determine. What he should do in the present time while his day lasted, like a wise man he determines: 'The Lord shall be my God,' is his resolve, 'and this stone which I have set up for a pillar shall be God's house; and of all that Thou shalt give me, I will give the tenth part unto Thee.'"

Three points in this narrative are of special importance:—(1) Jacob is a link connecting the time of Abraham and Melchisedec with that of Moses. (2) It is of all future blessing that Jacob vows, and not an isolated offering on a particular occasion. (3) No part of the offering was for the use of a priesthood. The last fact is most important. "It helps to make certain that this custom dates from the beginning, that when the Sabbath day was hallowed, and sacrifices ordained, then, too, a tenth was fixed by God as the portion which man is to return to Him."

Turning to Gen. xiv. 20, we have the account of Abraham's meeting with Melchisedec, referred to in the New Testament by the writer of the Epistle to the Hebrews.

A careful study will show that every part of the narrative combines to support the argument that the tithe was at even so early a period a well recognized and customary offering. It is spoken of in just such a way as a usual and expected occurrence would be described. Abraham's gift is accepted by Melchisedec as his right and without question. It was certainly an act of religion and homage on Abraham's part, and as such it is referred to in the Epistle to the Hebrews. It may be added in passing that, at the time, Abraham was a poor man, a wanderer, possessing not an inch of land that he could call his own. The same may be remarked of Jacob.

Bringing these two cases together, "can it be supposed for a moment that it was by a mere accident the two patriarchs fell upon the same amount of contribution? Or is it to be supposed that either fixed the sum of his own mere will and pleasure? The tone of approval with which the conduct of



both is narrated shows how agreeable it was to God, and we are shut up to the conclusion that they both adopted for a guide the law which their God had given, that is morally binding now as much as it was then."

I may only pause to mention the offerings of Cain and Abel, which some suppose to have been of the nature of tithes, a view with which I confess to having great sympathy.

The early allusions are most important from the fact that they prove that the statute in Leviticus was no new ordinance. Consequently it did not form part of that Ceremonial Law which was abolished when Christ died upon Calvary.

The point leads to such weighty conclusions that I must stay to draw it out by one more fact. This is the peculiar wording of the passage in Lev. xxvii., "The tithe *is* the Lord's." It is not a command, "The tithe *shall be* the Lord's," but the assertion of a claim, "It *is* the Lord's." The fact is that no new command is here given, but a re-assertion and reminder to the Israelites of that which in all probability had first been laid down as a principle of Divine ownership as far back as the days of Adam, the first man.

In dealing with the matter in the light of the New Dispensation, yet one more consideration must be borne in mind. Even if no allusion be made definitely to tithes in the New Testament, surely no Christian will affirm that in abolishing them a smaller standard of giving was intended to be substituted in its place. Surely those who argue thus overlook the fact that in the light of the greater privileges they possess, the proportion of their substance given should be greater and not less. "Freely ye have received, freely give," is, in fact, the key-note of the subject in the New Testament.

That this is so may be clearly gathered from references in the New Testament. I can stay to point to a few of them only, and leave my hearers to draw for themselves the lessons they teach: (a) The example of Zacchæus recorded in St. Luke xix. 8: "Behold, Lord, the half of my goods I give to the poor." (b) The words of Christ in St. Matt. xxiii. 23 and St. Luke xi. 42. Speaking of this very subject of tithes He said, "These things ought ye to have done, and not to leave the other undone." (c) The teaching and practice of the Apostolic Church: "All that believed . . . sold their possessions and goods, and parted them to all men" (Acts ii. 44, 45); and again in Acts xi. 29 we read of relief in time of famine sent to the brethren in Judæa. (d) St. Paul has many references. The plainest on the subject of systematic giving is in 1 Cor. xvi., "Upon the first day of the week let each one of you lay by him in store."

I refrain from discussing the "second tithe" and the vexed question of the "third tithe demanded once every three years."

But the matter must be pressed still further. If in New Testament times more than one-tenth would be considered due, how much more is this the case at the present time when the opportunities for employing money in God's service are multiplied a thousand-fold and all nations are now open to the preaching of the Gospel. Surely the call comes to us with a thousand-fold more urgency than to the Apostles of old!

(2) I trust then I have made it clear that the tithe is the very minimum amount which every Christian is bound to lay by to be used specifically for God's glory and the extension of His Kingdom. That this is far from being the practice at present, no one will seriously deny.

The savings of this country alone in one year have been estimated by the greatest authority, Sir R. Giffen, at two hundred million pounds. If only a tithe of these *savings* were devoted to the advancement of

God's Kingdom amongst the Heathen, we should hear no more of the need for money.

But we are told, “The tithe *is* the Lord's,” and this in reference to the whole income and not to that part of it which is represented by savings. A very moderate estimate of the annual income of the United Kingdom would place it at five hundred millions. It is almost certainly far more—probably double.—A tithe of this is fifty millions. The sum needs only to be named to show how far we as a Christian nation fall short of our duty.

Passing from the nation to the individual, it is pertinent to ask: “How many of us present here realize and respond to our duty?”

As to how much ought to be given directly to foreign missionary work, it is not quite so easy to lay down a rule. A sense of proportion, based upon the world's needs, might suggest that for every 1*l.* given to work at home, something like 100*l.* should be given for work abroad. The reverse is the actual state of affairs. Whilst not pressing this point too far, I merely bring it forward for the purpose of showing that some respect should be had to the relative needs of the two fields, and that the Church and individual Christians should not continue to act in such selfish sense of disproportion as at present exists.

❧ (3) One point remains: “What practical way may we take of responding to God's claim?” The suggestion I have to make is that as each of us receives his income, let him put aside a fixed proportion, and of this fixed proportion again set aside a further definite proportion for foreign missionary work.

Most of us receive our income by monthly or weekly instalments. It seems convenient then to suggest that at the fixed periods, whatever they be, at which we receive them, we at once set aside at least one-tenth as belonging to God and to be applied only directly in His service. That, in setting this aside, we transfer a definite portion at once to foreign missionary account. This can be done by having a missionary-box or a bag into which the latter sum may be placed. Incidentally it may be remarked that in tithes as in all other matters concerning the spending of our income, an account should be kept in a book showing clearly how the money has been spent. This results in care and discrimination in our giving, without which too often our gifts are dishonouring to God, and result in no blessing to the recipients.

One word on the subject of Free-will Offerings. Some of us may feel that a tithe is indeed the very minimum. It may be that we have returned from captivity, as the Jews from Babylon, and the joy of deliverance from sin and the power of Satan constrains us to make a free-will offering to the Lord.

Or it may be that we remind ourselves that the great occasions for such offerings were all associated with the building of the Temple. What more fitting, then, than that our free-will offerings should be employed to build the Temple not made with hands, the stones of which will be gathered from all parts of the earth, Christ Himself being the Chief Corner-stone.

A suggestion for such an offering may be found in the work of the Daily Giving League. Will not some of us undertake to set aside something *daily* over and above the obligation of the tithe, even if it be only a penny a day, to show our gratitude to that God who *daily* loadeth us with benefits?

Only in our gifts let us remember that whilst the free-will offering was entirely voluntary, once a vow was made it was binding, and money so promised could not lawfully be withheld.

Oh, that each of us may learn that it is “more blessed to give than to

receive," that in responding to God's call we alone receive blessing. Oh, that we may have trustful faith that what God bids us give, we may not—dare not—withhold: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"What I gave I gained.  
What I saved I lost.  
What I spent I have."

### NOTICES OF BOOKS.

LETTERS OF HENRY HUGHES DOBINSON, LATE ARCHDEACON OF THE NIGER. London: Seeley. (Price 3s. 6d.)



MISS DOBINSON and her anonymous *collaborateurs* have given us one of the most judicious and yet interesting of recent missionary memoirs. "Dobs," as he was affectionately called by his chums, was an athletic young Englishman, a specimen of the best type of the men turned out by our public schools and universities. Prominent and popular at Repton, when he went up to Brasenose College, Oxford, he became captain of the Eleven, founder of the Association Football Club, and the leader of the social life of the college. Yet he was all the while living an irreproachable life, and never thought of disguising his religious profession. After leaving Oxford he had the great privilege of being one of Bishop Lightfoot's "young men," until he was ordained to the curacy of St. James', Hartlepool, under the Rev. F. N. Eden. He did good, steady work in his mission district, winning all hearts by his manly, unaffected, and genial nature, when the call came to him. He had long contemplated offering himself for foreign missionary work, and when his Vicar volunteered, Dobinson at once agreed to join him. They went out together in 1890, as members of the memorable party which sailed for West Africa in that year.

The slight prefatory memoir carries us up to this point. The rest of the book is entirely composed of Dobinson's letters, which carry on the story of his life consecutively, except during his absences in England. The self-effacement of the editors is, indeed, carried a little too far, and it would be well for them, in a future edition, to supply some needed explanations of allusions and add connecting links here and there. With this slight criticism, we are bound to say that the editing is as a whole excellently carried out. There is nothing in the book to revive controversies which are already half-forgotten, while the interest of the extracts selected is very great. As is so often the case, it is the earlier letters which contain the best pictures of the life which the young missionary led, though the later ones contain the more mature reflections. The narrative of his visit to Isele in January, 1891, is a good example of the earlier manner. The following typically thoughtful remarks occur two and a half years later:—

"I have always felt in such work as ours that we ought to find work for people to do before sending them out. A common notion prevails that you have only to crowd people out and plenty of work will turn up. It is quite true that there is much to be done, but only a few persons have the power of making work for themselves. Plenty can sit down and work away at work cut out for them. . . . Mind you, our work offers a grand chance for any bold and original spirit to strike out new lines and get in immediate touch with the heathen people. But the bold and original spirit is not always forthcoming. . . ."

The series of letters shows Dobinson's character as it rapidly but unconsciously developed under the pressure of accumulating responsibilities.

From the first he was trusted and beloved by the Africans. "Ukucuku"—"at the sight of him one likes to leave off work" [i.e. to have friendly intercourse with him]—was the nick-name given him by them. As his influence grew, it was constantly exerted to heal the sore feelings of his coloured brethren. "More trust in God and more trust in the Africans" was his policy. After a few years at Onitsha he became Secretary of the Mission, and then, much against his will, Archdeacon of the Niger. "I sorrowfully received their congratulations," he writes, soon after his colleagues heard of his new dignity.

The end came all too soon. Those who saw him when he was in England, in 1895, marked that the climate had made great ravages in his constitution. He had been back on the Niger about a year when he succumbed, in April, 1897. His was a noble life, and his death might well call forth what the editors well term "a proud sorrow" in the hearts of his friends.

We have perhaps said enough to show that this little book contains a most interesting sketch of a loyal-hearted, modest, steadfast, and genial man. His work at Onitsha was valuable, his influence all along the river still more so; but perhaps his most enduring work was to give to the Ibos a great part of the New Testament in their own tongue. J. D. M.

**DANIEL AND THE REVELATION: THE CHART OF PROPHECY AND OUR PLACE IN IT.** By the Rev. JOSEPH TANNER, B.A. *London: Hodder and Stoughton.*

MR. MOODY once said, "A great part of the Bible was written by prophets, yet one seldom hears a sermon on prophecy. People seem to be afraid of it." From one point of view we may perhaps be thankful that it is so in the Sunday services to mixed congregations when the time available is so brief and precious, and more especially if the alternative be to expound one or other of the several views of interpretation in the positive and overbearing language which often distinguishes books on this subject. On the other hand, it is undoubtedly a matter for regret that so few Christians make a study of the inspired predictions of Daniel and the Book of Revelation. Doubtless the confusing and contradictory theories which are put forth has much to do with this. It is not realized that the seemingly innumerable views admit of classification into two, or at the most, three schools of thought; and that there is a certain and not inconsiderable field of vision which is common ground. The book before us advocates the historical line of interpretation, and it does so without extravagance and with due reserve. Its author in his earlier studies adopted Futurist views, but on further reading, and on comparing the various systems of interpretation, he came to the conclusion which largely prevailed among the leaders of the Reformation, and which has the support of a long line of names, conspicuous alike for intellectual power and for personal piety, from their time till now. One merit of the book is that it gives the views of the Futurist School on the points dealt with one by one, so that the reader is enabled to judge—perhaps not always quite adequately from the Futurists' point of view—of the main lines which differentiate the two systems. This, of course, adds much to the length of the book, but the serious reader will not begrudge the time or labour. He will find the arguments for the historical view of Daniel's prophecy of the seventy weeks, and of those of Daniel and St. Paul and St. John of the Antichrist, plainly and intelligibly stated; while the closing chapters on the nature and order of events in connexion with the Coming of Christ, and the proofs that the second Advent will precede the Millennium, are especially perspicuous and interesting. The author's Preface is dated

January, 1898; and he tells us that the book was concluded and placed in the printer's hands a year earlier than that date. Events in the East during the past two years, it is needless to say, have tended not a little to add force to the line of argument he adopts. The prophecies relating to Palestine and Egypt and to the Mohammedan Powers must have a special interest to friends of the C.M.S., and the place which missionary operations have, both in fulfilling the Divine purpose and as evidencing the nearness of the consummation of the present dispensation, should render them more attractive to missionary-hearted Christians. At the same time the duty of studying the subject ought not to need such an inducement to any servants of the Lord, seeing that God has promised a special and distinct blessing to those who read and hear and keep the things which He has made known.

*The Cross in the Land of the Trident*, by Harlan P. Beach. (London: Religious Tract Society.) We were under the impression that the *Intelligencer* had noticed this valuable little handbook before, and we regret very much that so far as we can find it has not done so. It would be difficult to point out where members of missionary study classes could find so much information compressed into a brief space relating to India, the country and its history, its customs, religions, and races, and the efforts made to evangelize it, as is found here. There is excellent method observed, as well as due proportion. Each chapter, moreover, ends with a list of "suggested readings," names of books which may be consulted by those to whom they may be accessible. Appendices give useful statistical tables. The writer is the Educational Secretary of the S.V.M.U. of the United States, and was formerly a missionary in China.

*Among the Wild Ngoni*, by W. A. Elmslie, M.B., C.M., F.R.G.S. (Edinburgh: Oliphant, Anderson, and Ferrier; price 3s. 6d.) The Ngoni tribe inhabit a district on the western shore of Lake Nyasa, among whom the Livingstonia Mission of Free Church of Scotland has carried on its evangelistic, educational, medical, and industrial work since 1878. Dr. Elmslie not only gives the story of his work and personal experience, but also the history of the tribe from the beginning of the present century, and an account of their customs and beliefs. Sir Harry Johnston exempted this district from the Hut Tax, the only district so treated throughout British Central Africa, on the ground that the Natives had lived at peace and caused no expense to the Administration. The closing chapter of the book gives particulars of a remarkable spiritual movement leading to an ingathering on a large scale. An excellent map of Central Africa is given.

*The Jews and their Evangelization*. By the Rev. W. T. Gidney. (S.V.M.U.) Mr. Gidney's previous works have prepared us to place a high value on what he writes, and he does not disappoint us. His present book is a handy little compendium of Jewish history, sacred and modern, past and present Missions to the Jews, and kindred topics; and it is excellently done. Within the space of 110 pages he covers the whole ground, and yet contrives to be extremely readable. The treatment of the subject is, as it was bound to be within such limits, popular and elementary; but it is thorough, so far as it goes, and Mr. Gidney supplies a full and classified bibliography for those who wish to pursue the study further. The two tables of statistics reveal some remarkable facts. There are only 464 missionaries to the Jews in all the world, and of these the London Society for Promoting Christianity among the Jews supports 184. Of the remaining 280, all but forty are supported by British societies!

*The Student Christian Movement of Britain*. By H. W. Oldham. (British College Christian Union.) The officials of the British College Christian Union, being students themselves, are necessarily a constantly changing body, and the difficulty of keeping up any continuity must be considerable. This little work is therefore useful as putting on record an account of the origin and progress of the movement. So far as we have been able to test it, the sketch is full and accurate, though inclined to be more detailed in its narration of recent events than due proportion would quite justify. Some of Mr. Oldham's figures are striking. He tells us that besides the Universities there are seventy theological and the

same number of normal colleges, while the miscellaneous colleges are fifty in number. The total student community, excluding those engaged in music and art, numbers 42,900, of whom 3000 are members of allied Christian Unions. The S.V.M.U. has enrolled 1633 members, of whom 110 have withdrawn, 30 have died, 25 are definitely hindered from going to the mission-field, 573 are still in college, and no less than 511 have already sailed. Of the remaining 400, the majority are under further training; but some are hindered from going out by state of health, &c. These students are not in the main a wealthy set of men, so that 1244*l.* is a large sum for them to contribute in one year for the maintenance of their organization.

*The Inventor of the Numeral Type for China*, by C. F. Gordon-Cumming (London: Downey and Co.; price 1*s.* net.) The story which Miss Gordon-Cumming tells of the history of the invention of the numeral type for China and of its application for the instruction of the blind is a truly wonderful one, and could not fail to interest even if written by a pen lacking the literary skill which hers has at command. Mr. W. H. Murray, son of a Scotch saw-miller, lost his arm while a lad among his father's machinery. He became a rural letter carrier, and studied Hebrew and Greek as he tramped the interminable roads; then for seven years he was a colporteur at home, and lastly, in 1871, he was sent to China by the National Bible Society of Scotland. There the pitiable condition of the numerous blind, the most disreputable as well as the most helpless of the community, excited his compassion. Miss Gordon-Cumming saw his classes of blind pupils, taught by means of his newly-invented system, at Pekin in 1879, and on returning home used her pen and her otherwise extensive influence to obtain for him the needed pecuniary assistance. She claims that in less than three months from the date of their first lesson, blind pupils of average abilities learn to read and write fluently, and that the system has also been made available in the Mandarin-speaking provinces for those who are possessed of their organs of vision. Mr. Murray contrived a very ingenious envelope for the embossed type from old tin cases used for sugar and oil, enabling his blind pupils, in a country where writing is an extremely rare accomplishment among the poor, to enjoy the luxury of corresponding with one another at an insignificant cost.

*Life and Letters of Harriet Beecher Stowe*, edited by Annie Fields. (London: Sampson Low and Co.) The life of the authoress of *Uncle Tom's Cabin* could not fail to be interesting, but it is due to Miss Fields to say that her volume is quite exceptionally readable. It is also a moral tonic. To enter into Mrs. Beecher Stowe's domestic cares and sorrows, to mark her physical weakness, and to read how she wrote with prayers and tears the story of the life and death of a little child and of a negro slave in such wise that a continent was convulsed and a crying wrong set right—is an incentive to noble aims and to brave deeds in Christ's strength. Extracts from Mrs. Stowe's letter written on Thanksgiving Day, 1862, to her "sisters in England," when English sympathy with the Southern States was a source of embarrassment to the North, are given, in which the following touching and beautiful sentences occur:—

"This very day the writer of this has been present at a solemn religious festival in the national capital, given at the home of a portion of those fugitive slaves who have fled to our lines for protection,—who, under the shadow of our flag, find sympathy and succour. The national day of thanksgiving was there kept by over a thousand redeemed slaves, and for whom Christian charity had spread an ample repast. Our sisters, we wish *you* could have witnessed the scene. We wish you could have heard the prayer of a blind old negro, called among his fellows John the Baptist, when in touching broken English he poured forth his thanksgivings. We wish you could have heard the sound of that strange rhythmical chant which is now forbidden to be sung on Southern plantations,—the psalm of this modern exodus,—which combine the barbaric fire of the Marseillaise with the religious fervour of the old Hebrew prophet:—

" ' Oh, go down, Moses,  
Way down into Egypt's land !  
Tell King Pharaoh  
To let my people go !  
Stand away dere,  
Stand away dere,  
And let my people go !

As we were leaving, an aged woman came and lifted up her hands in blessing. 'Bressed be de Lord dat brought me to see dis first happy day of my life! Bressed be de Lord!' In all England is there no Amen?"

The spelling for the most part conforms to English standards, but here and there Americanisms in this particular are found.

*Sacred Songs of the World*, by Henry L. Leonard, M.A. (London: Elliot Stock; price 5s.) The title-page tells us that these songs are translated from 120 languages, and in the Preface the editor states that they are the fruits of many years' study of Comparative Theology and of the Poetry of civilized and uncivilized races, and have been prepared with the purpose of promoting both these studies. The book is inscribed to Professor Max Müller. A beautiful rendering of Isaiah lii. 13—liii. 12 by Mr. Leonard is described as "from the Hebrew of Isaiah the younger (B.C. 536)." Among the collection are Mangan's translation from the Irish Gaelic of St. Patrick's Hymn "Christ as a Light," Neale's from Mediæval Greek of "The Finished Course," W. B. Robinson's from the Romansch of "Jesus Only," Klein's (C.M.S.) translation of the inscription on the Moabite Stone, Marshman's from Bengali of Krishna Pal's (1801) "The Friend of Sinners," Sowerby's from Modern Chinese (1890) of "The New Heart," an anonymous translation from Malagasy of the martyr Ramanisa's Hymn, and T. Williams' from the Fiji of "Christ Risen." This list shows that the book has a certain missionary interest.

*Jesus Christ and His Surroundings*, by the Rev. Norman L. Walker, D.D. (London: Hodder and Stoughton.) In fourteen chapters Dr. Walker has grouped together the Gospel records from which the several features in the environment of our Lord's life on earth, and His attitude towards them may be inferred. He has done this, as he modestly says in his Prefatory Note, "without any pretence to a deeper knowledge than what ordinary readers possess." The titles of some of his chapters, such as "The Natural World," "The World of Spirits," "The Outlying Races," "The Children," "Sin," "Love," "Death," will sufficiently indicate the interest of the subject.

Messrs. Thomas Nelson and Sons (London and Edinburgh) have issued what will prove a most useful possession to any Sunday-school teacher. Their new series of the *Teachers' Bible*, with References, and with the Illustrated Bible Treasury, Concordance, and Indexed Bible Atlas, give in portable compass a wealth of reliable, often needed, and easily found information. The Treasury was edited by the late Dr. W. Wright, Editorial Secretary of the B. & F.B.S., and nearly forty contributors, English and American—including Professor Sayce, Canon Tristram, Dr. Green, Lieut.-Colonel Conder,—co-operated with him to give the results of modern research in a compendious and yet popular form. After a General Introduction on Bible-study, &c., follow sections dealing with the Old and New Testaments, the language and text, Canons, &c.; then others on the geography, science, and antiquities of the Bible; and lastly one on the Apocrypha. The numerous illustrations add greatly to its usefulness.

*Laus Deo*. No. 4. A Missionary Anthem, "Behold, I bring you good tidings." Music by J. L. Roeckel. (Vincent, Berners Street; price 4d.) A composition of moderate difficulty, which should prove effective if well sung, though rather lengthy. It is unfortunate that the setting of the words "Send me" (from Is. vi. 8) should accentuate the latter word instead of the former.

We have also received:—

*Echoes from the Old Evangel*, by F. Harpur, M.A. (John F. Shaw and Co.) A number of short—very short—bright sermons. *Judgment: Human and Divine*, by the Rev. Joseph Jackson, B.A. (Isbister and Co.; price 1s.) A well-balanced and well-applied statement on men's judgments of one another and of themselves, and on God's judgment of us all. *Questions in the Church Catechism*, by W. Fraser Handcock, M.A. ("Home Words" Office.) We cordially recommend this book to those who desire assistance in teaching the Church Catechism to elder scholars in Sunday-schools and Bible-classes. *Official Attacks on Christianity*, vols. i. and ii., by Robert P. C. Corf. (Simpkin, Marshall and Co.; price, each vol., 1s. 6d.) The author, a layman, we believe, draws attention to and comments upon contemporary remarks from the lips and

pens of Church dignitaries and others which in his judgment militate against the authority of the Scriptures and of our Lord. *The Elector, King, and Priest*, by Andrew Simon Lamb (James Nisbet and Co.; price 1s.), is an argument by a barrister-at-law for the formation of an independent Protestant political party pledged to purge the National Church of un-Protestant ceremonial. *The Priesthood of the New Covenant*, by Warner H. K. Soames, M.A. (Elliot Stock), is a thoughtful and sober exposure of the aspect and features of the sacerdotal system. *The Lord will Provide*, by the author of *Soldier Jim*, &c. (Elliot Stock), is a touching and true example of the Lord's faithfulness to His children. *The Master's Blesseds*, by the Rev. J. R. Miller, D.D. (Hodder and Stoughton; price 2s. 6d.), is a tastefully got-up book in Dr. Miller's well-known and widely-appreciated style, on the Beatitudes of our Lord. *Comfort and Counsel for Every Day from the Writings of Elizabeth Rundle Charles*, by Two of her Friends. (Hodder and Stoughton; price 3s. 6d.) The extracts are well chosen: fresh, pithy, and spiritual.

*When Thou Prayest*, by the Rev. W. Hewetson, M.A. ("Home Words" Office; price 1s.), offers suggestions for daily private prayer, especially to young people about the time of their Confirmation who, and it is feared the class is a large one, have previously been in the habit of using only the very simple prayer taught to them in childhood. The Bishop of Coventry recommends the book in a short preface. The C.M.S. Cycle of Prayer is given and the G.U. prayer is quoted.

*A Letter for You*, by J. M. K. (Religious Tract Society), derives its title from the first of a number of Gospel readings which the book contains, readings which the authoress has given as addresses to Mothers' Meetings. Dr. Handley C. G. Moule commends them in a Prefatory Note as "adapted to come home, and stay at home, in the memories of hearers such as gather at a Mothers' Meeting."

*Certain Errors of the Church of Rome*, by the Rev. W. Colenso, F.R.S. (Napier: Dinwiddie, Walker and Co.) Since this book appeared its author has passed away to his rest. He went to New Zealand in 1834 as a missionary of the C.M.S. (see *Intelligencer* for March last, page 238), and was a first cousin of Bishop Colenso of Natal. In 1894 and 1897 he wrote two series of letters to the *Hawke's Bay Herald* on the claims of the Church of Rome, doctrinal and historical, and these letters are here reproduced.

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#### GLEANERS' UNION ANNIVERSARY.

THE following is the Draft Programme of the arrangements for the Thirteenth Anniversary of the Gleaners' Union:—

**Tuesday, Oct. 31st**, at the C.M. House.

*Morning.* Devotional Meeting.

Conference of Secretaries.

*Afternoon.* Conference of Secretaries resumed.

Quiet Hour for Secretaries.

**Wednesday, Nov. 1st.**

*Morning.* Communion Service and Sermon at St. Bride's.

*Afternoon.* Meeting at Exeter (Lower) Hall, Lady Speakers.

*Evening.* Anniversary Meeting at Exeter Hall.

The following, among others, have kindly promised to take part in the proceedings:—The Right Rev. the Bishop of Western Equatorial Africa (Bishop Tugwell); the Right Rev. the Bishop of Mombasa (Bishop Peel); the Rev. E. A. Stuart; the Rev. W. J. L. Sheppard; the Rev. D. J. Stather Hunt, of Tunbridge Wells; the Rev. E. W. Moore, of Wimbledon; the Rev. H. D. Williamson (late of Calcutta); the Rev. J. E. Woodward, of Liverpool; a representative of the Student Volunteer Missionary Union; Mrs. Ashley Carus-Wilson (Mary L. G. Petrie, B.A.), of Kensington; Mrs. A. E. Ball, of Sindh; Miss M. Gollock; Miss M. Laurence, of Japan; and Mrs. McClelland, of Dublin.

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## EDITORIAL NOTES.



THE list of outgoing missionaries which we print on another page numbers altogether 194 names, of whom twenty-eight have already sailed, or will have sailed before the Dismissal Meetings. Some slight modifications may affect the numbers between the date of our going to press and the Dismissal gatherings on the 3rd and 4th inst. As the list stands at present, it is made up of 83 who go out for the first time, viz., 12 ordained men, 15 laymen (of whom 3 are doctors), 18 wives or *fiancées*, and 38 unmarried lady missionaries; and of 111 returning after furlough, viz., 2 bishops (of Sierra Leone and of Mombasa), 41 clergymen, 9 laymen (4 of whom are doctors), 37 wives, and 22 unmarried ladies. The unmarried ladies going out for the first time include two from Australasia for Palestine, sent out by the New South Wales and New Zealand Associations, and one lady—Miss M. J. Taylor, who goes to the Punjab—who was transferred to the C.M.S. by the late Female Education Society; two of the returning missionaries, Miss A. Cooper for Palestine, and Miss F. L. Wadsworth for the Punjab, were also missionaries of the F.E.S. Three returning missionaries take out wives who are additions to the staff, and among them a daughter of the Hon. Clerical Secretary, who goes to the Punjab as the wife of Dr. Arthur Lankester. The whole number, as we have said, is 194, twenty-eight more than last year's list, which was the longest up till then.

BUT what are these when looked at in relation to the fields they go to occupy? Distribute, for example, the 79 men, all told, returning and going out for the first time, over the Missions of Africa and Asia, and it will be realized how insignificant the reinforcement is. Not one single Mission gets as many as ten men, only three indeed get over five, while eight get two or less. And yet almost every one of these Missions presents inviting openings, extensive districts thickly peopled, accessible to the evangelist, but left ignorant of Christ, or at the best visited at long intervals. Well does Professor Fairbairn, after his tour in India, say:—

"You send here a feeble man, or there a feeble woman, and you say, 'Go preach, go convert, and then come back and tell us the immense tale of your conversions, and if you have not this tale you ought to come back with shame, for why have you been sent, and why maintained, save that you may convert these innumerable multitudes?'

"Oh! say, rather, shame upon the Christian Church at home, when it asks such a tribute from men and women it charges to do a greater work than it knows or has faith for. I have seen them face to face with that awful, solid mass and multitude—streets teeming, the villages full, the roads covered, crowds devout, crowds undevout in their devoutness, yet one and all there to be moved, and moved by the two or three men and women that we send. And do they speak in vain? One wonders, indeed, that they dare continue to live there and teach. We know—all of us—what it is to live in face of a critical age. We have slums, where there is sudden guilt; we have fine halls, where there is vocal unbelief; but we have behind us a great solid Christian Church with its history and all its power; while out there in India there is negation, there is aversion, there is sudden vice, but no solid and victorious history upon which the Christian man can lean in the pauses of the strife."

At any rate, if we cannot multiply their number, let us assure them now, and prove to them by our sustained interest and prayers hereafter, that, to quote again Professor Fairbairn's words, "though they stand in the front of the hottest battle, they have behind the hosts of the living God."

WHAT the Professor says in the above quotation, which is extracted from

an address he delivered before the General Assembly of the Free Church of Scotland, as to the difficulties which confront the Christian evangelist in India, accords exactly with the testimony we find from the pen of a C.M.S. Western India missionary which appeared in a recent issue of the *Church Family Newspaper*. The article deals with the question of the trustworthiness of Mission Reports—a question which our readers will recollect we adverted to a few months back—and the writer very wisely observes that while these Reports are perfectly truthful, there is often lacking in the readers such an intelligent acquaintance with the problems of missionary warfare as would enable them to gauge correctly the import of the facts stated. And least of all perhaps is it realized what a mighty spiritual, moral, and intellectual convulsion is involved by the conversion of one brought up in Hinduism or Mohammedanism or Buddhism; “how timidity shrinks from embracing a new faith, and pride scorns it, and suspicion suspects it, and apathy disregards it, and every conservative instinct revolts against it.” If the actual facts were apprehended when we leave a single missionary with two or three native helpers to evangelize a district of forty miles square, containing 100,000 souls—“like sending a child with a pop-gun to storm a fortress,” as this Western India missionary says,—we should at least recognize the necessity for our craving in his behalf the constant presence of the sustaining, sanctifying, energizing Spirit who alone can make the weapons of Christ’s servants mighty to the pulling down of strongholds.

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THE need of a truer, deeper, fuller realization of all the conditions of the great conflict is much felt by us at Salisbury Square. In the past two years the opportunity has been taken of the presence at home of missionaries on furlough to meet and confer together and pray together regarding some prominent features and problems of the work. In 1897 the Conference was held at the C.M. House on the last day of June and the first day of July, and it was confined to men. Last year it was held again at the Society’s headquarters, but somewhat later in the year, in the middle of October, and women missionaries were present as well as men. This year the ladies have already had their Conference at Westfield College, Hampstead, in April, and the advantage and helpfulness to all concerned of spending three full days—including a Sunday—under the same roof, in lieu of only a few busy hours of two days, was so much appreciated that it was felt desirable if possible to secure the same privilege for the men. It was hoped that this might be effected at Wycliffe Hall, Oxford, before the commencement of Michaelmas term, but when this was not found to be practicable, application was made for permission to use Cliff College, Curbar, in the Peak district of Derbyshire, and this was most readily and courteously granted by the Rev. Dr. Grattan Guinness. The party, it is expected, will muster about forty missionaries, who have all seen service in the field, besides several of the Secretaries. They will reach Curbar on Thursday afternoon, September 28th, and disperse again on Monday morning, October 2nd. Will those readers who receive this number in time pray for a very special blessing on the gathering?

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WHILE some friends at home have been calling in question whether missionary publications are worthy of credit, their statements of facts have been accepted without hesitation by the enemies of Christianity in the mission-field. A reference in a recent number of the *C.M. Gleaner* to a hopeful movement at a little out-station in the Palestine Mission came under the eyes of the Moslem authorities. Did they treat it as a garbled or exaggerated report? No, indeed! They promptly visited the place and

took steps to arrest the work. We ought to be grateful, we suppose, to find that some people take us seriously; but, alas, a consequence is that we are cautioned by the missionaries to be reticent in all our future notices of the work in that Mission. When we say nothing we hope our friends will pray much.

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THE policy and methods best calculated to ensure the success of Foreign Missions are topics which attract increasing attention. A discussion has recently been raised in the *British Weekly*, and to a smaller extent in the *Record*, on the subject of "Missionary Strategy." The view taken is that in the comparative poverty of missionary resources they ought to be expended upon the powerful and enduring races rather than upon small and decaying tribes. The contention is in principle sound, but it needs qualification. There are many tribes whose decay or degeneration is prevented by the Gospel, and which, with protection against the evil side of civilization, would develop into races of stability and influence. The Baganda, for instance, if rum and rifles had been their first experience of civilization, might have become a decaying race; but through the strength and light of the Gospel give promise of becoming a power for good in Central Africa.

Within the borders of a given nation, strategy would further suggest that the attack should be delivered not so much at the weakest point as at the point where success would have most effect; in other words, that the ruling classes should be aimed at. But the glory of the Gospel is that it is the Gospel of the poor. The best results are likely to be reached, humanly speaking, when the Gospel is preached to high and low alike. Our Commission is at any rate clear, that to every creature, the weak as well as the strong, the waning as well as the advancing, the Gospel must be preached.

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SOME interesting papers on "British Work in Uganda" have been appearing in the *Record*, contributed by an anonymous Correspondent who evidently writes from Uganda. The object of the writer is to indicate some of the good effects of British rule. He dwells upon the increase of wealth possessed by the Natives, and its effect in stimulating commerce. He mentions that Mika Sematimba—our old friend who accompanied Archdeacon Walker to England on his last furlough—has been entrusted by the chiefs with Rs. 20,000 in Government notes, which he has carried to the coast and purchased therewith the goods as commissioned, and a large caravan was subsequently sent down to carry them back. Another effect of the prosperity of the native community is, the writer states, that the Church funds have greatly increased. The sum paid in purchasing books and stationery alone during 1898 was 1400*l.*, paid in shells to the number of 6,300,000, the weight of which we calculate would be about ten tons!

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WE learn that, through a reporter's error, offence has been given to Bishop Hanlon, the head of the English Roman Catholic Mission in Uganda. Mr. A. B. Lloyd, in the course of an address in Holy Trinity Church, Leicester, last April, mentioned that in Toro, where drunkenness is very rife, the Protestant Christians have unanimously adopted a rule of total abstinence; he added, as an illustration of the practical difficulties which result from the presence of rival Christian teachers in the same district, that the Roman Catholic priests in Toro had not only not adopted this rule, but had publicly announced the fact in church and had given native drink (*mwenge*) to Natives who visited them. Now this statement, which related only to Toro, where Mr. Lloyd was located, and where the priests belong to the French Mission, was reported in terms which were interpreted as implying that the Roman

Catholic priests in Uganda "teach their people drunkenness," and it has naturally elicited an indignant reply from Bishop Hanlon in the *Guardian* of September 13th, in which paper a report of the meeting appeared. We are glad to know that it is not Mr. Lloyd's practice to comment in his public speeches on the Roman Catholic missionaries or their work. Indeed, of all the meetings which he has addressed in all parts of the country he has never once, except on this occasion, alluded to them. The difficulties which their presence has caused in the past, and must cause still—though happily they are far less than they were—would not be removed, but might be greatly aggravated by public denunciation, and we have reason to believe that on their side the English Roman Catholic Mission has exercised a moderating and wholesome influence on the relations between the two bodies.

THE experience of our Uganda Mission during the troublous period of 1891-92 has of late been meted out to the Mission of the L.M.S. in Samoa. It will be remembered that, when the several political factions in Uganda were engaged in internecine strife, reports reached Europe from the head of the French Roman Catholic Mission in Uganda charging the English (C.M.S.) missionaries with being the cause of the revolution and bloodshed of January, 1892, Bishop Hirth wrote: "It is not to the English officers that blame principally attaches; they have only the blame of allowing themselves to be blinded so easily by the Baganda, themselves persuaded by 'the Reverends.'" Very similar, and even worse, if possible, have been the charges which the Roman Catholic Bishop in Siam has been lately making against the missionaries of the London Missionary Society. In Australia, where the interest in the subject is naturally very keen, the utmost indignation has been aroused by Cardinal Moran having publicly stated that "an agent of the L.M.S. and other Protestant missionaries went so far as to use their influence with the commander of the British warships to shell the Catholic church and presbytery, in which the aged and infirm had taken refuge." On his notice being called to the disproof of these charges the Cardinal declined to produce evidence. A meeting was thereupon held in the spacious town-hall of Sydney, which was filled with 4000 citizens, and an overflow meeting was attended by another thousand. The Cardinal persisted, however, in declining either to substantiate or withdraw his statements. The Archbishop of Sydney and the Dean and two Archdeacons, as well as the leading Nonconformist bodies, identified themselves with the general sentiment of indignation.

DEATH has removed during the past month an Honorary Life Governor in Mr. Joseph Rice, and a Honorary Member for Life in Mrs. Shann, of York. The former was a banker and leading citizen of Manchester for many years until he retired to spend his last years at Kendal; he was an earnest and deeply-respected Evangelical Churchman, and a hearty friend and supporter of the C.M.S. Mrs. Shann was the widow of Dr. Shann, whose memory is much honoured in York both as a doctor and a Christian, and who gave a son to the mission-field in the person of the Rev. R. Shann, who laboured for a while in Mid China. Mrs. Shann's genial hospitality has been experienced by not a few C.M.S. Deputations, to whom, in many far-off lands, the news of her decease will recall her bright and genuine sympathy and interest in them and theirs for the Master's and His work's sake.

WE have also to notice the death of the beloved wife of one of our colleagues in the Secretariat. Mrs. B. Baring-Gould, after spending a

delightful holiday with her husband and daughter at the Riffel Alp, started homeward on August 17th, became ill at Lausanne on the following day, reached home on the 21st, when her friends learned with amazement from her own doctor that she was suffering from scarlet fever. Human skill and care proved unavailing to arrest the progress of the terrible disease, and in the early hours of Sunday morning, August 27th, her spirit was released. The Vicar of St. Michael's, Blackheath, the Rev. A. E. Barnes-Lawrence, in his *Parish Notes*, says:—

"It is difficult to speak of one who would have shrunk from any public mention of her name, but Mrs. Baring-Gould occupied a large place, larger perhaps than they thought till now, in the hearts of many. Her life was so consistently gentle and unostentatious, that her influence, like her loss, can hardly be measured at once. Many, outside that inner circle where she was deeply loved, already miss her bright greeting and unfailing welcome. Others can never forget her tender, practical sympathy in the hour of their sorrow, and all of us lose a friend, whose interest and intercession for all that concerned our church and parish we can ill spare. The news of her death will bring genuine grief into many a heart in the Far East and elsewhere, for, counting the missionary cause worth any sacrifice, she not merely seconded her husband's work at Salisbury Square by giving up her daughter to it, but made her house a home to a constant stream of missionaries going out and returning. If we say that the most marked feature of her character was its self-forgetfulness, we do but say that she had learned the secret of Christ, and it is thus that she 'being dead yet speaketh.'"

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### LETTER TO THE EDITOR.

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#### WHAT A PARISH IN THE CENTRE OF EAST LONDON HAS DONE FOR FOREIGN MISSIONS.

DEAR SIR,—It is well in looking over the past concerning what has been done to forward the work of Missions, that whilst recalling the great amount of help rendered by special individuals, or churches, or parishes, it should be borne in mind that whilst God has made some persons and parishes His stewards of the silver and the gold, there are other parishes which have not been able to send much money, but have been very helpful in sending living witnesses—male and female—into the work, which is even more important than the funds, which, after all, are only useful in providing the means of conveying the living witnesses to the work and sustaining them whilst in the work.

Many years ago Mr. Venn, of Hereford, spent a whole afternoon with me in recounting what God had done during his experience, and I parted from him thanking God and taking courage. So, on taking a retrospective view of the past years of my ministry in this parish, in the very centre of East London, whilst there is very much to cast one down, for one hour, for my own comfort, I have been recalling some of the encouragements in my ministry bearing upon the Foreign Mission work.

I find that it has been my great privilege to have taken part, directly or indirectly, in the Mission-field—in West Africa. One of the most promising C.M.S. missionaries who laid down his life in the work was a fruit of a mission which I held in 1873.

In Eastern Africa, when the C.M.S. asked for a man to go out at a moment's notice to Uganda, one of the Islington students said, "Here am I; send me." That man had been my lay agent for some time, and went to the College through my suggestion and recommendation. He is at the present occupying an important post near the coast, and Bishop Tucker assured me he was doing good work.

A young man, a convert in this parish and a Sunday-school teacher, full of love to souls, after late business-hours studied hard and eventually went to St. John's Hall—and for his health's sake he went to Australia and engaged in Mission work till God called him up higher.

Another-Sunday school teacher gave himself to study and was admitted to the

C.M.S. College at my recommendation. He was ordained and sent to India, and laboured in the Bombay Presidency until driven home from ill-health, though he had not been strong from the very first. His wife was trained in our Sunday-schools from a child to be a Sunday-school teacher, and went out to be married in Bombay. He will still work on in India in a favourable station.

Another of our workers, through my introduction, obtained a situation as schoolmaster to the Blackfoot Indians in North-West Canada, and is still labouring very successfully there.

Then my son-in-law offered himself to the C.M.S. and was immediately accepted, and he and his wife were sent to India, to the Bengal Presidency, where he has been for the past nine years, the latter part of the time as superintendent of the Native Churches in the Nadiya District, where wonderful blessings, never recorded in England, were vouchsafed; now as chairman of the Native Church in Calcutta he is still at work.

From these connexions with our parish I have received, on the same day, a letter from North-West Canada saying the milk was so frozen that it required a hammer to break it; and another from India saying the weather was so hot that they felt just vanishing away.

Now as to the future. It is very comforting to know that from a band of schoolboys to whom I lent the use of a room in our mission-hall for a daily prayer-meeting for missionary work, several are now in the initial stage of preparation, aiming at entering college when old enough.

One young friend, a member of our Bible and Prayer Union, came under my advice and influence. He is now at Cambridge, and has offered himself to the C.M.S., and when ordained hopes to work in the Soudan.

Yes, during this Centenary year it will be good for those who have been blessed of God in being instrumental in sending forth living agents, to take heart as they look backward, and then look to the fields white unto the harvest—and no doubt many like the writer will be amazed when God's mercies are counted up, to see how much He can do, even by the most unlikely instruments, if we only just promote the love of souls amongst our communicants.

I have only named those who, humanly speaking, would not have been missionaries in the foreign field but for my labours; yet there are many others I have had to do with, in a less degree, who have gone to China, to Japan, and to Persia.

Lastly, the influence of the Bible and Prayer Union, which at first was simply a parish effort, will never be known in this world; but I know that there is no part of God's work on earth where the influence has been more manifest than in C.M.S., and it has been one of the great privileges of my life to be allowed to present a volume of "Notes" to every C.M.S. missionary, and to every Moravian missionary, and to most of the Congo missionaries.

Not only to the Heathen, but "beginning at Jerusalem" has had a literal application.

Having many Jews in my parish, many years ago my Jewish missionary translated my tract "The Bible in Two Words" into Yiddish, and I was able to present a copy to each of my Jewish families. Not only so. This tract came under the notice of the London Society for the Promotion of Christianity amongst the Jews, and they re-published the tract and it has reached many lands; so that I can, even in the very centre of East London, in this Centenary year, look back and say, if not as to funds, at least as to agents, "Bless the Lord, O my soul, and all that is within me, bless His Holy Name."

I do not write thus for self-glory, but to give God the praise which, I frequently think, in the midst of the work to be done, is forgotten as to the work that has been done.

I believe in every faithful band of communicants men and women are longing to be used, but do not know how to set to work. And if a small parish like Lutterworth could do so much for God, why should not every parish have its one or more missionaries?—as to home or abroad the Shepherd and Bishop of souls will direct, if the simple answer to His inquiry, "Who will go for Us?" is, "Here am I; send me."

August, 1899.

THOS. RICHARDSON,  
Vicar of St. Benet's, Stepney.

## THE AUTUMN VALEDICTORY MEETINGS.

**PUBLIC** farewells to missionaries will be held at Exeter Hall on October 3rd and 4th. The President will preside on the former occasion, when missionaries proceeding to Persia, Turkish Arabia, Punjab, Western India, Ceylon, China, and Japan will be taken leave of. On October 4th the chair will be taken by the Treasurer, Col. Robert Williams, and missionaries proceeding to Africa, Egypt, Palestine, Bengal, N.-W. Provinces, South India, Travancore, and Mauritius will be taken leave of. A limited number of seats, reserved and numbered, tickets one shilling each (body of Hall and platform tickets free), may be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

Holy Communion will be celebrated at St. Bride's Church, Fleet Street, on Wednesday, October 4th, at 11.30 a.m., for the outgoing missionaries and their friends, with an address by the Rev. Professor H. C. G. Moule, D.D.

## LIST OF MISSIONARIES GOING OUT (D.V.) WITHIN THE NEXT FEW MONTHS.

Those marked thus (\*) are going out for the first time.  
The List is liable to some slight alteration.

## SIERRA LEONE—

Rt. Rev. Bishop of Sierra Leone.  
Rev. and Mrs. J. A. Alley.  
Rev. C. G. Hensley.  
\*Miss W. W. Stratton.

\*Miss B. Hassall (N.S.W.).  
\*Miss I. M. McCallum (N.Z.).  
\*Miss F. E. Neale.  
\*Miss H. M. E. Scott.

## YORUBA—

Rev. and Mrs. F. M. Jones.  
Mr. H. F. Gane.  
Miss M. Blackwall.  
\*Rev. J. S. Owen.  
\*Mr. F. D. Coleman.  
\*Miss H. R. Hewitt.

## PERSIA—

Rev. and \*Mrs. W. A. Rice.  
Miss A. Stirling.  
\*Rev. A. K. Boyland.  
\*Miss M. E. Brighty.

## TURKISH ARABIA—

Rev. J. T. Parfit.  
Dr. and Mrs. H. M. Sutton.  
\*Miss A. E. Clark.

## NIGER—

Miss L. M. Maxwell.  
Miss F. M. Dennis.  
Miss M. Hamlin.  
Miss S. A. Hopkins.  
\*Mr. J. N. Cheetham.  
\*Mr. E. Dennis.  
\*Miss M. Bird.  
\*Miss A. H. Squires.  
\*Miss M. Warner.

## BENGAL—

Rev. and Mrs. G. H. Parsons.  
Rev. and Mrs. J. A. Cullen.  
Rev. and \*Mrs. J. F. Hewitt.  
Mrs. L. A. McC. Newbery, to join her husband.  
\*Rev. W. E. S. Holland.  
\*Mr. A. E. W. Gwyn.  
\*Miss M. K. Wolley.  
\*Miss E. M. F. Sibley, *fiancée* to the Rev. C. L. Olsen.

## EASTERN EQUATORIAL AFRICA—

Rt. Rev. Bishop of Mombasa.  
Rev. F. Burt.  
Mrs. A. G. Smith, to join her husband.  
\*Miss F. T. Austin.

## NORTH-WEST PROVINCES—

Rev. and Mrs. A. H. Wright.  
Rev. C. S. Thompson.  
Rev. E. P. Herbert.  
Rev. and Mrs. A. I. Birkett.  
Rev. and Mrs. J. P. Haythornthwaite.  
Rev. and Mrs. W. McLean.  
Rev. H. J. Molony.  
Rev. and \*Mrs. E. A. Hensley.  
Mrs. E. T. Pegg, to join her husband.  
Miss E. B. Durrant.  
Miss E. M. F. Major.  
\*Mr. L. Ashby.  
\*Mr. E. Peters.  
\*Miss R. Carter.  
\*Miss A. Cox.  
\*Miss C. E. Rogers.  
\*Miss E. Worthington.  
\*Miss E. A. Yate.  
\*Miss G. B. Dean, *fiancée* to the Rev. C. C. Petch.

## EGYPT—

Dr. F. J. Harpur.  
Miss F. M. Sells.  
\*Rev. Ll. H. Gwynne.  
\*Rev. and Mrs. R. MacInnes.  
\*Mr. W. H. T. Gairdner.  
\*Miss L. E. D. Braine-Hartnell.  
\*Miss G. M. Western.  
\*Miss E. Anderson, *fiancée* to the Rev. D. M. Thornton.

## PALESTINE—

Rev. and Mrs. T. F. Wolters.  
Miss A. Wardlaw-Ramsay.  
Miss E. C. Wardlaw-Ramsay.  
Miss A. Cooper (late F.E.S.).  
\*Miss E. M. Burnaby.

## PUNJAB AND SINDH—

- Rev. R. Bateman.
- Rev. and Mrs. E. Guilford.
- Rev. F. Lawrence.
- Rev. and Mrs. C. M. Gough.
- Rev. and Mrs. C. E. Barton.
- Rev. and Mrs. R. Sinkler.
- Dr. and \*Mrs. Arthur Lankester.
- Miss F. L. Wadsworth (late F.E.S.).
- \*Rev. J. R. Fellows.
- \*Rev. C. E. McQuaide.
- \*Miss M. J. Taylor (late F.E.S.).
- \*Miss C. Archibald, *fiancée* to Dr. Cecil Lankester.
- \*Miss K. A. M. Barthorp, *fiancée* to the Rev. E. A. Causton.
- \*Miss J. Richardson, *fiancée* to the Rev. W. F. Cobb.

## WESTERN INDIA—

- Rev. and Mrs. A. Manwaring.
- Mrs. L. B. Butcher, to join her husband.

## SOUTH INDIA—

- Rev. and Mrs. H. D. Goldsmith.
- Rev. and Mrs. C. W. A. Clarke.
- Mr. M. Browne.
- \*Rev. E. E. Hamshire.

## TRAVANCORE—

- Rev. and Mrs. J. H. Bishop.
- Rev. and Mrs. A. F. Painter.

## CEYLON—

- Rev. and Mrs. J. W. Balding.
- \*Miss M. Leslie-Melville.
- \*Miss L. E. Nixon.
- \*Miss E. Whitney.
- \*Miss M. Clarke, *fiancée* to the Rev. W. J. Hanan.
- \*Miss M. E. G. Young, *fiancée* to the Rev. H. C. Townsend.

## MAURITIUS—

- \*Miss M. B. Gwynn.

## SOUTH CHINA—

- Rev. and Mrs. E. B. Beauchamp.
- \*Rev. J. B. Carpenter.
- \*Dr. G. Wilkinson.
- \*Miss A. K. Storr.
- \*Miss A. McClelland.

## MID CHINA—

- Rev. and Mrs. W. G. Walshe.
- Miss M. A. Wells.
- Miss I. S. Clarke.
- \*Dr. and Mrs. S. N. Babington.
- \*Mr. T. Gaunt.
- \*Miss M. Riddall.
- \*Miss E. Chamberlain, *fiancée* to Rev. E. Thompson.
- \*Miss E. Middleton, *fiancée* to the A. J. Walker.

## WEST CHINA—

- Mr. and Mrs. A. A. Phillips.
- \*Mr. A. E. Seward.
- \*Mr. P. J. Turner.
- \*Miss M. C. Knight.
- \*Miss L. Melodey.
- \*Miss A. Walmsley.

## JAPAN—

- Rev. and Mrs. H. McC. E. Price.
- Rev. and Mrs. J. Macqueen Bal (Can.).
- Rev. and Mrs. H. L. Bleby.
- Rev. D. M. Lang.
- Mr. and Mrs. C. Nettleship.
- Miss R. D. Howard.
- Miss E. Huhold.
- Miss E. C. Payne.
- \*Rev. V. H. Patrick.
- \*Miss L. A. Galgey.
- \*Miss H. J. Worthington.

The following have already left for their stations, or will leave by October 3rd:—

## SIERRA LEONE—

- Miss C. J. Elwin.

## YORUBA—

- Miss E. Ballson.

## EASTERN EQUATORIAL AFRICA—

- Rev. A. R. Steggall
- Dr. M. J. Eustace.

## UGANDA—

- Mr. and \*Mrs. R. H. Leakey.
- \*Rev. G. H. Casson.
- \*Rev. J. W. Purser.
- \*Dr. and Mrs. J. H. Cook.
- \*Mr. H. H. Farthing.
- \*Mr. and Mrs. W. G. Innes.
- \*Miss E. C. Pike.
- \*Miss H. D. I. Scott.
- \*Miss R. S. Tanner.

## PUNJAB—

- Miss B. H. Nevill.

## SOUTH INDIA—

- Mrs. J. Harrison, to join her husband.

## MAURITIUS—

- Miss K. Heaney.

## MID CHINA—

- Rev. and Mrs. G. W. Coultas.

## JAPAN—

- Mrs. Barclay F. Buxton, to join husband.

## N.-W. CANADA.

- Archdeacon and Mrs. J. W. Tin
- Ven. Archdeacon J. Lofthouse.

## BRITISH COLUMBIA—

- Rev. and Mrs. J. H. Keen.
- \*Miss R. L. Edwards.



## HOME DEPARTMENT.

## NOTES AND COMMENTS.



HE amounts raised for the C.M.S. in the various dioceses by means of missionary-boxes and sales of work during the year 1898-99 are given in the following list. The sums which are stated to have been contributed by Bible-classes are included in the first column; but when the total from any Sunday-school is large, as is frequently the case in the dioceses of Liverpool and Manchester, one-third has been reckoned as having come from adults.

Diocese.	Boxes.			Sales of Work.	
	General.	Junior.	Total.	Number.	Amount.
	£	£	£		£
Bangor . . . . .	102	29	131	3	110
Bath and Wells . . . . .	869	286	1155	55	1425
Bristol . . . . .	768	403	1171	33	740
Canterbury . . . . .	1582	644	2226	65	2268
Chichester . . . . .	1085	400	1485	37	1659
Ely . . . . .	544	322	866	29	647
Exeter . . . . .	1085	282	1367	36	716
Gloucester . . . . .	667	220	887	33	561
Hereford . . . . .	237	82	319	13	203
Lichfield . . . . .	580	390	970	28	575
Lincoln . . . . .	225	109	334	14	225
Llandaff . . . . .	176	130	306	5	61
London . . . . .	3550	1977	5527	82	3756
Norwich . . . . .	1076	414	1490	56	1081
Oxford . . . . .	709	228	937	42	627
Peterborough . . . . .	355	226	581	26	934
Rochester . . . . .	2206	1382	3588	57	2110
St. Albans . . . . .	1231	532	1763	62	1277
St. Asaph . . . . .	62	32	94	6	123
St. David's . . . . .	127	154	281	—	—
Salisbury . . . . .	506	180	686	36	389
Southwell . . . . .	891	652	1543	36	763
Truro . . . . .	118	38	156	10	97
Winchester . . . . .	1450	515	1965	49	1623
Worcester . . . . .	1538	941	2479	37	774
Province of Canterbury . . . . .	£21,739	£10,568	£32,307	850	£22,744
Carlisle . . . . .	355	165	520	21	427
Chester . . . . .	436	433	869	18	871
Durham . . . . .	519	377	896	23	610
Liverpool . . . . .	787	1014	1801	16	679
Manchester . . . . .	1237	1728	2965	31	756
Newcastle . . . . .	295	128	423	17	294
Ripon . . . . .	524	455	979	37	965
Sodor and Man . . . . .	31	19	50	—	—
Wakefield . . . . .	216	229	445	12	165
York . . . . .	999	891	1890	60	1306
Province of York . . . . .	£5399	£5439	£10,838	233	£6073
Grand Total, 1898-9 . . . . .	£27,138	£16,007	£43,145	1083	£28,817
„ „ 1897-8 . . . . .	£24,735	£13,337	£38,072	1049	£26,624
Increase . . . . .	£2403	£2670	£5073	34	£2193

A comparison of this list with that which was given in the *Intelligencer* for September, 1898, shows that in almost every diocese there has been an advance. Of course it is possible that slight changes in the method of computation have been made, and it would not be astonishing to find that some errors have crept in, for the task of going carefully through 300 pages of contribution lists is no light one; but even when every allowance is made for these things the advance is very marked, and affords much ground for thankfulness. Special efforts in connexion with the Centenary of the Society have doubtless affected the figures, especially those concerning sales of work.

Last year it was mentioned that five dioceses showed an increase of over 120*l.* in the amounts raised by boxes: this year no less than twenty do so. The largest advance is shown by London, with 678*l.*; next come Rochester, 475*l.*, Manchester, 433*l.*, and Worcester, 401*l.*; while Southwell, St. Albans, Durham, Bristol, and Chichester, all have increased by over 200*l.* Dealing with proportions, we find that Wakefield is first with an improvement of 49 per cent., and is followed by Durham, 40 per cent., Salisbury, 36 per cent., Bangor, 32 per cent., and Bristol, 24 per cent. Three dioceses have apparently gone back.

The Diocese of St. David's and that of Sodor and Man seem still to be without any C.M.S. sale of work, and it is noticeable that this fruitful source of income is much more utilized in some districts than in others. Thus the dioceses of Bath and Wells, Norwich, St. Albans, and Salisbury have far more sales in proportion than those of Lichfield and Llandaff; while, in the North, Liverpool, Manchester, and Wakefield seem to be far behind York. It must, of course, be remembered that many parishes have sales for other Societies, but still there is probably room for an increase in the number of sales in, for instance, the Rural Deanery of Islington, which is not so much in the van in this as in most forms of C.M.S. effort.

The printed report of the Nottingham Junior Association is most encouraging reading. It speaks of 315 members, none of whom belong to ordinary Sunday-schools, as compared with 231 last year, and of contributions amounting to 78*l.*, of which 14*l.* was apparently given by Sowers. In addition, nearly eighty of the members brought some articles which they had made, and eight boxes or parcels of work were sent to various parts of the Mission Field. When it is remembered that two years ago scarcely anything was done to influence these children, it will be understood how great cause there is for thankfulness. Would that there were more Nottinghams!

A list was given in the *Gleaner* for July of the methods by which young people have saved or earned money for missionary work. Since it was compiled other papers have been received, one of which contains the following quaint statement:—"By using my fat little legs in walking the quay, instead of going in the tram, I saved twopence, and I hope it will do a big lot of good." This is from an institution in Ireland for the orphan daughters of soldiers. Reference was made at one of the Seaside C.M.S. Services which were held in August to this and other methods which had been adopted by children, and soon afterwards a paper was handed in, bearing the words, "For the Heathen. Reward for finding a bracelet, 1*s.*"

Three more instances may be given as showing the spirit in which the gifts are sometimes, we trust often, made. The wording and spelling of the originals are preserved:—"Two shillings I got for Christmas presents I was

saving up till I left school. Two pence that I saved by walking instead of tramping it but I willing give them up with my earnest prayer that they may be of some use to this Good Work." "Mother sent me this shilling. I was going to buy seeds, ribbon, and sweets but would sooner give it to the Missionary and am glad of an opportunity to do so." "I was saving up my money but I give this willingly to my Dear Saviour, as it is written It is better to give than to receive." What would the income of the Society be if all its supporters gave in the same spirit, and on the same scale!

The C.M.S. Seaside Services at Silloth, Alnmouth, Overstrand, and Mundesley were attended with considerable success. The numbers present were good, and there were not lacking signs that interest was aroused. At the Norfolk services a map of Africa on the sands proved a great attraction. A missionary Bible-reading was given each day at most of the places mentioned.

The need of bringing the subject of Foreign Missions before the teachers in elementary and other schools is illustrated by a letter from a friend who not long since examined a large and important school in religious knowledge. In reply to questions in various classes as to what St. Mark records of our Saviour after His resurrection, he was given accurate accounts of our Lord's appearances, but the Great Commission was never mentioned. It was found, too, that while the children knew the last promise of our Lord, they were ignorant of the last command—the condition which is inseparably connected with the promise. As our friend says, "This is evidence of a hiatus in popular good teaching, which we know, alas! is only too common."

The last paragraph suggests the question, Why should not missionary Bible-readings be more often given in various parishes? A large number of people are sadly ignorant of their Bibles, and comparatively few, it is to be feared, are aware how much the Scriptures contain, by precept, example, and illustration, about Foreign Missions. The parting injunction of his sister to Robert Noble, then a boy at school, when she left for Africa, where she soon afterwards died, was, "Read your Bible"; and probably if more read God's Word diligently at the present day, there would be more to follow the example of the great educational missionary.

There are 116 missionary-boxes in the parish of Halesowen which are held by private individuals, and fifty-one in which the gifts of members of Bible and Sunday-school classes are placed. The amount raised by these boxes last year was 85*l.*, the total contributions from the parish being 120*l.* It is noticeable that there are ten boxes in the mixed day-school, which realized 4*l.* 8*s.* in the year 1898-99. Such figures may not be attainable in any but a town parish, but there are many town parishes in which they might be attained.

Since it may reasonably be hoped that the article in the September *Intelligencer*, entitled "Annual Subscribers to Foreign Missions in an English Diocese," will lead to greater efforts to obtain subscriptions, it may be well to remind intending collectors of the leaflet "How the Money is Spent." It gives in tabular form a comparative statement for ten years of the expenditure in each of the Missions, in the Home Department, &c., and is valuable for putting in the hands of business men whose help is solicited. "Independent Testimonies concerning Missionary Work" is another paper which should be in the hands of those who canvass for subscriptions.

C. D. S.

### LOCAL ASSOCIATIONS AND UNIONS.

IN connexion with the Scarborough Auxiliary, the annual meeting was held in the Mechanics' Institute on August 8th, the Bishop of Hull presiding. In presenting the Report the Rev. A. J. Shields referred to the growing interest and zeal in the cause of Foreign Missions, but also pointed out the need for a wider support of the work. The great development of interest in missionary work during the past year was also touched upon. The Rev. J. P. Haythornthwaite dealt with missionary work in India, the character and beliefs of the Indian people, and enumerated the many difficulties met with by missionaries. He also pointed out the vast need for more workers, especially for men who could take up work amongst the educated higher classes. In closing the meeting the chairman said that little was heard or known of the educational side of missionary work. It was commonly thought that Christianity only attracted the lower classes, but Mr. Haythornthwaite had shown them how Christianity was making progress, though slow, among the higher classes. The Bishop also pleaded for a deeper interest in the work, by reading and by prayer.

Sermons were preached in the Parish Church, Oswestry, on August 20th, by the Bishop of Athabasca. On the following evening, Mr. A. W. Corrie presided over the annual meeting in the Victoria Rooms. In welcoming the Bishop amongst them the chairman brought before the meeting a few statistics concerning the Society and its work, and pleaded for hearty support of it. The Bishop spoke on the work being carried on in the Diocese of Athabasca, dealing with the nature of the country, the people, and the methods of work. He described the canoe journeys on the vast rivers and lakes in the summer time, and those of sledge and dog-train in the winter. Of the results of Missions the Bishop was able to give a good account, translational work, evangelistic, and educational, all having had their part in the result accomplished.

The Bishop of Madras on August 27th occupied the pulpit of St. Crantock's Church, Newquay, in the interests of the Society. Taking as his text Matt. xxviii. 18 and 19, he showed how the power of God made the impossible possible, both to the twelve poor fishermen whom Christ first commissioned, and to His messengers of to-day. He also brought out the different religious conceptions of Hindus and Christians, which it is needful to correct before there can be any common ground on which appeals to their consciences could be based; and urged the duty of faithful obedience to the great command contained in the text. His Lordship presided at the annual meeting on the following evening at the Oddfellows' Hall. After opening prayer, the chairman testified to the good work of the C.M.S. in the city of Calcutta, the scene of his past labours. He carefully put the position as he had found it in dealing with the educated Hindus, and the way in which Christianity raised the converts. Not only were they raised nearer to God, but also morally, educationally, and even physically, as evidenced by the repeated victories of the students of Bishop's College in athletic games, so compelling a certain measure of respect for low-caste men by the Brahmins, who had so utterly despised them, and never lifted a finger to raise them. The Rev. A. E. Dibben of Ceylon followed, graphically describing the people, their customs and religious beliefs; and the Rev. A. K. Finnimore closed with an earnest and telling address on the work in Mauritius and South India.

### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, September 12th, 1899.*—The Secretaries reported the death of the late Bishop of Bangor, Vice-President of the Society, and they were instructed to convey an expression of the Committee's sympathy to the family of the late Bishop.

The Secretaries reported the acceptance of the office of Vice-President by the Right Rev. G. A. Lefroy, Bishop-Designate of Lahore.

The Committee took leave of the Rev. A. H. Bowman, proceeding to India as Winter Missioner. Mr. Bowman was commended in prayer to the favour and protection of Almighty God by the Rev. Canon Trotter.

## MISSIONARY DEPARTURES DURING OCTOBER.

Per s.s. *Niger*, October 5th, 1899 :—The Rev. and Mrs. F. F. Adeney, for Egypt.

Per s.s. *India*, October 6th :—The Rev. J. T. Parfit, for Turkish Arabia ; Mrs. E. T. Pegg, for the North-West Provinces ; the Rev. R. Bateman, the Rev. J. R. Fellows, the Rev. C. E. McQuaide, and Miss J. Richardson (*fiancée* to the Rev. W. F. Cobb), for the Punjab ; Miss M. Clarke (*fiancée* to the Rev. W. J. Hanan) and Miss M. G. E. Young (*fiancée* to the Rev. H. C. Townsend), for Ceylon ; the Rev. J. B. Carpenter, for South China ; and Mr. T. Gaunt, for Mid China.

Per s.s. *Ara*, October 7th :—The Rev. and Mrs. W. A. Rice, Miss M. E. Brighty, and Miss A. Stirling, for Persia.

Per s.s. *Konig Albert*, October 9th :—Miss A. K. Storr and Miss A. McClelland, for South China ; Dr. and Mrs. S. N. Babington, Miss M. A. Wells, and Miss E. Chamberlain (*fiancée* to the Rev. E. Thompson), for Mid China ; Mr. and Mrs. A. A. Phillips, Mr. A. E. Seward, Mr. P. J. Turner, Miss M. C. Knight, Miss L. Mellodey, and Miss A. Walmsley, for West China ; the Rev. V. H. Patrick, Mr. and Mrs. C. Nettleship, and Miss R. D. Howard, for Japan.

Per s.s. *Oriental*, October 19th :—The Rev. and Mrs. G. H. Parsons and Miss E. M. F. Sibley (*fiancée* to the Rev. C. L. Olsen), for Bengal ; the Rev. C. S. Thompson, Miss A. Cox, Miss E. Worthington, and Miss E. Yate, for the North-West Provinces ; Mrs. L. B. Butcher, for West India ; the Rev. and Mrs. H. D. Goldsmith and the Rev. E. E. Hamshire, for South India.

Per s.s. *Melbourne*, October 19th :—Miss G. M. Western and Miss E. Anderson (*fiancée* to the Rev. D. M. Thornton), for Egypt.

Per s.s. *City of Dundee*, October 20th :—The Rev. and Mrs. W. McLean, for the North-West Provinces ; the Rev. and Mrs. A. A. Parry, for Western India.

Per s.s. *Arabia*, October 20th :—The Rev. H. J. Molony, Mr. L. Ashby, and Mr. E. Peters, for the North-West Provinces.

Per s.s. *Manila*, October 21st :—The Rev. and Mrs. W. G. Walshe, for Mid China.

Per s.s. *Peiho*, October 23th :—Miss M. B. Gwynn, for Mauritius.

Per s.s. *Caledonia*, October 26th :—The Rev. and Mrs. C. M. Gough, for the Punjab.

Per s.s. *Malta*, October 27th :—The Rev. W. E. S. Holland, Miss M. K. Wolley, and Mrs. L. A. McC. Newbery, for Bengal ; Miss G. R. Dean (*fiancée* to the Rev. C. C. Petch), for the North-West Provinces ; the Rev. and Mrs. J. W. Balding, for Ceylon.

Per s.s. *Ernest Simons*, October 29th :—Dr. and Mrs. H. M. Sutton and Miss A. E. Clark, for Turkish Arabia.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Foreign Missions of the Church of England ; prayer for an outpouring of the Holy Spirit on all engaged in the work, and on the converts gathered in through their instrumentality. (Pp. 822—837.)

Prayer for the Temne Mission. (Pp. 837—840.)

Thanksgiving for the steady growth of the Native Church in Tinnevely ; prayer for a revival in the spiritual life of its members. (Pp. 840—848.)

Prayer for the sufferers from famine in East Africa, and for the plague-stricken cities in India. (Pp. 856, 861-2.)

Thanksgiving for open doors in Bunyoro ; prayer for the converts and workers. (P. 856.)

Thanksgiving for evidence that the Three Years' Enterprise was a spiritual help to the Church in Travancore. (P. 862.)

Thanksgiving for the band of new missionaries ; prayer for "journeying mercies" for those leaving home this month. (Pp. 881, 887.)

## NOTES OF THE MONTH.

## CONSECRATION.

*Eastern Equatorial Africa*.—On St. Peter's Day, June 29, 1899, at St. Paul's Cathedral, by the Archbishop of Canterbury and other Bishops, the Rev. William George Peel, to be Bishop of Mombasa.

## DEPARTURES.

*Eastern Equatorial Africa*.—The Rev. A. B. Steggall left Marseilles for Mombasa on Sept. 10.

*South India*.—Mrs. J. Harrison left London for Bezwada on Aug. 17.

*Mauritius*.—Miss K. Heaney left London for Mauritius on Aug. 23.

*North-West Canada*.—The Ven. Archdn. and Mrs. Tims left London for Montreal on Aug. 24.

#### ARRIVALS.

*Niger*.—Mr. E. A. J. Thomas left Forcados on July 28, and arrived at Plymouth on Aug. 19.—The Rev. S. R. Smith left Burutu on Aug. 5, and arrived at Plymouth on Aug. 27.

*Egypt*.—Dr. A. C. Hall left Cairo on Aug. 18, and arrived at Dover on Aug. 24.

*Palestine*.—Dr. J. Cropper left Acca on July 27, and arrived at Dover on Aug. 5.—The Rev. Dr. S. Gould left Beyrout on Aug. 19, and arrived in London on Sept. 2.

*Bengal*.—The Rev. A. Le Feuvre left Bombay on Aug. 12, and arrived in London on Aug. 27.

*North-West Provinces*.—The Rev. J. M. Paterson left Bombay on Aug. 5, and arrived in London on Aug. 22.

*North-West Canada*.—The Rev. and Mrs. B. Totty left Dawson City on July 22, and arrived in England on Aug. 30.

*British Columbia*.—The Rev. A. E. Price left Aberdeen, Skeena River, on Aug. 15, and arrived at Liverpool on Sept. 9.—The Rev. and Mrs. A. J. Hall arrived in London from Alert Bay on Sept. 16.

#### MARRIAGES.

*Eastern Equatorial Africa*.—On Sept. 6, at Soham, Cambs., the Rev. A. R. Steggall to Miss Dora Grace Mould.

*Palestine*.—On Sept. 20, at St. Paul's, Old Ford, the Rev. S. Gould, B.A., M.D., to Miss Mary Catherine Seton Adamson.

*Persia*.—On Aug. 31, at St. Mary's, Sheffield, the Rev. W. A. Rice to Miss Clara Collier Hammond.

#### DEATHS.

*Sierra Leone*.—On Aug. 26, at Sierra Leone, the Rev. J. B. Bowen.

*Palestine*.—On Aug. 9, at Ramallah, Winifred Hope, infant daughter of Dr. and Mrs. Gaskoin Wright.

*North-West Provinces*.—On July 30, the Rev. Yakub Ali, Pastor of Aligarh.

On Aug. 27, at Blackheath, Elinor Sybella, wife of the Rev. B. Baring-Gould, Secretary, C.M.S.

### PUBLICATION NOTICES.

**Manual for Stewards.** This is a most useful hand-book, just published by the Society for the use of Stewards at Missionary Exhibitions, and for all friends who desire to obtain information concerning the religions, manners, customs, &c., of the peoples amongst whom the missionaries of the C.M.S. are working. It is very freely illustrated with photographs of curios and other pictures. Imperial 16mo, 144 pages, bound in limp cloth, price 1s. net, or 1s. 3d. post free.

**Church Missionary Almanack for 1900.** Printed in red and black on a sheet for hanging up. This will be ready on October 1st, and all friends are earnestly invited to assist in its circulation. Special efforts have been made to produce a good and useful Almanack. The central picture illustrates "Street Preaching in India," and there are four other pictures illustrating methods of work in the Mission Field. Further information will be supplied on application. The price of the Almanack is 1d. (1½d. post free); it is supplied at reduced rates when quantities are ordered. The Almanack is arranged for localizing; a specimen copy, with scheme for localizing, will gladly be supplied to intending localizers on application.

**Extracts from the Annual Letters of Missionaries for 1898.** Parts IX., X., and XI. have now been issued. Part IX. contains Letters from the Mid China and West China Missions. Part X. contains Letters from the Eastern Equatorial Africa, Egypt, Palestine, and Bengal Missions. Part XI. contains Letters from the South China Mission. Price 3d. each Part, post free.

**Prayers for Missions.** The Prayers at the commencement of the "words only" edition of the "Church Missionary Hymn Book" have been printed in separate form, in the size of the musical edition of the Hymn Book, and for use in connexion with it. Copies of these Prayers will be supplied free of charge to any friends who may wish to have them, and who possess the musical edition of the Hymn Book.

**Snap Shots: being Gl glimpses of Life in the Church Missionary Van.** The title of this booklet explains its purport. Copies can be obtained in small numbers, free of charge, for the purpose of interesting friends in the work of the "Van."

THE  
CHURCH MISSIONARY INTELLIGENCER.

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THE MESSAGE OF THE LORD'S SUPPER TO THE  
MISSIONARY.

*An Address at the Communion Service for Departing Missionaries, Oct. 4th, 1899,*

BY THE REV. H. C. G. MOULE, D.D.,  
*Norrisian Professor of Divinity, Cambridge.*

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"What mean ye by this service?"—*Exodus* xii. 26.



HIS question, as you remember, was to be asked concerning that great antecedent of the Supper of the Lord, the Passover. Let us, as we surely may do, appropriate it to the Christian Passover, the Holy Communion, and now particularly to *this* Communion service, in which the Master's missionary servants and their friends meet in His presence. What mean we by this service? What is the message of this Ordinance? What does the precious Communion, now to be enjoyed, say to the missionary of Christ?

The missionary, man or woman, goes as a messenger of the Lord, and of the Church. But what true messenger of Christ's message does not know that his own first and inmost need is a message to himself? We need to be ever hearing if we would be rightly speaking. We need the voice of eternal life direct to ourselves if we would pass it on to others. What then is the message of the Lord's Supper to the messenger's own soul?

1. The Ordinance is, in the first place, a perpetual reminder to the missionary of the essentials of the Gospel of peace for himself. It concentrates within itself the vitals of that Gospel. With all possible deliberation and solemnity, on that supreme occasion, the Lord Jesus evidently so ordered His words and acts. And they all direct our attention and our faith to our "Redemption by His death." His *words* speak of a body given, and of blood shed, and of remission of sins thereby. His *acts* point equally to His death and sacrifice, as He breaks the bread, and pours the wine, and keeps the two elements markedly separate from each other—all which symbolizes the death-state. The theology of modern speculation may lead us far away from that point. The theology of Jesus Christ, at the Paschal Table, keeps us close to it. In His eyes, the supreme and distinctive thing is His death for us, His death availing for the remission of our sins; not only for their subjugation, or for their banishment, but first for their remission. According to His Paschal teaching, the first point for faith and peace is this, He died for me; therefore I, receiving Him, am forgiven.

And the divine ritual of the Communion further leads us to that restful thought, that the condition of our share and lot in that forgiveness is simply this, the reception of Him. Then and there, with the

utmost simplicity, straight from His hands, with no elaborate antecedent whatever, the disciples were to take, and eat, and drink. Not a single act but that is recorded as enjoined. Just thus, the possession of our "redemption in His blood, even the remission of sins," is conditioned by the very simplest acceptance of Him by the soul. It is not, as some would say, that we are brought into contact with His sacrifice by sacrifice and suffering of our own. We are brought into contact with it by not giving but receiving, by the soul's simply taking Him in, in the glory and the grace of His propitiation. *Then* shall we indeed be equipped, in Him, for service, and for sacrifice, and for suffering. But this follows, not precedes. The blood-bought and magnificent Remission, taken in by faith, goes first.

Missionary brother or sister, beloved and honoured, carry about with you always that Communion message *for yourself*, and not least for your hours of spiritual trial. You have to make it known to the world. But therefore keep your heart always wide open to it for yourself. "*I have*, in Him, redemption through His blood, the remission of sins; and He seals it to me ever anew in His own Ordinance, appended to His own Word."

2. But note further that in all the records of the Institution we have the *New Covenant* referred to (for I do not hesitate to say that "Covenant" represents the Greek better than "Testament"). You well know, missionary friend, the precise terms of that wonderful Covenant; but nevertheless let us perpetually remind one another of them, and let the Holy Supper supremely remind us. First Jeremiah (xxxi. 31, &c.), and then the Lord at the Institution, and then the Epistles to Corinth and the Hebrews, place that Covenant large before our eyes. It is, first, a Covenant of the great Remission: "their sins will I remember no more." But then, as the sequel and glory of the matter, equally solemn in its form of promise, of contract, of covenant, it engages also a divine work of holiness in the heart: "I will put My laws in their hearts, and in their minds I will write them." You will often have to teach that great truth to others; to explain to them, to press it home upon them, that the Lord Himself, the Lord the Spirit, stands engaged to take the heart, the will, the mind, the character in hand; that the inmost secret for a holy condition, an internal conformity to His sacred will, is not the fitful struggle of our own soon exhausted volitions, but a meek submission of our being to Him, for His personal action upon its springs. You will have to explain that this His gracious action is as much a matter of the Covenant as is the free Remission itself. But first, and always, in the silence of the inmost soul, recollect it, beloved friends, for yourselves. Whether in the throng or in the solitude, remember that *for you* this is the Covenant. And the Cup of the Covenant is evermore your divine tangible memorial and guarantee that it is so.

3. Then, further, the Supper of the Lord is the Sacrament of Union, first with our Head, the Lord, then with our brethren, His members, His limbs, with whom we, in Him, are one body. The simple but divine ritual of the Ordinance, the one solitary thing which He enjoined us to do at it, symbolizes with gracious power the unspeakable cohesion and oneness between us and Him. The elements representing Him as our sacrifice



were not to be looked at, or wondered at, but to be taken into the body of the disciple: "Take, eat"; "Drink ye all of this." Nothing could more vividly embody the truth that the faith which receives the Saviour is, on our part, the knot of an unspeakable conjunction with Him; such that "he that is joined unto the Lord is one spirit"; such that the metaphors of branch and root, body and head, bride and bridegroom, are the only adequate likenesses with which to bring it home. We assimilate—Himself. He is joined to us, and we to Him. It is not proximity only, it is union.

You will remember this, dear and honoured, when you are in your missionary field and work. You do not so much go forth *from* the Lord, as move and speak in this wonderful union *with* Him. You are indeed His favoured companions; but you are more, you are His limbs. You are His tools, for the ready use of the great Artificer; but you are more, you are His hands and fingers. Recollect it at every turn, and let the Sacrament of Union be your divinely given token of the remembered fact.

Then, in Him, through Him, "round by Him, the Head," we are in union with all His members; and the Communion (always a *social* Ordinance by His Institution) is the pledge of this too. "We are one body in Christ, and one another's limbs." Remember this, I pray you, with thankful and wakeful thought, as a great Communion message. Remember it in work, and with fellow-workers. In all associated work, everywhere, that thought is at once an uplifting and a harmonizing force; but where should it be more operative than in the missionary life, when perhaps the "hope deferred," or the exhausting climate, or some uneasy condition of living, may tempt specially into the opposite direction spirits otherwise wholly given to God? Your oneness in Christ, as you labour for Him together, in the task which is not "*my* work," but His, will be a spring and source, pure and strong, for peace, patience, sympathy, and love. And then, far beyond any immediate circle, you will remember your spiritual oneness with the whole "brotherhood." You will recall that word of St. Peter's, "Resist the adversary, steadfast in faith, knowing that the same afflictions are being accomplished in your brethren that are in the world." A little more literally let me repeat it—"Knowing that the same aspects of sufferings are in them being carried to the end;" conducted to a blessed goal, at which it will be seen that the rest and glory do not merely follow the faith-borne trial, but in a wonderful way spring out of it, as flower from bud. Yes, somewhere, in this great unity of the Body, a pain kindred to yours is just now being so borne by a fellow-Christian, and is being by the Lord so managed, as to issue in eternal bliss. And what He does in one limb He can do in another. For you too He can, for He is your Head too, make the sharp or the weary difficulty no more a mere stumbling-block, but a step upward in the stair which touches the throne of God. And the Communion, the Sacrament of Oneness, is His pledge to you of this.

4. Almost as a part of this last message, yet in a measure it is distinct, I beg you, before the Holy Table, to remember that the Communion is the Sacrament of the Presence. Not, so far as Scripture is our guide, that it was meant ever by the Master to produce a *special kind* of His presence. But it is the most blessed possible occasion of

His congregational presence—"there am I in the midst of you." And assuredly that congregational presence is meant only to enhance and give power to every thought also of His presence with the individual believer in his loneliest hour. The Communion is the guarantee for ever that Jesus Christ lives, as well as died. And such a Lord, once living, cannot but be present to His disciple's every need, in every hour. Sure as you meet one another here, He here meets you. Sure as He meets you here, He is not absent from you when you go out. He will not ever let you, or leave you, alone. You will never be in solitude. With Jesus Christ, infinite companionship is and will be around you, however you may be apart from all other presence, or, what often is far worse, from all other sympathy. Yea, even in your hour of spiritual conflict and misgiving, say firmly to yourself, He yet is here; as the Psalmist of the seventy-third Psalm, looking back on his dark hour of doubt, exclaimed (so surely we should render), "Nevertheless, *I was* continually with Thee; Thou didst hold me by my right hand." Of this too His Sacrament is His pledge.

5. Lastly, this Ordinance is the Sacrament of the blessed Hope. "Ye do announce the Lord's death—*till He come!*" Wonderful and certain expectation, impossible to explain away into metaphors or ideas; "This same Jesus, in like manner, shall so come, as He was seen going into heaven." With that in view, your work will daily be transfigured by the patience of hope; you will be, true to the Apostle's word, "steadfast, unmovable, always abounding" in your Master's work, "knowing that your labour is not in vain in the Lord," because the Lord died, and rose, and shall return again, and all His saints with Him.

"Not a cloud, and not a shadow,  
Not a mist and not a tear,  
Not a sin and not a sorrow,  
Not a dim and veil'd to-morrow,  
For that sunrise grand and clear;  
Jesus, Saviour, once with Thee,  
Nothing else seems worth a thought;  
Oh, how marvellous will be  
All the bliss Thy pain hath bought."

### "REMEMBER JESUS CHRIST."\*

BY THE REV. J. A. LIGHTFOOT, M.A.

"Remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel."—2 Tim. ii. 8, R.V.



HE passage is a counsel from God, a reminder of familiar truth, written by a veteran missionary to a younger missionary, who was left in very responsible charge in a difficult part of the mission-field. The Revised Version brings out the true meaning of the words. It is not that we should remember something about Jesus Christ; but it is that we should remember the Saviour Himself—risen through His own divine power, human still in the glory of His eternal Kingdom, the precious possession and the sacred trust of those whose hearts have been taught by the

\* A Farewell Address to Missionaries, delivered at Exeter Hall, October 4th, 1899.

Divine Spirit the Gospel of His wondrous grace. This is indeed the distinction of the Divine religion. Our Heavenly Father so loved us that He gave His dear Son; He manifests to our souls Jesus Christ; He bids us rely upon Him; and through reliance upon Him we are being saved. Our religion is a personal relation to Jesus Christ, Saviour and Lord.

“Remember Jesus Christ”—St. Paul’s heart was in the words. They express the secret of missionary faithfulness; and missionary faithfulness is missionary success. Some of you, it may be, are going out to face what may look like failure in your work. Be sure, my brothers and sisters, that no missionary’s work is a failure, unless the missionary is first a failure; and no missionary can be a failure who carries about in heart and memory Jesus Christ. Then, remember Jesus Christ; bear Him continually in remembrance; allow the Divine Spirit—it is the special work of Him who loves to hide His own Person behind the Person of Another—allow Him continually to make Jesus Christ to your soul a living bright reality; and you have the secret of faithful service.

But St. Paul adds words which suggest a three-fold description of the Saviour:—He is the Risen Christ; He is the Incarnate Christ; He is the Christ who gives Himself to belong to each believer as His own.

(1) “Remember Jesus Christ, risen from the dead.” The Resurrection was in the fore-front of the Apostolic Gospel. “Christ being raised from the dead, dieth no more,” was the Apostles’ glad song. Their hearts leapt out to the living Master, “declared with power to be the Son of God by the resurrection of the dead.” Their life was through union with Him,—who was powerful in them, not weak,—who through resurrection was freed from all that bondage, under which for us men and for our salvation He had bowed His neck. To remember Him is not to travel back over long centuries that we may try to realize a Christ who was; it is to recognize the presence of a Christ who is, and who is in His people. So to remember Christ means for us security and power. We are not left at the mercy of circumstances; our Master, to whom we resort, has the words of eternal life; in Him we are raised above the things that would discourage or dismay or dishearten; those things spent their power on the Son of Man: He overcame; He triumphed out of all: to have Him in heart and mind is to snap the cords with which the world would fain put us into bondage; it is to be partakers of His strength.

(2) “Remember Jesus Christ . . . of the seed of David.” The Risen Christ in His Divine glory is the Incarnate Christ still. Freedom and power are ours in the Risen Christ: sympathy and comfort are the benediction of the Son of David. God fulfilled His promise. He drew near to men in their own nature. The Risen Christ, the great High Priest that is passed into the heavens, is touched still with the feeling of our infirmities; in that He has suffered, He is able to succour. Remember Him who is not ashamed to call us brethren, whose friends we are allowed to be. He lived the missionary’s life. Nothing in your experience can be foreign to Him; and there is a human heart in Him who is eternal God. “Remember Jesus Christ . . . of the seed of David,” and you will “draw near with boldness unto the throne of grace,

that you may receive mercy and find grace to help in time of need." Having the sympathy of Jesus Christ, you will be able to do without the kindness of men; you will be able to face the indifferent world; you will be firmly braced to do your work, as the Son of David did His, for you will know that He is with you all the days.

(3) But St. Paul adds the appropriating word, "according to my Gospel." The Gospel of the Risen and Incarnate Christ was St. Paul's own, a treasure precious to his own soul's salvation. "My Gospel" is the Gospel of "the Son of God, who loved me and gave Himself for me." But besides being a treasure, it was also a solemn trust. "My Gospel" is the Gospel that is committed unto me to preach. A Gospel that is ours, our very own, will be to us also a precious possession which we hold in trust for all the world.

My brothers and sisters, you are going out as the disciples, the apostles of a Person, alive for evermore,—of one nature with yourselves, as well as of one nature with the Father,—a Person who commits Himself to you. You are indeed going to teach the faith thoughtfully, patiently, bravely, line upon line, to deliver to the ignorant the doctrine of Christ. You are going to set before erring sinners in the world's great wilderness the way of godliness, how they ought to walk so as to please God. You will teach a faith; you will show a life; but above all you will represent a Person; you will make it your ambition that the living Christ shall be magnified before men's eyes through your mission; you are going to proclaim a Divine Saviour, a Human Friend, the Lover of all souls,—in Him you will call repentant sinners to put their trust.

Remember Christ as your message; but first of all remember Him as your own. In your toilsome labours remember Him; the Living Christ is He who sat wearied by the well. In your sore disappointments remember Him; the Living Christ is He who in the Parable of the sower described His own ministry and yours,—He who endured the bitterness of the defection of friends, so much harder to bear than the opposition of foes. In your anxieties remember Him; the Living Christ is He who was moved to ask even of His own, "Will ye also go away?" In your successes remember Him, who was meek and lowly in heart, who traced all the power and the wisdom of His ministry on earth to the Father who sent Him. Remember Him; for He has assured you beforehand that "a servant is not greater than his Lord."

Remember Jesus Christ: so you will be saved from that direst failure in a Christian, failure of faith. Many things will test you,—yes, as silver is tested in fire. "Do ye not remember?" will be the Master's gentle chiding to you, as it was to the disciples when on one occasion reasonings and doubtfulness filled their hearts. Manifold perplexities have this common source, forgetfulness of Christ. Ah, He who of two visible ordinances instituted one as a memorial of Himself, knew well both how much we needed to remember Him, and how prone we would be to forget. Oh, then, "remember Jesus Christ, risen from the dead, of the seed of David, according to my Gospel." Lord Jesus, by Thy grace may we indeed remember Thee—risen at the right hand of power, yet sharer still in our humanity;—may we have Thy Gospel in our hearts, and carry it as a sacred trust to the uttermost parts of the earth.

## A THREE-FOLD VIEW OF ISLAM.

1. *The Preaching of Islam*, by T. W. Arnold, B.A. Constable. 12s.
2. *Islam in Africa*, by Anson P. Atterbury. Putnams. 5s.
3. *The Historical Development of the Qurān*, by the Rev. Edward Sell, B.D., M.R.A.S. S.P.C.K., Madras. On sale at C.M. House, London. 3s. 6d.
4. *Judaism and Islam*, by Abraham Geiger. S.P.C.K., Madras.
5. *Literary Remains of Emanuel Deutsch* (article on *Islam*). Murray, 1874. (Reprinted by Jewish Publication Society, New York, 1894.)
6. *The Travels of Ibn Batūta* (Vol. II.), translated from the original Arabic into Urdū by Khān Sahib Maulawī Muhammad Hasain Khān, M.A. Lahore: Rifāh-i-'Amm Press. Rs. 2 as. 8.
7. *The Rights of Women* (in Urdū), by Maulawī Sayyad Mumtāz 'Alī: as above. As. 12.



THESE books exhibit contemporary research into and discussion of Islam from several different sides. We have the views of a European professor at Aligarh (1), an American Presbyterian pastor (2), and a well-known missionary scholar in Madras (3). Then come two Jewish authorities, one of a past generation (4), the other almost contemporary (5). And finally, there are two Indian Muhammadan writers of the present day, both of the progressive school (6 and 7). The outlines of the Muhammadan controversy from the traditional side are given in a book by Sir William Muir, already reviewed in these pages.\* For our present purposes it may suffice to notice some of the facts given and theories advanced by Christian, Jew, and progressive Muslim, and to estimate their bearing on missionary work.

Mr. Arnold is professor of philosophy in the Anglo-Muhammadan College at Aligarh, N.-W.P. As such he has endeavoured to throw light on the character of Islam as a religion by composing a careful and interesting history of the propagation of Islam through preaching in the various countries where it has gained a footing. In doing this, Mr. Arnold has with immense industry brought together a quantity of materials which are not so conveniently gathered elsewhere, and his book is one which for its ability and instructiveness the missionary to Muslims should carefully read.

After considering Muhammad himself as a preacher, Mr. Arnold shows that, even when he had drawn the sword, preaching was still employed by him and his followers in spreading the faith. He then sketches the diffusion of Islam among the Christian nations of Western Asia, Africa, Spain, and Turkey in Europe; and next among the fire-worshippers and idolaters of Persia and Central Asia, the Mongols and Tatars, and in India, China, Africa, and the Malay Archipelago. The chapters on China and Malaysia are probably those which contain the greatest amount of fresh information. That on Islam among the Christians of Africa gives many details of melancholy interest respecting the disappearance of the Christian Church, especially in Nubia:—

“Very slowly and gradually the Nubians seem to have drifted from Christianity into Muhammadanism. . . . A Portuguese priest, who travelled in Abyssinia from 1520—1527, has preserved for us a picture of the Nubians in this state of transition. He says that they were neither Christians, Jews, nor Muhammadans,

\* *The Mohammedan Controversy and other Articles.* T. and T. Clark, 1897.

but had come to be without faith and without laws; but still 'they lived with the desire of being Christians.' Through the fault of their clergy they had sunk into the grossest ignorance, and now there were no bishops or priests left among them. Accordingly they sent an embassy of six men to the King of Abyssinia, praying him to send priests and monks to instruct them; but this the king refused to do without the permission of the Patriarchate of Alexandria, and as this could not be obtained, the unfortunate ambassadors returned unsuccessful to their own country."

When Mr. Arnold ascribes this melancholy extinction of the Nubian Church to the fact that "no movement of reform sprang up in their midst," we quite agree with him, and we may set this rational opinion against a laboured attempt to suggest that conversions to Islam in the Turkish Empire were promoted by the reforming movement in the Greek Church, which we associate with the name of Cyril Lucaris, Patriarch of Constantinople (1621—1638). Lucaris had much sympathy with the teachings of Wittenberg and Geneva, both of which Universities he had visited. His efforts to spread those teachings in the Greek Church met with strong opposition, and eventually left little if any trace. Mr. Arnold remarks (p. 142):—

"There is no actual evidence, it is true, of Calvinistic influences in Turkey facilitating conversion to Islam; but in the absence of any other explanation, it certainly seems a very plausible conjecture that such were among the factors that so enormously increased the number of the Greek renegades towards the middle of the seventeenth century."

This, however, was the time when the attempts at reform were being opposed and suppressed. Surely it is much more reasonable to regard the suppression of attempted reforms in the Greek Church as opening a wider door to the Muslim propaganda. Here is a piece of "actual evidence" quoted by Mr. Arnold from a contemporary writer who had lived in Turkey (Scheffler's *Türkenschrift*, 1664): "Any ass may become parish priest who plies the Bassa with presents, and he will not urge Christianity on you very much." Why go further afield for "plausible conjectures," when there is positive evidence that the Turkish authorities controlled the appointment even of the parish priests, thus securing the choice of the most ignorant, venial, and servile among the clergy as pastors? This is an excellent specimen of the toleration which Mr. Arnold strives to prove that the Turks exercised. What more effective measure could the civil arm have adopted for degrading the Christian Church, and barring the opposition of pastors to the perversion of members of their flocks?

Regarded as a history, we think the weak point of Mr. Arnold's work is a lack of discrimination as to evidence and a too frequent reliance on conjecture or inference. Thus on p. 64 the author records a conversation with a Coptic Christian, preserved by a Muhammadan writer of the fourth century A.H. (= tenth century A.D.), embodying the principle, "*Credo quia impossibile*," and remarks, "This may safely be taken as characteristic of the general mental attitude of the Eastern Churches at this period." As who should say, "A conversation with a Quaker, recorded by a Roman Catholic controversialist, may be regarded as a safe guide to the mental attitude of the Church of England at such and such a time." On p. 73 we read: "These details from the first

two centuries of the Hijrah are meagre in the extreme, and rather suggest the existence of proselytizing efforts than furnish definite facts." The gist of this sentence is repeated again and again with reference to successive centuries in every chapter in the book; and it is true. But this should make the historian chary of founding generalizations as to facts or their causes on such very imperfect inductions. That a celebrated doctor of the eleventh century "is said to have boasted" that he had converted 20,000 persons, or that nowadays "in the Panjāb a certain Hajī Muhammad is said to have converted 200,000 Hindus," is not evidence but gossip. It is the part of a historian to test his sources and not to let loose on the world fables as facts.

Mr. Arnold gives in Appendix IV. some account of "converts to Islam that have not come under direct missionary influences." Here again: "The number of such persons is probably by no means inconsiderable; but the records that we possess of these conversions are very scanty." The natural inference might seem to be that the cases themselves were scanty; for we find such as are alleged to have occurred well spun out. Here, in brief, is the most remarkable. An apostate, formerly a Christian priest, early in the fifteenth century, gives an account of his conversion, and states that, when a Christian, he once discussed with other students "the words that God spoke by the mouth of His prophet Jesus: 'There shall come after Me a prophet whose name is the Paraclete.'" He then inquires of his most learned and pious teacher what this means, and is told "that the Paraclete is one of the names of the prophet of the Muslims, Muhammad," and is advised to embrace Islam, which he does. Are we expected to believe that a learned Christian priest, even with only the Vulgate before him, together with his fellow-students, accepted and discussed this abject perversion of the promise of the Paraclete, and that his still more learned teacher said, Muhammad's "doctrine is the glorious doctrine of which the Gospel speaks"? This appendix is appropriately finished with an account of "two particularly noticeable movements" of Muslim missionary activity in England and America which "strikingly illustrate the power of this religion to adapt itself to the peculiar characteristics and the stage of development of the people whose allegiance it seeks to win." They are connected with the names of a Mr. Quilliam at Liverpool\* and a Mr. Alexander Russell Webb at New York. The most noticeable feature about both these movements is that they have chiefly profited the respective promoters. The institute in New York was one day found bereft of its funds and its leader, who, so far as we know, has not reappeared. Mr. Quilliam's undertaking at Liverpool has been repudiated with a courage and sincerity that calls for recognition by the *Anjuman i Islām*, i.e. "Muslim Association," of London, as a "gigantic fraud which passes by the name of benevolence and religion."

Nevertheless this history of Muslim missionary preaching supplies a real want. All the more, therefore, do we hope that its present lack of critical discernment will be remedied in a future edition, and that the

\* [See an article by Sir W. Muir in the *C.M. Intelligencer* for June, 1892, p. 413.—Ed.]

author will favour us with further studies on Islam, which, in some measure, he is able to observe from the inside.

There is, however, another side to the book. It is an attempt to prove that the proper and characteristic method of the propagation of Islam is peaceful preaching and persuasion, and not physical compulsion and allurements. "It is not in the cruelties of the persecutor or the fury of the fanatic that we should look for the evidences of the missionary spirit of Islam, . . . but in the quiet, unobtrusive labours of the preacher and the trader, who have carried their faith into every quarter of the globe" (p. 4). Again: "In the preceding pages it has been shown that the theory of the Muslim faith enjoins toleration and freedom of religious life for all those followers of other faiths that pay tribute in return for protection; and though the pages of Muhammadan history are stained with the blood of many cruel persecutions, still, on the whole, unbelievers have enjoyed under Muhammadan rule a measure of toleration the like of which is not to be found in Europe till quite modern times." And in the table of contents the thesis is bluntly stated: "Islam spread by missionary methods and not by the sword. The Qurān enjoins preaching and persuasion, and forbids violence and force in the conversion of unbelievers." To prove the latter point, Mr. Arnold discusses in Appendix I. the meaning of the word *Jihād* as used in the Qurān, and endeavours to show that it does not signify religious war, of which more hereafter. But he does not mention the precept—equally incumbent on Muslims—of the Sunnat (or tradition) which provides the punishment of death (*Haddu'r Riddah*) for apostasy from Islam, or the penalties for persuading one to leave the faith. In the standard collection of traditions called *Sahīhu'l Bukhārī* we read: "The Prophet said, 'Punish not with God's punishment (i.e. fire), but whoso changes his religion, kill him with the sword.'" And that law stands unrepealed in Muslim lands to this day.

Here it may be well to define the question at issue. It is not, "Does Islam allow, or even recommend, the use of preaching and persuasion to spread the faith?" Men are not demons; and no missionary faith—least of all one which holds strongly the fundamentals of natural religion, as does Islam—could fail to urge on its followers those methods of conversion which are the only ones really consistent with the spirit of religion. While, therefore, we are interested in knowing to what extent such methods were and are employed by Muslim missionaries, and while we are ready to learn all we can from them, the real question still remains: Are these methods the differentiating characteristic of Islam, or does it add to them by sanction, positive or implied, the methods of force and allurements? The systematic use of allurements by relief from exactions, from denial of justice, or from social indignities, and by the bestowal of rank and emolument Mr. Arnold does not attempt to deny; and there remains in the nature of the faith the sensual inducement held out by its law of marriage, concubinage, and divorce. "The Turks, as was their custom, offered every advantage to the Bosnians to induce them to accept their creed" (p. 172). And so on again and again throughout the book. Of course it was more pleasant and advantageous to the conquerors to use such means, if possible, rather than to have



recourse to compulsion, which would leave the allegiance of their subjects much more doubtful: and the use of such inducements as those enumerated is strictly in accordance with Muslim law and even required by it.

As to the employment of force, Mr. Arnold seems to have had in his mind only the infliction of the death penalty on such as might refuse Islam. But, putting this aside for the present, what of the employment of other forms of pressure or compulsion? The "tolerance of Muhammadan governments," from their prophet downwards, by the author's own showing amounts to this: My mission is to the whole world: I call upon you to abandon idolatry or other false religions (p. 23): in case of your refusal, if strong enough, I make war and conquer you: I then offer you "toleration" on condition that you accept an inferior status and pay a special tribute (the *jizya*, or poll-tax), (p. 46), and also that you place no barrier in the way of the conversion to Islam of any of your people, and do not attempt to convert ours. Such was the *beau ideal* of Muslim tolerance in the good days when the Khalifa 'Umar forbade any pressure to be put on his vanquished Christian countrymen (p. 45). Therefore, concludes the writer, "we may surely infer that those Christian tribes which did embrace Islam, did so of their own choice and freewill!" Freewill apparently meant freedom to choose Islam. Such freedom has been "slowly broadening down from precedent to precedent" in the Muslim world, through the so-called "Ordinance of 'Umar" and the oppressions of the brilliant Khalifa of Bagdad, Hārūn al Rashid, down to the latest Armenian conversions under H.M. 'Abdu'l Hamid, Sultan of Turkey, Leader of the Faithful. Under the most liberal of Muslim rulers, the Khalifas of Cordova, the Christians were "at one time even allowed to build new churches, which was quite contrary to the stipulations usually made" by Muslim tolerance on the conquest of a Christian country; but under the Eastern Caliphate (pp. 68, 69),—

"In proportion as the lot of the conquered peoples became harder to bear, the more irresistible was the temptation to free themselves from their miseries by the words, 'There is no God but God, and Muhammad is the prophet of God.' When the State was in need of money—as was increasingly the case—the subject races were more and more burdened with taxes, so that the condition of the non-Muslims was constantly growing more unendurable, and conversions to Islam increased in the same proportion."

Yet on the same page it is added:—"The very survival of these Churches to the present day is a strong proof of the generally tolerant attitude of the Muhammadan governments towards them." And on the next page, after being reminded that all Christian proselytizing was forbidden, we are told that the decay of the Eastern Christian population is to be attributed to the loss of missionary spirit rather than to religious persecution on the part of their Muslim rulers. Why, the decay of a missionary spirit was a necessary result of the steady grinding intolerance which still forbids the Christian subject of a Muslim ruler, at the peril of life or freedom, to reclaim a lapsed wife or brother.

The best test of tolerance in a religion is the permission of free discussion and proselytizing. In China the missionary may be mobbed as

a foreigner; but as a religious teacher he is free to preach and make disciples. In England and America Messrs. Quilliam and Webb may carry on their "institutes," and a retired professor of the Panjab Education Department may build a mosque at Woking without let or hindrance. But under a Muslim ruler in Persia or Turkey, outside the reach of the Christian ambassador's or consul's influence, what is the Christian preacher's position? Indeed, in India itself Mr. Arnold may very easily test the matter by trying to preach the Christian faith to pious and zealous Muslims. He would be likely to come across experiences such as the writer has sometimes had; as on one occasion when he engaged in religious conversation (a plain statement of Christ's teaching, without controversial attacks) with a polished, dignified Muslim, who at first received him courteously, but afterwards became very bitter. Asked why this was so, he replied, "As an Englishman I treat you with respect, because you rule us; as a Christian preacher who goes about perverting the faithful, I spit upon you: if our rule prevailed the sword should be your lot!" He spoke quite truly.

Like others who argue for the tolerance of Islam as a system, Mr. Arnold has involved himself in flat contradictions; but, unlike some, his fair-mindedness has left these contradictions on the surface. Naturally, in trying to prove his point, he refers once and again to the intolerant acts of Christian rulers as being in certain respects even worse than those of Muslims, e.g. in the expulsion of the Moors from Spain, as compared with the partial survival of the Eastern Churches. Some historical explanation of this is afforded by the consideration that, once the Christian ruler had lost sight of the example of Christ's patience, he would naturally be more severe to those whom he regarded as the followers of a false prophet than would the Muslim to the followers of One who, to him, was only second to Muhammad. But morally we do not palliate such acts. They are remembered by us with shame and sorrow. And our author well knows that in the history of Christian Missions such acts of intolerance are faithfully set down and sincerely lamented as contrary to the spirit and teaching of Christ. Can the like be said of Muslim persecutions? To which do their historians give most honour, and which do they set forth with most detail, the oppressions of Hārūn al-Rashīd and the butcheries of Aurangzeb, or the labours of Muslim preachers in India and Africa? Our author's pages are sprinkled with laments over the scanty information about conversions to Islam through persuasion. To write a history of Muhammadan persecutions, he tells us, would have been easy: in his meritorious attempt to sketch their *bona fide* missions he has often been hard put to it, and has been fain to admit such hearsay as we have referred to. Not that these missions did not, and do not still go on, or are contrary to the spirit of Islam. But in the consciousness of the Muslim recorder they pale by the side of the forcible methods which he does not, and cannot consistently, condemn.

Nor will the distinction between secular and religious methods avail in this connexion. The temporal polity of Islam is inseparable from the religious fabric raised by Muhammad and his successors. Both are based on the Qurān and the Traditions. As Mr. Arnold remarks

(p. 33), "It was no part of his teaching to say, 'My kingdom is not of this world.'" Precisely: it was to combine the favours of this world and the next. The prophet who was God's special favourite should have the greatest amount of carnal licence. His followers should go through earthly battle "in the way of God," straight to the heavenly bowers. Their prophet's teaching should be for them both "the right and easy way." What was "right" in it has been the strength and dignity of Islam; what was "easy" to unregenerate human nature has given it a hold on the lower self of the multitude, but sapped its power to raise men to their highest, which is their true ideal. This arrested progress, in a development modelled on the example and teaching of the Arabian prophet of the seventh century, must be laid at the door of that example and teaching.

Here it is that Mr. Sell's little book on the *Historical Development of the Qurān* comes in opportunely. Mr. Sell sets himself the task of showing how the successive revelations claimed by Muhammad were fitted to meet the requirements of the prophet's personal development and of his system. For this purpose, of course, he adopts a chronological arrangement of the Sūras or chapters. This necessarily leaves room for difference of opinion in detail; the more so as some of the Sūras are doubtless composite; but in its main outlines the chronological sequence is fairly discernible. The text of the book is carefully elucidated by notes giving quotations from the Qurān and the Traditions in Arabic, as well as extracts from Persian and Urdū commentators. Mr. Sell shows how the message of the Qurān begins with a simple commission to prophesy, "Cry in the name of thy Lord, who hath created all things"—going on to an increasingly confident assertion of the inspiration of the teacher and his oracles. The Unity of God is asserted; idolatry condemned; the last judgment appealed to. Then God and the prophet are coupled together as objects of faith. Muhammad's footsteps had well-nigh slipped. He acknowledges two Arab goddesses as intercessors with Allah, but the concession is recalled by a new revelation. His fellow-tribesmen of the Quraish, just appeased, again become hostile. Against them he appeals to the former prophets who experienced like enmity. Protestations of the truth of the Qurān become more frequent and vehement. He challenges his opponents to produce a book like it; and thenceforth the Qurān is made the model for Muslim literature, and the standing miracle of Islam. Still, the Law and the Gospel are appealed to and accepted as divine, though only once is the Bible actually quoted (Psalm xxxvii. 24).

Then, after comparative failure at Mecca as a prophet comes the brilliant career of Muhammad at Madina as a ruler, and the oracles develop accordingly. While Muhammad is still feeling his way and desiring to gain the support of Jews and Christians, the verse is revealed on which advocates of the tolerance of Islam chiefly build: "Let there be no compulsion in religion." It is on this that Mr. Arnold lays chief stress in his Introduction, while in his Appendix I. he tries to complete the argument by showing that the common view of *Jihād*, or religious war, is contrary to the spirit and teaching of the Qurān. With this view he reproduces the arguments of Maulawī Chirāgh 'Alī (an able

and liberal-minded Indian Muslim, lately deceased). He starts from the acknowledged fact that the root meaning of Jihād is to "strive" "exert one's self earnestly," and then goes through all the passages in the Qurān where the root occurs, arguing that it is possible to put the milder meaning on the word throughout, instead of the sterner or "fight." We will make our friend a present of the whole argument. What we have to do with is not the possible or probable meaning of the Arabic root *jahada* in the Qurān. We are concerned with the technical theological meaning of the Muhammadan term *jihād*, and as to that there is not a shadow of doubt that it means fighting for the cause of the faith. Such fighting is enjoined explicitly and repeatedly in the Qurān. Mr. Arnold and his authorities should have treated of the root *qatala* or "slay," not *jahada* or "strive." As Mr. Sell points out, when quoting repeatedly from Sūra ix. to prove the harmless meaning *jahada*, he has passed by in silence verses such as the famous *Ayat al-Saif*, or "verse of the sword."

"Kill those who join other gods with The God, wherever ye shall find them, seize them, besiege them, and lay wait for them with every kind of ambush; but if they shall convert and observe prayers and pay the obligatory alms, then let them go their way" (ix. 5).

This verse is held by commentators to abrogate the earlier one: "Let there be no compulsion." It is confirmed by another of about the same date: "Fight then against them till all strife be at an end, and that religion be all of God" (viii. 40).

These verses are specimens, and they are borne out by a long series of traditions, also binding on Muslims, of which this is one (giving a saying of Muhammad): "This religion will ever be established, even to the Day of Resurrection, as long as Muslims fight for it."\* The doctors of Islam were not wrong when they gave to *jihād* or "striving" for the faith the sense of "fighting" for it.

To return to Mr. Sell's book: it goes on to trace the revelations which enjoin Muhammad to cast off his previous Jewish and Christian connections, while still witnessing to the inspiration of the former prophets and their Scriptures, and asserting his restoration of the faith of Abraham; they justify his cruel treatment of the Banī Quraiza and others, sanction his relations with Raihana, the captive Jewish widow and Zainab, the wife of Zaid, his adopted son; they go on to the prosaic but masterly legislation for the faith and state that he has founded; and they exalt the prophet to a state of unique dignity, as the favourite subject of the Monarch of all.

For a book printed in India, the *Historical Development of the Qurān* has few misprints. We would venture to suggest that in a second edition, which ought soon to be called for, a little more subdivision would be useful to the student. The matter is compressed, and the chapters are long. Here and there the translation of Qurānic extracts might be revised: e.g., why for *sabīlu 'llah* have on page 5, "cause of God," and on page 80, "religion of God," in the same verse? Is it "way of God," corresponding to *ἡ οὁδὸς* of the Acts, good enough?

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\* See Hughes' *Dictionary of Islam*, article on *Jihād*, p. 244.

index of subjects, too, would be most useful to the student of Islam, to whom this book, as well as Mr. Sell's *Faith of Islam*, is indispensable; and to those who wish to compare it with the Qurān in Arabic, it would be helpful if the name of each Sūra were given with the number. We are glad to hear that the Rev. E. M. Wherry, of Ludhiana (author of the Commentary on the Qurān in Trübner's series), is arranging to bring out an Urdū version of this book. The *Faith of Islam* has already had a considerable circulation in its Urdu translation.

Mr. Atterbury's book, *Islam in Africa* (2), is sketchy and second-hand compared with the works we have been considering. But it is in itself readable and interesting as exhibiting an American view of the subject, and bringing together contemporary information which goes to show the reverse side of the picture drawn by Bosworth Smith, Blyden, and others, as to the benefits conferred by Islam on Africa. In fact, the leaf has two sides. The ordinary Muslim trader, who carries with him the Qurān, is not always above offering idols for sale, but he is generally the pioneer of a faith which is purer than that of the idolater, and brings a certain amount of civilization and sometimes even a modicum of education in its train. But the converted tribes have entered a blind alley, which will lead them a certain distance and no farther. On the other hand, the Arab trader in slaves, and sometimes in spirits too, is an unmitigated curse to Africa; and he is supported by Turkey, "the banner-bearer of the faith," which not only takes his slaves, but by its representative at the Berlin Congress, voted for free rum in the Congo State. Mr. Atterbury, we believe rightly, holds that "the inevitable conflict of Christianity with Islam in Africa is not so desperate as some may think." He considers, not without reason, that the superficial character of much of Islam in Africa, as well as the extinction of the slave-trade and the decay of the Muhammadan temporal power, are all in favour of the Christian missionary. We believe that some of our missionaries can adduce facts to support these conclusions.\*

Mr. Atterbury's attempted solution of that great riddle, the character of Muhammad, is more favourable than many have been. Did the Arabian prophet "live up to his lights"? Yes, on the whole, says our author. We think so too. But, for a prophet, he turned them down very low, and that not once only; moreover, he maintained that a Divine hand did it for him. Still, from the zeal and adroitness of his missionary followers we have some things to learn. For one, the practical recognition of the brotherhood of all men, and the elimination of distinctions of race and class in the matter of religion. For another, the consecration of trade to the service of God. True, these were Christian principles long before the Meccan teacher and his followers laid stress upon them. Yet we may well let ourselves be reminded of them by their example, and we are glad to think that they are specially occupying the thoughts of missionary leaders now.†

\* On the authority of Winwood Reade and Blyden, Mr. Arnold mentions (p. 291) that among the books read by Muslims in Western Africa are Arabic versions of the Pentateuch, the Psalms, and the New Testament (this being the Muhammadan classification of the Bible as a whole).

† A hopeful movement lately started is the Sub-Committee of the C.M.S. Lay Workers' Union on Christian Business Men for the Mission Field.

*Judaism and Islam* (4) is a translation, by Lady Mackworth Young, of a prize essay first published in 1833, by Rabbi Geiger of Wiesbaden. It is frequently quoted by Mr. Sell, and should be studied together with his latest work. I have added to it (5) the article *Islam* in Emanuel Deutsch's *Literary Remains* as being a more modern book (1874) and giving a somewhat different side of the Israelitish view of Islam.\*

While Mr. Sell directs our attention to the process of development traceable in the Qurān, these Jewish scholars (both of the modern school) are at pains to identify the materials from which it was composed, as far as they were taken from Judaism. The form of a prize essay or thesis in which Geiger presents his researches is not the ideal one for such a purpose; but within its limits we have an exact and sober balancing of facts and evidences, and a striking presentation of the main ideas and terms which Muhammad borrowed from Judaism. The Hebrew words which he identifies in the Qurān are not many, and mostly obvious; but the conceptions—beginning with the Unity of God, and going on to Creation, Judgment, Heavens and Hells, the intermediate condition (*a'rāf* or *barzakh*), the Resurrection, revelation through Prophets, Angels, Jinns, and Demons—form the groundwork of Islam. True, these are mostly doctrines of Christianity also; but Deutsch writes, with some show of probability: "We verily believe that a great deal of such Christianity as has found its way into the Qurān has found it through Jewish channels." It must, however, be remembered that the Judaism which Muhammad knew was one which had been influenced by Christianity, especially as to the doctrines of judgment and resurrection of the body. Geiger finally proceeds to an examination of the quasi-Scriptural stories of the Qurān, dissects the origin of their apocryphal elements, and gives reasons to account for their blunders, such as the identification of Miriam the sister of Moses with Mary the mother of Jesus, and the assertion that the Jews called Ezra the Son of God. Geiger has been fortunate in his translator. We have only noticed one slip, "self-pious predecessors" (p. 158). Otherwise, without sacrificing faithfulness, the translation is smoother than the original, and English students of Islam owe cordial thanks to Lady Young for this help rendered them, in the midst of a busy life.

Deutsch's treatment is more brilliant and speculative than Geiger's. To him Islam is one of the chief vehicles "of the great Sinaitic mission of faith and culture"; and his essay goes to show some of the chief points at which the germinal principles of Judaism have come to their fruition in Islam. Starting from the fact of Jewish ascendancy at Madīna when Muhammad first went there, he sketches with a fascinating touch various contacts between the Talmud and the Qurān. Such are the Jewish tradition that Abraham inaugurated the morning prayer, Isaac that of the evening, Jacob the night prayer; the story of Abraham and the heavenly bodies; the use of the name A'r Rahmān (The Merciful) for God; besides virtual quotations from the Talmud and adoption of

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\* Unfortunately, Mr. Deutsch's *Literary Remains* is out of print in England. The article on Islam has been republished in New York by his own community (besides being translated into German, French, and Russian), but it is much to be hoped that both this and his brilliant articles on the Talmud will be republished in England.

its rites, such as purification with sand in the absence of water. But in truth it is difficult to give a sketch of such a sketch. He who reads it feels that his conception of Islam on this side has been illuminated. Take only Deutsch's description of the oaths in the Qurān, a strongly Jewish feature (p. 127) :—

"He preached Islam by rending the skies above and tearing open the ground below, by adjuring heaven and hell, the living and the dead. The Arabs have ever been proficient in the art of swearing, but such swearing had never been heard, in and out of Arabia. By the foaming waters and by the grim darkness, by the flaming sun and the setting stars, by Mount Sinai and by Him who spanned the firmament, by the human soul and the still small Voice, by the Ka'ba and the Book, by the moon and the dawn and the Angels, by the ten nights of mystery and by the day of judgment. That day of judgment, at the approach whereof the earth shaketh, and the mountains are scattered into dust, and the seas blaze up in fire, and the children's hair grows white with anguish, and like locust swarms the souls arise out of their graves, and Allah cries to Hell, 'Art thou filled full?' and Hell cries to Allah, 'More, give me more'—while Paradise opens its blissful gates to the righteous, and glory ineffable awaits them—both men and women."

Deutsch's summing-up of the matter is this: "We think Islam neither more nor less than Judaism, as adapted to Arabia, plus the Apostleship of Jesus and Muhammad." Broadly, we accept this, but with one reservation: plus also the universal equal brotherhood of man. That, on its human side, is the great strength of Islam, and that descended to Muhammad not from Moses or the scribes, but from Jesus of Nazareth. Alas! that in proclaiming the Unity, Muhammad mistook and therefore denied the other great teaching of the Saviour, the Fatherhood of God. Moses and Muhammad meet, it is true; but their faces are set in opposite directions.

What of our Indian writers? Maulawī Muhammad Hasain, M.A., is District Judge of Firozpur and a Fellow of the Panjab University. He has given a translation of the second volume of *Ibn Batūta's Travels*\* (6). This includes his journeys in India, Ceylon, China, Arabia, Persia, Syria, and the Sūdān. The translator has furnished the text of the author with notes regarding the identity, modern status, and history of the places mentioned. Ibn Batūta was the Muslim Marco Polo, and his travels about the middle of the fourteenth century exceeded in extent even those of the celebrated Venetian. The object of the translator (and, we may add, the publisher) is in great part to help in providing a healthy and scholarly vernacular literature for educated Urdū readers, and in this we heartily wish them success. But our reason for dealing with the book lies in the author's introduction, which affords a useful insight into the *Weltanschauung* (view of things) of a polished and educated Indian Muslim. What, he queries, was the cause of the decline and decay of that busy, prosperous Muslim civilization amid which Ibn Batūta moved to and fro between Pekin and Cordova? And whence the corresponding rise in the prosperity and culture of Christian nations? Not, he replies, the nature of the respective religions. Cause and effect must not be indefinitely separated in time. The civilizing effect of the Christian religion should not have waited to manifest itself

\* An English translation by F. S. Lee was published in London in the year 1829.

for sixteen centuries, while that of the Muslim faith appeared in first centuries after its foundation. No, the matter is not one religion. The end of the fifteenth century A.D. saw the opening the Cape route to the East, and the gradual drying-up of the "overland" channel. Had Muslim rulers possessed foresight, they had then and there made the Suez Canal. Their political power for a time remained, but as their commerce dwindled, the fountains of their strength and culture dried up, till the Muslim world, politically and socially, is what we see it. And the remedy? "The great hindrance in the way of the advancement of [Muslim] civilization is the mutual hatred and prejudice between Christians and Muhammadans." In the eyes of the Christians are "much more to blame." The one reviles the fountain of Islam; the other invokes blessings on Christ and His disciples (Christian literature is full of aspersions and misrepresentations of Islam, "while in the other you will very seldom find anything but numerous expressions of hatred." We note here, by the way, that the thermometer has risen from Mr. Arnold's Muslim tolerance to "mild expressions of hatred" in Maulawi Muhammad Hasain's opinion: perhaps this may be some gauge of the temperature in an average Muhammadan controversialist. Finally, the author appeals to Christians to win the goodwill of the Muhammadan nations, "because they [the Christians] are the more civilized and sensible of the two, and humanity and civilization require of them much more to sacrifice." Following "the Prince of Peace" they are to be more liberal-minded and sympathetic, while Muslims should "learn and adopt the institutions of the West and civilization, without aping them, under the feet of their masters in India, and in Egypt, and in other places where they have an opportunity to do so."

Our friend's ingenious argument as to the causes of the decadence of Muhammadan nations need not detain us long. We do not hold that the causes of Muslim decay or Christian progress are wholly religious. The decay of the overland trade route may have had something to do with the modern decadence of Islam, but we do not seem to see that the restoration of that route for a generation past has had much effect in restoring Muslim lands, such as Persia and Turkey, which are not under Christian rule. In any case we claim that the religious element has a great share in determining these processes. Given a religion which starts with the highest conceivable ideals, is it not in the nature of things that these should bear their fruit after a long interval of ripening and even spells of arrested growth? And, given a religion with low ideals, is it not equally natural that the fruit of these should ripen sooner, and sooner decay; that being easier of attainment they should be less permanent? But the appeal which the Khān Sahib makes for Christian self-sacrifice is one which draws out our deepest sympathy. If that sacrifice is required by humanity and civilization, much more so by religion. The best we have is ours, not to keep, but to give in the spirit of sympathy, fairness, and love, which is the spirit of Christ. We acknowledge the obligation. May Christians have grace to fulfil it!

The general advice given to Muslims by Maulawi Muhammad Ha-



is applied in detail to one special and most needful reform by Maulawī Sayyad Mumtāz ‘Alī in his book on *The Rights of Women* (7). A descendant of the prophet, and a man of culture and intelligence, well acquainted with English, the Sayyad Sāhib is endeavouring by his printing-press and by his pen to promote the taste for healthy literature and the cause of reform among Muslims. In this book he approaches what to us is rather a hackneyed subject from the standpoint of a devout but liberal-minded Muhammadan. He begins with defining “the false superiority assigned to men” as claiming for men an original and essential superiority to women. He then deals with the arguments from reason and Scripture, in favour of the conservative view, and endeavours to show that the Qurān teaches equal rights for man and woman. He further discusses and advocates the practical reforms that such equality demands: the education of girls and women; a large modification of the *parda* system (seclusion of women); reforms in betrothal and marriage customs; and finally he gives shrewd and practical advice on the relations of husband and wife, brightened by stories and illustrations.

It is not our concern here to review the argument of this book in detail, nor yet to inquire too curiously as to whether the author has been successful in proving his sound contentions from the Qurān or the example of the prophet. We rather draw the attention of our readers to this phase of the Muhammadan reform movement in India, a fruit of Western education and influence in general, and of missionary effort, especially Zenana Missions, in particular. To such men as Sayyad Mumtāz ‘Alī our hearty sympathy is due, and they have our best wishes in the struggle on which they have entered. It is one which, in the face of the bigotry, intolerance, and prejudice that they deplore, requires not a little courage and determination. The author truly writes: “I well know that these ideas will be called a following of the English, and other still more odious names; and that hundreds of pens will set to work to refute them and ridicule me; and whatever pertinent or impertinent sayings the lips of man can frame will be showered upon me. . . . If, however, this book of mine should result in righting the wrongs of only one old woman in the whole of India, I shall have received my full reward. ‘God is my helper, and in Him is my trust.’”

Assuredly such efforts will bear fruit and that not a little, and we wish them God-speed; for though to himself the writer may not frame it so, it is the spirit of the Gospel working among Muslims. His whole book is a commentary on the words of the Apostle whose married life the Saviour had blessed: “Giving honour unto the woman, as unto the weaker vessel.” This contains the essence of our answer to Islam when it says, “Honour to the stronger.” It is not by bringing into the City of God the statecraft of earth that the last great victory will be gained. The weakness of God is stronger than men. It is Christ uplifted in sacrifice that will draw all men unto Himself. *Qui patitur vincit.*

H. U. WEITBRECHT.

## FROM SKAGWAY TO LAKE ATLIN: A MISSIONARY JOURNEY.

BY THE RIGHT REV. BISHOP RIDLEY OF CALEDONIA.

*Lake Bennett, July 21st, 1899.*



THE easiest and perhaps the clearest way of helping you to locate me on your map of British North America is to give you my latitude and longitude. Look out the 60° parallel and note where the 135th meridian crosses it, then descend southward ten miles on the meridian. There stands my tent, the same I have often described as measuring ten feet long and eight wide. Last November I came within forty miles of the same spot, but was not well enough to face the White Pass in the teeth of the driving blizzards that then prevailed. I turned back before the raging elements. Lately they invited me forward with their smile.

I embarked on a steamer from Vancouver called the *Cutch*, because she was built for the Rajah of Cutch, who tired, I suppose, of his beautiful and staunch steam-yacht. So she was bought for the China trade, and eventually crossed the Pacific, where she is a favourite. She picked me up at Metlakatla on her voyage from Vancouver to Skagway, where she landed me, after a very enjoyable voyage along the smooth channels that separate the countless islands from the mainland of British Columbia and Alaska for a thousand miles.

The November voyage was a rough one, not so much because of heavy seas, but on account of the unpleasant gales. All the other vessels at that time sought shelter, ours braved the northern blast and reached Skagway, at the head of the Lynn inlet (or canal as we call these inlets), thickly coated with ice, looking like a fairy ship, but to us on board like an iceberg disguised as a ship. To those on the dock as we made fast, she must have been a vision of beauty, if they had eyes for it. On board that pleasure was denied us. The cold wind was terrible. Below we were comfortable enough, but I prefer the deck in all weathers.

It was necessary to use axes to free the cables before the ship could be moored. As we passed up Lynn Canal we crossed the seaward end of one of its branches called the Taku Arm. The blizzard here was abeam, and my

cabin on deck was to windward. The sea was one mass of short, stinging waves, and from their foaming crests the gale licked off the briny water and hurled it at the ship's broadside with tornado-like howl. Where it struck stuck. The moment the water reached my cabin window, a good eighteen feet from the loadline, it froze and from until light was shut out. These northern winter's gales *can* be cruel! The cold interior is nearly always calm when the cold is intense, say from -30° to -60°. It does not there distress one at all; but here on the sea it goes to the marrow and makes one consider how long one could face it and live. Last week Bishop Bompas complained of the cold here at Bennett.

From the ship's berth at the Skagway wharf is a bridge-way I thought a mile long, but it is rather more than a quarter of that perhaps. I really find that if there had not been a handrail I would never have dared it for fear of being blown off. It was the worst cold I ever met, though not much below zero. I remember seeing a thermometer stand at -10° in front of a shop protected from the blast. Some men in a shelter across the road were digging a deep trench. I noticed that the soil, consisting of water-worn drift, was frozen at the bottom about three feet from the surface, and each stroke of the pick struck sparks from the imbedded pebbles, fixed were they by the searching frost.

It may interest you to know that this port of Skagway is the bone of contention between the American Canadian, and English Governments. The States have it, Canada claims. But that it is a gateway to the Canadian interior it would not exist at all, and therefore would cause no friction. The treaty seems to me to bear out the Canadian claim. If the Lynn Canal could rightly be called the *ocean*, the Americans are right in holding fast. If there were no contention, no part to the dispute would refuse to allow that it was not the ocean, but an arm of the sea penetrating far into the interior, leaving the ocean a hundred miles behind. Land hunger is insatiable. If the members of the Commission that had the subject in hand had been with me last November, they would have

forced the least deserving to take or keep such a home of the furies of the North as a penalty for squabbling over the shivering den of the Frost King.

I found the people ashore as warm-hearted as the typical Irishman sharing his last potato with a friend in need.

On my second visit the scene was transformed, but not the people. I soon fell into the kind hands of Mr. Busby, H.M. Collector of Customs for Canada, but resident at Skagway. He seems to have won the respect and goodwill of all classes, and my experience showed me the secret of it. Strictly upright, he spared no pains to speed the traveller. I believe him to be incorruptible, which is a splendid quality in a man placed in his position of responsibility. His help was a contribution to our work. Through him I was introduced to, among others, the railroad officials, who gave me a free pass, so that I had to pay only for my heavy baggage, consisting of an outfit for two months in camp, but for that I had to pay at the rate of one pound sterling for every hundred pounds weight! Travelling is extremely expensive in these parts as well as board. A hundredweight of potatoes costs forty shillings. I had to travel through twenty miles of American territory before I reached the place where the two flags waved about twenty yards apart, and a military guard beside each. I must say I had a good deal of trouble to get clear of the American custom-house, though the officers, excepting a beardless youth with the air of a potentate, were most courteous. Something in the system seemed to cause delay and much walking from pillar to post. The journeys wearied me and would have vexed but that I saw red tape and not the officers caused it. Were there another way to the hinterland I should never go through Skagway again, notwithstanding the kindness I received.

The Church people of the town seem to be a very hospitable folk. I found myself at their choir practice in the evening, tired as I was, and their apparent devoutness, and grief at having no resident clergyman, so touched me that I promised to either come back on Saturday for Sunday from Bennett, forty-two miles, and give them the benefit of the Church's ministration, or else send the S.P.G. clergyman stationed at Bennett. The latter

was so charmed that he almost lost his heart among them.

May I say it? The Church people there agree with some other of the leading men of Skagway in saying they would not in the least object to the hoisting of the Union Jack over the place, though they would die for the Stars and Stripes in a righteous cause. There is a sentimental objection among Americans in the Eastern States against parting with anything in possession—they would not be chips of the old block were it otherwise; but the objection in the north-western cities of the States is more selfish than sentimental, and this is the secret of the deadlock. Would that the squabble could be quickly settled so as to leave no irritation to mar the fraternal relationship between us. The unity of the Anglo-Saxon family, to which the Teuton should be heartily welcomed to cousinship, has been for many years the strong desire of my heart. It would keep open the great highways all the world over to the messengers of the Gospel, and so prepare for the coming of the King.

I was fortunate in reaching Skagway after the railroad was open to Bennett. The ordinary cars ran nearly half-way when we had to ride on the platform set on wheels and called here "construction cars." We got up among the baggage and each chose for himself the package that made the best seat, and to that we held fast. But this I felt thankful for, because I am getting too old to walk long distances now. This reminds me that to-morrow is my sixty-third birthday. The figures make me look older than I feel. Now that my health is so much improved by this dry climate, I seem to feel as young as when I came here twenty years ago. But when a week's walk looms in front, my grey beard pleads for pity for my feet. The Rev. F. Stephenson I sent in before the snow was removed by the April sun, and he had a six days' walk from Skagway to Atlin, having, besides the land journey, to walk about 100 miles over frozen lakes that now bear a fleet of steamers and hundreds of boats on their bosom.

My journey by rail from Skagway was first along the level delta bearing a dense forest. In its heart were the railroad workshops, a Swindon or Crewe in miniature. After a few miles we began to climb the eastern moun-

tain slope, gaining on the white thread of a river at the bottom of the valley. In ten miles we ascended 2900 feet, and certainly it is a thrilling experience that would be trying to the nerves but for the surprise and admiration called forth by the grandeur of the mountain gorge. The fir-trees grew to a very moderate size for half the distance, then became scrubby, and finally ceased, unless apologies be accepted for trees.

Having made the ascent—in one gulch so narrow that the switchback plan was adopted,—we found ourselves among nature's paving-stones, great round-backed granite rocks that looked like a troubled ocean turned to granite at a peremptory word of command. We snaked between the billows, or skirted bogs and lakelets due to the melted snows, or over the glacial deposits left in many a vast hollow that otherwise would have held a lake. Some miles beyond rose the ancient mountains, treeless and naked but that the snow remaining in the fissures and gloomy gorge cross-stitched the sullen range.

It was a scene of awful desolation that chilled the soul and made one ready to pity the puny flora while he admired its daring to live at all.

Tiny firs bearing all the marks of decrepit old age, bent by the northern furies and gnarled by the awful winters, looked up pathetically into one's face, instead of offering a welcome under sturdy branches to the traveller, such as I am accustomed to in the southern parts of this vast diocese.

The juniper humbly crawled from rocky hollows and crevices, but rarely ventured above the highest parts of the granite dome that gave it scanty shelter against the black tempests from the weird north, the terrific north. When the train stopped I slipped off my perch and made a rush for the nearest flowers, and surprised myself by the variety. These, like the mountains, attained to a maturity denied everything else: the latter as if in pride as earth's pillars, the former as sharers of a faith in resurrection, and therefore lived their short life of beauty to please Him who clothes them, and therefore rise to perfection through the ages that wear away the mountains.

You should see the puny trees; then you would form some idea of the cruelty of the fierce winters. I gathered a pine with cones on it and placed it, root and all, among the flowers in my left hand to

minge a little extra greenery among the bright flowers. Its record on this page is happier than if I left it to cradle—a baby tree, until it slowly d

As we descended from the White Pass towards the lakes we met a timber again, of small dimensions, at the margin of the lakes I have found so great a variety of ferns and flowers that it would take several pages even to name them. It is a bright compensation for the terrors of winter to those who endure them.

All along the route skeletons of carcasses of pack-horses lie in gruesome numbers, telling of the toil and agony of the thousands that struggled on under the snow before the railway was built. Twenty thousand are said to have been stabled on the frozen lake this spring for rest a while, on the road to Klondike. A few yards behind my tent is a perfect skeleton, from which I have learnt more of the anatomy of the horse than I could expect to obtain. It is the real sacrifice to the average miner's greed. But justice as well as a love of adventure compel me to own, though compulsion does not express the pleasure of that many of them are not only stricken but godly men.

Well, here I am with the desolate miles away, among the granite hills and mountains, and with the lake at 200 feet below and in front. I look on a scene of characteristic attraction. The mountains that embrace the lake remind me of the eastern shores of the Red Sea, dismal enough in this winter; but the bridge of azure and rippling turquoise lake below imparts charm to the granite setting of the lake that only needs the glory of the rising or setting of the sun to complete the picture of rare beauty.

I am rambling on as if it were easy to sketch it with my pen, which would be presumption indeed if I thought possible. This is really an introduction to letters that may hereafter be written of work done. I am now exploring far as the Indians are concerned, ministering to the whites with the clergy here for the summer.

In about an hour I embark for Atlin City, 109 miles distant. There, I am told, are three tribes of Indians till gold was found, were inaccessible from the coast. After my week at Atlin I may add some further information, but for the present my pen must rest.

*Bennett, Aug. 2nd.*

I arrived here from the gold-mines, 125 miles distant, about two hours ago, and hasten to finish my observations before I strike camp again.

This is a much more windy place than Atlin, 118 miles further on, and therefore in the open-air guards one from the mosquito pest to some extent. It is a very bracing place, rocky and dry. No fault can be found with the climate here.

The only Indians in the place are Zimshians whom many years ago I baptized on the coast. They sought me out and never miss a service. Boat-building is their trade, and very well paid they are in it. Some of these boats are mere barges, flat bottomed and square ended, but they run the rapids safely and carry large cargoes and horses to Dawson on the mighty Yukon River. It is possible to embark in boats not more than thirty miles, as the crow flies, from the sea at Taku Arm of Lynn Canal, and proceed along rivers and lakes for nearly 3000 miles to Behring's Sea, and thence to any shore washed by the ocean. This great waterway is now open to the globe-trotter. From Liverpool he could reach Dawson, the Klondike capital, in twenty days!

The Bishop of Selkirk, Dr. Bompas, has the full tide of civilization forced upon him to his sorrow. He lives three miles from Dawson, and therefore must see his heaven lighted up at night by the electric demon. A week before my arrival he stood where I now write. Would that he waited the few days that I might have had the honour of welcoming him to my diocese! He thought Bennett and Atlin were within his, and therefore ventured so far. Arriving here he found he had trespassed beyond his jurisdiction no less than fourteen miles! The newspaper man who reported an interview with him states that he hurried northwards and buried himself once more in the frozen north, that no man knows as he does, and no other man loves but for the sake of its gold. This report, copied into an American paper, added striking glosses to the account. What would the dear Bishop think if he saw himself described as the most devoted of Catholic (meaning Roman Catholic) bishops in the wide world! This gloss evidently was by a Roman newsman who covertly hit at the snug and comfortable lives of Protestants who assumed episcopal authority. Bishop

Bompas, said the paper, was so modest that he would not talk of the countless hair's-breadth escapes from awful peril and death, treating them as phases of everyday life not to be counted worthy of notice. Now that Rome can no longer take the credit of such splendid heroism, you may be sure it will cease to be admired in that quarter.

I must not further enlarge on this subject or I shall not again get so hearty an invitation from the Bishop as the one now before me, dated July 6th and written on this spot. At Dawson, on my way to his Indian Mission, he says Mr. Naylor, the clergyman there, "will be only too happy to lodge me either in the mission-house or in the church, where we sometimes find quarters." I quote this to show the use we sometimes, yea often, put our churches to, such as they are. Then he adds, "Access from Dawson is only by boat." How he must rejoice over those three miles of water between the Indians, himself, and the noise and riot of drinking saloons and gambling hells at Dawson! Yet this habitual retirement and shrinking from civilization must seem strange to many of you.

I cannot now accept any next-door neighbour's invitation, and this grieves me. I could get to his side in three days! Could I spare them, the journey would be full of pleasure without an hour of toil, unlike the one I have taken since I began this letter. I am so stiff and sore from this, that I am glad to sit down, and find an excuse for sitting, in writing this.

Just over the border and within my brother Bishop's diocese are some Indians at Tagish and also some whites, whom he asked Mr. Appleyard, our clergyman settled here for six months, to go over and minister to. So Mr. A. went and I took his duty here.

Ten days ago I started for Atlin City and thence to the gold-diggings. There I spent a busy and happy time. The day after my arrival I went to hunt Indians, and found a number of huts where they live. The first thing I did was to write all the numerals up to a thousand—a queer way of beginning missionary work you will say. It is important to do no harm at the start, and to ask questions easy to answer. Next came the names of the fingers from the little finger of the left hand to the thumb of the right.

Before I got through I had planted

a little confidence among the youths I sought information from. Later I met at the ranche an Indian from the coast who claims that he has some white man's blood in his veins. He came to me a few days later and brought four young Indians with him. Knowing a little English we could talk. As he talked he turned back my coat to look for something. What do you think it was for? He had met on one occasion a Roman bishop who passed through the country with a priest and baptized many as they went. So said my friend, pointing to himself, "Me Catholic." He had turned back my coat to look for a pectoral cross. Catholic or Heathen I was interested in him, but later on the whites bade me to be careful how I trusted him, because "he is a smart but worthless fellow, the worst of the whole crowd," meaning the Indians.

He is a burly fellow, and rude enough for any rough. Yet he may have some good qualities and be worth digging for. He knows no more of Christ than the other — what shall I call them? — Heathen. He towered above his companions, and is evidently, though a foreigner among them, a man of much influence corresponding with his energy. His humour, too, is grim enough for anybody. Pointing to the largest of the hotels in the city, he said it would be his when all white men leave the country. He looks forward to this, yet did not wait idly for it, but got some gold claims into his possession, and sold them for a sum of money that makes him rich. I fear he will be a hindrance in teaching the Indians he lives among. One of the objects I had in view in getting hold of their numerals was to find out whether their language has any affinity with those I already know, and this is one of the readiest ways of ascertaining.

My impression is that these three bands of Indians, called by the whites Tagish, are related to those Mr. Palgrave is bravely working among on the Stikine: if so, this may be regarded as an out-station of that. One of them, a small man not more, I think, than 4 ft. 8 in. in height, with hair reaching lower than his knees, marched through the streets as unconcerned as if white men were trees. Pride in him stood on tiptoe. He was a medicine-man, followed at a distance by a boy as tall as himself. How strange for him to see white men build-

ing in the midst of his forest, fishing in his streams, hunting on his mountains, and he all the time believing himself the largest man and perhaps the happiest: certainly he was the dirtiest, which would count with him among the cardinal virtues, pride coming next, and then gluttony. Most people saw him with amusement. I know one who pitied him, but what could he do? He prayed that the Light of the world might reach the dark avenues and shine through his heart. The problem with me now is how to evangelize these wanderers. They do not remain long in the same place, but go after game from place to place.

I sailed along this group of lakes 109 miles, walked over the ridge for two miles to Lake Atlin, crossed the six miles over that to Atlin City. There I was accommodated in a room belonging to a bank, and went to a *café* for my meals. In this city I bought a house for the missionary, the Rev. F. Stephenson, spending 1000. on that and the beginnings of a church. At present service is held in a large tent.

Then I went forward to the gold diggings, went down by the creek-sides into the "claims," as the 100-foot squares of land are called, and "panned out" a pan full of "paying dirt," earning five shillings in fifteen minutes. I saw plenty of nuggets and handled bricks of gold, each worth about 6000. Strange to say, in the midst of this wealth sought among rocks and soil there is much destitution. I held service in a big tent here also. One hundred and seventy were present, and twenty-five horny-handed miners received the Communion there.

In the evening, seven and a half miles distant, I recognized three men who were present at the morning service, which shows at least, by their fifteen-mile walk over stumps and stones, how much they relished the Gospel. I saw a few Indians at the diggings, but could not talk to them. Gold has a strange fascination for men. I confess that as I washed out the "dirt" from my pan and saw the yellow sediment, I had a slight tremor of pleasure as if I had found the philosopher's stone. When there is no gold at the bottom the dirt is said to be "dead." The gold gives it life. It is in a small way related to the joy of finding souls after toil for Jesus. This gold is living indeed.

The country I have travelled over is the most beautiful I have yet seen. No one from these parts need go to Italy for blue skies, and lakes; soft airs, or mountains umbrageous to the snow-line, where the green glaciers are fountains of streams that laugh all through the summer—they have them all after windy Lake Bennett is crossed and lovely Atlin is seen. The climate is all one could wish—the days breezy, the nights calm, cool, yet most genial beyond anything even Devonian, my own dear home, can boast. Even now the

nights are not only balmy, but light enough to read by without artificial light. Lake Atlin is about 100 miles long, with no one knows how many islands dotting it. One is a mountain range in itself; others are low, with open glades in the forest covered with beautiful flowers and stocked with edible berries. The clear blue waters abound with fish—trout, grayling, white fish, and other finny beauties. The streams and waterfalls—oh, how beautiful! I was about to break out into poetry and so spoil my prose.

### CENTENARY CELEBRATIONS—SUPPLEMENTARY.



IN five successive numbers of the *Intelligencer*—those for May, June, July, August, and September—an attempt has been made to give in the briefest possible way some account of the gatherings, at home and abroad, which have been held to celebrate the Society's Centenary. In the September number the accounts of some of the South India celebrations were inadvertently omitted, although in type; while the reports of the meetings at Toronto and Montreal have quite recently come to hand. These we now give, together with some other reports which have not so far been recorded in our pages. These will be the last that we shall attempt to deal with under a special heading, but belated reports from abroad will be noticed under "Mission-Field."

**DIOCESE OF TRURO, ENGLAND.**—The C.M.S. Centenary was celebrated in Cornwall in several parishes in the month of April. Brief mention was made in the June *Intelligencer* of the commemoration at *Truro* and at *Lostwithiel*. Besides these, *Southhill with Callington*, *St. Mervyn*, *St. Mewan*, *Camborne*, *Lanivet*, *St. Colan*, *Ladock*, *Vernan*, and a few other places had services or meetings or both as near to April 12th as could be conveniently arranged. Other parishes, however, elected to defer their celebrations till later, in the hope of being visited then by the Central Secretary, the Rev. W. E. Burroughs. On Sunday, June 25th, Mr. Burroughs preached and addressed meetings at *Morval* and *Liskeard*. At the latter place a conference of C.M.S. workers was held on the 26th. On the following day Mr. Burroughs opened a Sale of Work at *St. Stephen's-by-Saltash*, of which parish the Rev. E. Bell is the vicar. On Wednesday, the 28th, the deputation addressed the largest open-air missionary meeting that has probably ever been held in the county. It was held in the beautiful grounds of Trengwainton, *Madron*, Mr. T. Robins Bolitho kindly acting as organist as well as chairman. The same evening, at *Penzance*, the Rural Dean of Penwith, the Rev. C. R. Carter, presided over a meeting for his deanery, held in St. John's Hall. At *St. Austell*, in the afternoon of the 29th, Mr. Burroughs, and also the Rev. H. D. Goldsmith, of Madras, and Major Kenyon, R.E., addressed a meeting at which representatives from twelve parishes in the rural deanery were present, and the chair was occupied by Lord Robartes, and a still larger meeting in the evening, with Mr. Arthur Coode in the chair. The audiences at both meetings were very enthusiastic, and upwards of 750 were collected; the singing was led by a choir of sixty voices. On the 30th arrangements had been made for an outdoor meeting

at *Falmouth* in the lovely garden of Rosehill, the home of Mr. Howard Fox, but torrents of rain rendered this out of the question, and the meeting was held in the house of Mr. R. N. Rogers, Mr. Howard Fox presiding. In the evening Mr. Burroughs preached at Penwerris Church. On Sunday, July 2nd, sermons were preached in *Fowey* Parish Church and in St. Mewan. On the 3rd a number of clergy and church workers from the deanery of Pyder were addressed by Mr. Burroughs in the Victoria Hotel, *Newquay*, Mr. Henry Martyn, Hon. Secretary for the deanery, presiding; and the Rural Dean, the Rev. G. Perrin, presided in the evening at a meeting in the Oddfellows' Hall. The Rev. J. S. Flynn, B.D., Hon. Association Secretary for the diocese, writes:—"There is good reason for hoping that the cause of Foreign Missions, especially in connexion with the C.M.S., has received a strong impulse throughout the whole county from these gatherings, the effects of which, we trust, may be felt for many years."

**DIOCESE OF TORONTO, CANADA.**—The Centenary was observed in *Toronto* by a mass meeting on the evening of April 12th in the Guild Hall, at which Mr. N. W. Hoyles, Q.C., President of the Canadian Church Missionary Association and a Vice-President of the C.M.S., presided. The platform looked bright with banners and maps, and upon it and among the audience were observed representatives of twenty-six churches in Toronto. "All hail the power of Jesus' Name," which the chairman called the Christians' "National Anthem," was sung. The Chairman then read resolutions of congratulation to the C.M.S. passed by the Committee of the C.C.M.A. and the Diocesan Board of the Women's Auxiliary in the Diocese of Toronto, and announced that a cable message, "Romans xi. 36" ("For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen") had been sent across the ocean to Salisbury Square. Addresses of ten minutes each were then delivered. The first was by the Rev. Provost Welch on "One Hundred Years Ago"; then Mr. Stapleton Caldecott spoke on "State of Religion One Hundred Years Ago in England"; the Rev. Principal Sheraton's subject was "The Birth of the C.M.S."; the Rev. G. H. Kuhring's was "View Points" (viz. the opening of India, the year 1841, the call to Uganda, and the policy of faith); Mr. H. W. Frost, Director of the China Inland Mission, spoke on "China: Then and Now"; the Rev. J. Macqueen Baldwin on "Then and Now in Japan"; the Rev. C. H. Shortt on "The C.M.S. in Canada"; the Rev. Dyson Hague on "Colonial Associations"; the Rev. G. C. Wallis on "Then and Now in Women's Work"; and Miss Thomas on "The Gleaners' Union."

**DIOCESE OF MONTREAL, CANADA.**—The Bishop of Montreal presided at a meeting held in the Synod Hall, *Montreal*, on April 14th, when the speaker was the Rev. H. M. M. Hackett, Principal of the Diocesan Theological College, Montreal, formerly missionary of C.M.S. in the North-West Provinces of India, who reviewed the hundred years of the Society's missionary work.

**DIOCESE OF RUPERT'S LAND, CANADA.**—At *Winnipeg*, in addition to the services mentioned in our September number (p. 769), we learn from the *Western Churchman* that on Tuesday morning, April 11th, Bishop Ridley, of Caledonia, preached at All Saints' Church, from Acts xxi. 19; and on April 12th meetings were held in Holy Trinity schoolroom and in Trinity Church, at which the Archbishop of Rupert's Land presided, and the other speakers were the Bishops of Huron, Qu'Appelle, and Caledonia, and Archdeacon Kirkby. The last named, who had travelled from his parish of Nye, in the State of New York, in order to take part in the Centenary Celebrations, also visited *Portage la Prairie* on April 10th, and, accompanied by the Rev. A. E. Cowley, *St. Andrew's*, and *St. Peter's Indian Settlement*,



on the Red River, on April 13th and 14th. Of the visit to St. Andrew's the *Western Churchman* says:—

"A tedious drive through the miry roads, enlivened, however, by the unfailing good spirits and fun of the Archdeacon, brought the two visitors to St. Andrew's, where they were welcomed by the Rev. and Mrs. W. R. Johnson. St. Andrew's! What thoughts arise in the mind at the sight of this fine old church, and the school hard by! How many faithful servants of the Lord Jesus Christ, working under the auspices of the C.M.S., have lived and laboured here since its erection by good old Archdeacon Cochrane, whose dust now lies in its quiet churchyard not far from the church door, awaiting the resurrection of the just. Here it was that Mr. Kirkby had taught in the village school; in this church he had preached his first sermon; here, too, he had laid to rest the mortal remains of his first-born son! What wonder then that he should seek a few moments alone, ere, with a heart almost too full of old memories crowding in one upon the other, we entered the church for worship and thanksgiving. The service was very similar to that held the previous evening at St. Peter's. It was affecting to hear the Archdeacon recall the names of many now at rest, and to point out in what particular part of the church they sat as they worshipped here in the days gone by; and one felt, in thus travelling back in mind to past days, how little we could estimate the blessings which for so many years had attended the various parishes of the old Red River Settlement through the instrumentality of the missionaries of the C.M.S. And then carrying one's thoughts further afield, and realizing that what had been done here had been done elsewhere in hundreds of places the heathen world over, we felt that no tongue could tell the number of such blessings, or estimate half their worth. "Not unto us, O Lord, not unto us, but unto Thy name give the glory, for Thy mercy and for Thy truth's sake."

The Bishops of Huron and Qu'Appelle visited *Brandon* on April 13th and addressed a gathering in St. Matthew's Church.

**DIOCESE OF MADRAS, SOUTH INDIA.**—At *Madras* the Centenary Celebrations began on Tuesday, April 4th, when a Communion Service was held in Tucker's Chapel (C.M.S.), Black Town, at 8 a.m., and an address delivered by the Rev. D. A. Peter. This service was very largely attended, many being present from Poonamalee, St. Thomas' Mount, Pallaveram, and Mavalur. In the evening of the same day a large mass meeting was held in the Victoria Hall, presided over by Mr. W. E. Arbuthnot. The other speakers were the Rev. D. Anantam, B.A., in Telugu; the Rev. K. Dhan Singh, in Hindustani; Mr. Joseph Malyel, in Malayalam; and Mr. V. Samuel, B.A., the Rev. N. Gnanaprakasam, and Mr. E. S. Hensman, in Tamil. Mr. Samuel gave a brief history of the C.M.S., Mr. Gnanaprakasam referred to some special features of its work, especially emphasizing the preaching of Christ and Christ alone as the Saviour, making everything else subordinate. The *Christian Patriot* describes this meeting as very enthusiastic and stirring. On the 10th, 11th, 13th, and 14th there were special services in the C.M.S. churches at 6 p.m., with addresses on the origin and development of the Society. On the 12th, at the same hour, a women's meeting in the Memorial Hall was presided over by Mrs. S. Saththianadhan, B.A. After the singing of a hymn, Mrs. John Saththianadhan led the meeting in prayer. Mrs. Paul Peter then spoke in Tamil on the Society's work in various lands. Miss Oxley, in English, dwelt on the necessity of holiness and of evangelistic zeal. Mrs. E. S. Hensman, in Tamil, remarked on the import of the meeting, exclusively of women, taking their part in the Centenary Celebrations. Mrs. S. Saththianadhan from the chair spoke in Telugu of the self-denying labours of the early missionaries, instancing Robert Noble, through whose instrumentality her father had been brought to Christ. On the 15th a children's meeting was held in the Memorial Hall, over which Bishop Morley presided.

On Sunday, the 16th, Bishop Morley preached at the English service in Christ Church, and on the 17th the Bishop presided over a meeting of Europeans and English-speaking Indian Christians in the Victoria Hall. The speakers, besides the Bishop, were the Rev. A. A. Williams, of Madras, the Rev. E. S. Carr, of Tinnevely, and Mr. S. Sathianadhan, of Madras.

At *Masulipatam* a preparatory devotional meeting was held on April 6th, in the house of the Rev. E. G. Roberts, who gave an address on Isaiah xl. 1-11. On Sunday, April 9th, special sermons were preached by the Rev. H. W. Eales, in Telugu in the morning, and in English in the evening. On the 10th a Telugu service was held, at which addresses were given by the Rev. M. Devanandam and Mr. J. D. Samuel, B.A., B.L., of the Local Bar. The latter said that though he, along with so many thousands of souls all over the world, thanked the Almighty Father for all the mercies and blessings vouchsafed through the instrumentality of their dear Society, he would not wish for another Centenary, but rather wish and pray that the great aim of the Society should soon be fulfilled and "the kingdoms of this world become the Kingdoms of our Lord and of His Christ." On the 11th there was a Telugu missionary meeting for the native agents of the district in the Sharkey Memorial Girls' School, at which three members of the congregation, one of them a convert of Robert Noble's, were the speakers. On the 12th an English Thanksgiving Service, with the administration of the Holy Communion, was held, and the Rev. E. G. Roberts preached on Hebrews xii. 1. Before this service was over the Telugu congregation began to arrive for a second service in that language, and the church was quite full, the aisles being occupied by the children. At this service the preacher was the Rev. H. J. Tanner, and his text was Psalm xcvi. 1-3. The collection amounted to over Rs. 100. In the evening a large and influential gathering assembled in the Noble College Hall, when Mr. R. Morris, the Collector of the District, presided. The meeting was opened with the reading of a passage of Scripture and prayer by B. Seenayya Garu, one of the Rev. J. Sharp's converts. The Rev. W. C. Penn then sketched the Society's work during the century, more especially in India. Mr. Venkatachalam Pantala, ex-Deputy Collector, one of Robert Noble's converts, gave reminiscences of his spiritual father. The Rev. L. L. Uhl, Ph.D., of Guntur, President of the Conference of the Lutheran Evangelical Mission, then uttered some hearty congratulations in the name of his brethren. Mr. J. D. Samuel dwelt on the importance of women's work, and referred to Miss Ratnam Krishnamma, present at the meeting, "with her blushing honours thick upon her," she having won a first class in the English language division in the Madras University B.A. Examination, in company with only six others out of nearly 1000 young men who competed, and also a first class in the second language division, with Telugu as her optional subject. Mr. S. V. Ross, B.A., in the closing speech, referred to the enthusiastic loyalty of the Native Christians to the British Government. On the 13th a treat was given to the European and Native Christian children of the station by the Rev. and Mrs. H. J. Tanner. On the 14th a social gathering of the Christians was held in the Rev. H. W. Eales' house, which was followed by a prayer-meeting in the open air, at which the Rev. Dr. Uhl, of Guntur, gave an address on Christian unity. On the 15th there was an "Old Boys'" gathering at the Noble College. The attendance was large, and included some high Government officials and leading lawyers. The Rev. W. C. Penn presided.

At *Ellore* on Sunday, April 9th, an impressive sermon was preached in the morning by the Rev. G. Krishnayya, on Ps. cxvi. 3; and in the evening

the Rev. W. J. Williamson preached on Joshua xiii. 1. On the 11th a cricket match was played by the High School eleven against young men of the Pension Lines, the former winning by 117 runs to 48; and later a number of Hindu gentlemen took part in services in the High School compound. A public meeting in the High School Hall, presided over by the Rev. W. J. Williamson, was largely attended by non-Christian gentlemen. Mr. S. B. Sankaram Garu spoke on the work of the C.M.S. from an outsider's point of view, and the Rev. J. Krishnayya Garu on the same, from an insider's point of view. On the 12th there was a Telugu service, with Holy Communion, and an address by the Rev. M. Jeevaratnam. In the afternoon the boarding-school children and others were entertained with games and sweetmeats in the Rev. F. W. N. Alexander's compound. And in the evening a united meeting for Europeans and Indians was held under the chairmanship of the Rev. W. J. Williamson, which was addressed by Mr. J. Gnanamutha, B.A., L.T., and the Rev. E. S. Tanner. A Centenary offering, amounting to Rs. 331, was sent to the C.M.S.

While the above celebrations were taking place at Ellore, the Rev. F. W. N. Alexander, the senior missionary, was holding a series of meetings at different centres in the district, and the Revs. G. H. Asirvatham and K. Peter were holding similar meetings at other centres, namely, at Nayadugadem and Cirivada. At *Nayadugadem* there was a Special Communion Service on Sunday, April 9th, and on the 10th some 300 Christians of the Peddapad Pastorate assembled, formed a procession in the village, and walked to the church singing lyrics. The church was decorated, and the two above-named native clergymen spoke on the history and progress of the C.M.S. to a crowded congregation. Many and various were the gifts, and these were sold by auction. At *Cirivada* the proceedings were similar to the above, and the proceeds of the sale larger. On the 12th Mr. Alexander laid the foundation stone of a new "Centenary" Church in the Polsanipalli Pastorate. Mr. Alexander writes on the Centenary gifts, &c. :—

"It is the first united effort made in our Mission to contribute to the general funds of the C.M.S. It was entirely spontaneous and popular, everyone—young and old—brought something of their very own, not money only, but offerings of grain, stock, and personal apparel made by the donors. All offerings were sold by auction among the people themselves, and generally fetched more than their intrinsic value. It was a grand thing for the people to hear of great things done in the world near their own shores, and to learn how God had visited and redeemed their own sons and daughters at the beginning of things, forty years ago. It was a great occasion, and I believe a singular blessing will follow it. To our own beloved Society we send our best and most affectionate regards. Assuring them that God's work is flourishing among us, and the Church is growing up a holy temple for the Lord."

"The Centenary in the Jungle" is the title placed by the Rev. F. B. Maule at the head of his account of the celebration at *Raghavapuram*, for the nearest "town" where the common necessities of life may be obtained is twenty-eight miles distant, and the nearest railway station is twelve miles off. On April 12th a Thanksgiving Service, with Holy Communion, was held in the church. One of the Mission workers had carefully picked out from Mr. Stock's *One Hundred Years* the facts regarding the Telugu Mission, and these had been rendered by one of the Brahman converts into a lyric. With the singing of this the service opened. The Rev. A. Sabbarayudu preached to a congregation of some 560 people, and 134 partook of the Lord's Supper. The collection, which consisted of money, fowls, grain, &c., amounted to Rs. 24. A second service was held in the afternoon, the same "historical" hymn being used, and the Rev. James Stone told

the story of the origin of some C.M.S. Missions, especially that to the Telugus. The forty native agents present took careful and copious notes of this, with the view to reproducing it to the congregations in the remote villages where the Centenary was celebrated the following week. The day concluded with sports in the Mission Bungalow compound.

The account by the Rev. E. S. Carr, of the celebrations in *Tinnevely*, was published in our September number (p. 770). G. F. S.

### AFRICAN NOTES.



**SIERRA Leone Commission.**—Sir David Chalmers' Report on the causes of the recent rising in the Sierra Leone Protectorate and the correspondence relating to it were published as a Blue-book at the end of July. He comes on the whole to a decision very much adverse to the policy adopted by the Governor, Sir Frederick Cardew, and especially to the imposition of the hut-tax, which he considers to have been the main cause of the rebellion. He recommends that the Frontier Police force should be abolished, and that civil police work should be left to the chiefs: also that the jurisdiction of the District Commissioners should be curtailed.

The Blue-book contains also Sir Frederick Cardew's observations on the Report, and the conclusions arrived at by the Colonial Secretary. On August 8th, the latter made a speech on the subject in the House of Commons, in which, while expressing his appreciation of the valuable number of facts elicited by Sir David Chalmers, he dissented from the principal recommendations made in the Report. The disaffection in the Protectorate was due, in his opinion, to the serious political and social changes which were being brought about by the extension of civilization, especially in its effects upon slavery and slave-raiding. "The hut-tax," he said, "was the spark that fired the mine, no doubt; but what I want to represent to the House is, I am absolutely convinced that the mine was there, and that it must have exploded with or without the hut-tax some day." And he added, "I attach importance to the views the missionaries expressed on this subject; and, as far as I know, without exception, the missionaries declare that the hut-tax was not the sole cause—was not really anything more than I have said, a spark that lit the mine."

With regard to the Frontier Police, Mr. Chamberlain pointed out that it was established with the object of putting down "the abominable practice of slave-raiding," and while admitting the force of the objection that the West African cannot be trusted with responsibility, he praised the loyalty, endurance, and bravery of the native police, and could not agree with Sir David Chalmers that the chiefs could be more safely entrusted with the work for which the force was created. "That would indeed be equivalent in many cases to setting up the offenders to deal with their own offences."

Various useful suggestions will, however, be adopted; and these may be illustrated by quoting a few sentences from the conclusion of Mr. Chamberlain's speech:—

"But there are many points in the Report of Sir David Chalmers with which I entirely agree, and I have taken action in consequence. I believe, for instance, if this tax is to be collected in the future, that the chiefs should be interested in its collection, and an increased commission will accordingly be given to those who are engaged in the collection of the tax. I believe it is very desirable that the Frontier Police should be under more strict European control, and I have given instructions that they should be concentrated in districts, according to the suggestion of the Special Commissioner, and that they are not to undertake any executive duty without being accompanied by a white officer. . . . We also propose

to remove a great injustice of which the chiefs have complained, which is that the hut-tax has been collected in the Hinterland and not in the Colony. I quite agree with Sir David Chalmers in that matter, and an ordinance will be passed extending the hut-tax to the Colony as well as to the Hinterland."

We regret to add that an illness, due to his labours in the trying climate of Sierra Leone, has since proved fatal, and Sir David Chalmers will not see the results of the changes to be effected on his suggestions. Looking back upon his work, we may thankfully reflect that it illustrates the care bestowed upon the government of our colonial possessions. Here was a case in which doubt had been thrown upon the justice of a certain line of action in a distant and comparatively small protectorate; but, though the trouble alleged to have resulted from that policy had been entirely suppressed, and the restored prosperity of the country was evidenced by a rapid increase of trade, yet great pains were taken and considerable expenditure incurred to ascertain by a searching inquiry whether the Natives had any good ground for dissatisfaction with British rule.

*The Malarial Mosquito.*—The expedition of Surgeon-Major Ross to Sierra Leone in connexion with the Liverpool School of Tropical Medicine marks an important development in the investigation of the diseases of Tropical Africa. Dr. Ross has distinguished himself in India by the experiments he has made in connexion with the mosquito theory of the origin of malarial fevers, which seem to prove that the mosquito is at least the chief means by which malaria is propagated. These experiments have now been repeated in Sierra Leone, and as a result Surgeon-Major Ross tells us that there is a distinct species of mosquito which is responsible for the communication of the disease. He also holds out hopes that by observing the habits of these mosquitoes, which breed on the surface of stagnant pools, it may be possible to exterminate them. This may be a sanguine view, but there is no question that every precaution should be taken against mosquito-bites by those who desire to escape malarial infection.

*Equatorial Provinces Expedition.*—Colonel Cyril Martyr, D.S.O., whose Expedition on the Upper Nile was mentioned in the January *Intelligencer*, returned home in August, having extended effective occupation as far as Rejaf, 180 miles beyond its former limits at Foweira and Fajao. These latter posts are about 140 miles north of Mengo. Three new forts were established, the last being named Fort Berkeley, which now forms the most advanced British outpost. Each of these forts is capable of being held against any local force that might be brought against it, being surrounded by a solid breastwork with bastions, and garrisoned by one Soudanese company of the Uganda Rifles, under the command of a British officer. At the advance post a steam-launch is kept for reconnoitring purposes, and for making journeys down the river with a view to reporting on the condition of the sudd.

The country through which the Expedition passed is described as "quite a granary," and now that the Dervishes have evacuated their southern post, its prosperity should rapidly increase. "When we got to Bor," says Colonel Martyr, "the Dervishes had just quitted. If they had remained, I had a force of 200 of my own Soudanese, 1000 Congo Free State troops, and the Bari tribe, who were our trusty allies. The Bor fort was very strong, and there were about 2500 Dervishes of all sorts. These have now joined the Khalifa, I believe, marching by Rohl, Kumbek, and Meshra-er-Rek." Their timely retreat enables him to make the pleasing statement that "no shot was fired in anger from the time we went north from Uganda."

*Communications in British East Africa.*—The September number of the

*Geographical Journal* contains an interesting paper by Captain G. E. Smith, R.E., on "Road-making and Surveying in British East Africa," describing the work upon which he was engaged under the late Captain B. L. Schlater, R.E., for the completion of a road from the coast to the shores of the Victoria Nyanza. "It was to be a continuation of the 'Mackinnon road,'" which had previously been made by Mr. Wilson, under the Imperial British East Africa Company, as far as Kibwezi, a distance of 180 miles from Mombasa, and was to be of the simplest kind, unmetalled, and, in fact, the roughest track along which a bullock-cart would go." The work began in July, 1895, and was completed to Port Victoria, in Berkeley Bay, by the end of March, 1897. The "Schlater road" is 400 miles long, and cost about 17,000*l*.

Of Captain Schlater's genius for making friends with the Natives, his colleague remarks: "Among many men whom I know who are successful in dealing with the African Native, I think he was second to none. He made them all love him. His tact and patience with them was inexhaustible, and his cheery manner always seemed to put them into a good temper."

The surveying fell principally to Captain Smith's lot, and resulted in a good map. The latter part of this route, over the Nandi plateau and the plains of Kavirondo, will not be followed by the Mombasa-Victoria Railway, as a shorter line was discovered in 1898 from near Lake Nakuro to Port Florence on Ugowe Bay, reducing the length of the railway by about 100 miles. This is the more fortunate, as Kavirondo was found to be by no means so healthy as the higher country previously traversed.

The last difficulty to be surmounted was the crossing of the Guaso Masa River. As this is liable to heavy and prolonged floods, it was decided to build a ferry-boat suitable for taking carts across; but, having no proper stores for that purpose, Captain Smith (then in sole charge of the work) was obliged to make or improvise nearly all he wanted. He writes: "My timber for planks I had to cut twenty-five miles away and cart to the spot, whilst suitable stuff for knees I obtained in the Mau forest and carted over 100 miles. I had no oakum, no white lead, no pitch, no tar. I had to make my own bolts and most of my spikes. I even ran short of iron, and had to use native smelted iron for finishing my spikes. I built a kind of punt, 36 feet long, 10 feet wide, with sloping ends and flat bottom. I used old gunny bags and a native fibre called *kongi*, steeped in cart-grease and hippopotamus fat, for caulking the seams. After much labour we managed to make a ship which floated, and which was certainly of great strength and weight."

The Annual Report upon the progress of the railway works was presented to Parliament in July. During the year ending March 31st, 1899, the "staking out" of the permanent alignment was carried forward to mile 418, showing an advance of 155 miles during the year; and three surveying parties are now employed on the remaining 137 miles or so yet requiring to be finally aligned. In this latter portion the Mau range will be crossed at a point some 500 feet lower than the summit of the line originally reconnoitred. The actual laying of rails has proceeded in the year from mile 139 to mile 279, an advance of 140 miles, as compared with 98 miles in 1897-8. A large carrying trade to the coast, which has hitherto passed through German territory, is now diverted to the new line, and supplies for the German settlement on Kilima-Njaro are being imported by rail from Kilindini to Voi, and thence conveyed some sixty-five miles to the frontier.

A recent telegram from Mombasa informs us that Sir Harry H. Johnston,

H.M. Special Commissioner for Uganda, has started up-country with his staff by this line. The fact that he takes with him five horses reminds us that one great benefit conferred by the railway is that it carries animals right across the tsetse belt; and, as horses thrive in Uganda proper, they will become a potent means for traversing the country. He intends to visit every important district in the Uganda Protectorate, and his task will probably occupy from eighteen months to two years.

Sir H. Johnston will find himself in direct communication with the Government at home; for, while the erection of the permanent telegraph-line keeps pace with the rails, a temporary and comparatively cheap line has been pushed forward, and has, in fact, reached the shores of the Lake. Telegrams are now constantly being received at Downing Street within twenty-four hours of their dispatch from Uganda.

*Operations in Nyassaland.*—The report of the Commission of the British Central Africa Protectorate for the year ending March 21st mentions that on the Eastern boundary of the South Nyassa district the Natives have removed further from the frontier—mostly down to the banks of the Shiré—in order to avoid the raids of the native chiefs from the region of the head-waters of the Lujenda River. These chiefs, Makanjira and Grafti, being driven from the British Protectorate, had taken refuge with Mataka, a powerful chief residing in Portuguese territory. Their raiding has caused much trouble, the British troops being unable to follow them on their retirement across the border. A strong Portuguese force, commanded by Major Machado, has lately been advancing against Mataka, while a British expedition under Captain Pearce is prepared to co-operate with him on our side of the frontier.

*The Transvaal.*—Now that all efforts to obtain by peaceable means fair treatment for our fellow-countrymen in the South African Republic have unfortunately failed, and that hostilities have actually begun, it may be well very briefly to recall the principal steps which have led up to this lamentable war. We need not look back further than the Petition to the Queen signed and sent home by over 21,000 Uitlanders in May. This was soon followed by the Bloemfontein Conference, at which Sir Alfred Milner made certain proposals in regard to the franchise, which would have given the vote to all naturalized aliens who had resided five years in the country, and would have secured a fair number of representatives to the mining districts. President Kruger, however, did not agree to these proposals, and the Conference broke off without result. Correspondence ensued, the Cape and Free State Governments recommended certain concessions, which were eventually embodied in a Franchise Bill, carried through the Raad on July 18th. The new law provided for a seven years' franchise, though coupled with certain vexatious conditions. It seemed on the whole to indicate that the Transvaal Government were prepared to relax their impracticable attitude; and the Colonial Secretary made a reassuring statement in the House of Commons, expressing the "hope that the new law may prove to be a basis of settlement on the lines laid down by Sir Alfred Milner at the Bloemfontein Conference." On July 27th he telegraphed to the High Commissioner reminding him that the "object of Her Majesty's Government has been to secure for the Uitlanders such immediate share of political power as will enable them to exercise real influence on legislation and administration without swamping influence of old burghers," and proposing a Joint Commission of Inquiry into the practical effects of the new law. On August 19th and 21st President Kruger put forward an alternative

proposal, conceding the five years' franchise, but on condition that (1) there should in future be no interference in the internal affairs of the South African Republic; (2) Her Majesty's Government would not further insist on the assertion of the suzerainty; and (3) disputed points should be submitted to arbitration. With regard to these conditions, Mr. Chamberlain replied that Her Majesty's Government hoped that just treatment of the Uitlanders might render unnecessary further intervention on their behalf; and was prepared to discuss "the form and scope of a tribunal of Arbitration from which foreigners and foreign influence are excluded"; but with regard to the suzerainty he could only refer to a previous dispatch in which he had stated that the claim of the South African Republic to be a "sovereign international state" was wholly inadmissible. On September 2nd the Transvaal Government retorted by stating that it considered its five years' franchise offer had lapsed; and adding that "as regards the assertion of suzerainty its non-existence has been so clearly stated in the Government dispatch of April 16th, 1898, that it would be superfluous to repeat it." Then followed immediately the issue of warrants for the arrest of prominent Uitlanders, and the flight of the threatened men. On September 9th a further telegram was sent to Sir Alfred Milner drawing attention to the fact that Her Majesty's Government had "absolutely repudiated" the view of the political status of the South African Republic taken in the note of April 16th; stating that Her Majesty's Government could not now consent to go back on the proposals for which those of the note of August 19th were intended as a substitute; offering to accept the proposals, if unconditional, of that note (of August 19th), on the understanding that the English language might be optional for the new members of the Raad; dwelling upon "the danger of further delay in relieving the strain which has already caused so much injury to the interests of South Africa"; and warning that, "if . . . the reply of the South African Republic Government is negative or inconclusive, Her Majesty's Government must reserve to themselves the right to reconsider the situation *de novo*, and to formulate their own proposals for a final settlement." No satisfactory reply was elicited by this firm demand, and it became increasingly evident that the Boers were determined to resist it. The Orange Free State signified its intention of throwing in its lot with the Transvaal; and, as war became more and more imminent, a growing stream of refugees flowed from Johannesburg into Cape Colony, many suffering cruel indignities on their journey. On either side troops had been massing near the frontier; and the tension had become so severe that the Boer ultimatum, delivered on October 9th, came almost as a relief.

One relieving feature in this melancholy history has been the loyalty with which our self-governing Colonies have rallied in support of the British demands, showing not merely their devotion to the mother-country, but their belief in the justice of our cause. But, though we may have no compunction upon that point, we cannot but feel that this outbreak of hostilities is a dire calamity. While this would be true, no doubt, of any war in any place, it is specially so in this case, where two Christian peoples are fighting in what is still practically a heathen land. It can hardly fail to give a serious check to the spread of the Gospel in South Africa. We should pray that the check may be only temporary, and that somehow good may be brought out of even this grievous evil. There can be, we believe, no doubt as to the final issue of the conflict: God grant it may be speedily attained, and with the least possible amount of bloodshed.

T. F. V. B.



## THE MISSION-FIELD.

## SIERRA LEONE.

**T**HE Rev. J. B. Bowen, native pastor of Bathurst, died suddenly on August 26th. His connexion with the C.M.S. and its institutions had been a long and varied one. He was educated at the C.M. College, Islington, and on returning to Africa was for a while tutor at the Sierra Leone Grammar School. He then went as a missionary to the Mendi people, being stationed on the Big Boom River, near Mofwe. After that he was tutor at Fourah Bay College, and subsequently joined the Native Pastorate, being in succession pastor of Hastings and Bathurst.

The death of Archdeacon Robbin was briefly noted in our September number. Bishop Ingham contributes to the *Sierra Leone Messenger* an In Memoriam from which we give a few paragraphs:—

Archdeacon Robbin represents a type of native clergy unknown to English platforms, but exercising considerable influence upon Native Church life on the spot. Friends of Missions listen from time to time to the two or three African clergy who come to England. They know little of the quiet, steady, plodding work of such a loving native pastor as was the subject of this brief article. . . .

When I went to Sierra Leone there was not a single English clergyman in the Colony, or in its Hinterland. The College had no head, and chaos reigned supreme within its walls at that time. It became necessary, therefore, to find some African clergyman sufficiently approved and respected, and having enough influence, to be entrusted with some degree of responsibility, in the absence of the Bishop. Such a man was the Rev. James Robbin. He at once became my Ecclesiastical Commissary, and from my first year he was called upon to act in various ways for me, in my absences along the coast or in England.

But he was not destined to be left long in the comparative retirement of Regent. When the Rev. D. G. Williams accepted the Government Chaplaincy on the Gold Coast, Mr. Robbin was selected to fill the vacancy thus created, at the most important church in Freetown, Holy Trinity, Kissy Road. Those who know this church and congregation will admit that this was not an easy post to fill. Great possibilities exist in that large congregation. Strong spirits are to be found there. Opposing forces can easily be stirred up there. And here was a man who could not lay claim to eloquence, with no particular pulpit gifts, and literally no fighting power, made the pastor!

But here he remained, till he died in harness, the much respected and honoured pastor of Holy Trinity, Kissy Road. His power lay in quiet plodding, and his gifts were rather those of St. Barnabas, the Son of Consolation. Who shall tell of the feuds and family quarrels he settled? I cannot. But I know how constantly he spoke of that kind of work which frequently fell to his lot. . . .

He had not been long at Kissy Road before he was chosen by me to be the first African Archdeacon of Sierra Leone. This brought him much more prominently forward in connexion with general ecclesiastical matters. It is difficult to write of this part of his work without referring to the anxious character of our Church work at that time. Suffice it to say that the C.M.S. suggested to us in 1884 that the time had come for us to draw up a Constitution of our own. The effort to do this extended over several years. It was strongly opposed by some, and our forces were thus divided. This meant for Archdeacon Robbin far more than an Englishman can realize. And throughout he was loyal to the backbone. Without the influence that he exercised we could never have succeeded so well. It seemed a veritable irony of fate that such a gentle creature should, in those stormy years, have to be so conspicuous, but he unflinchingly did his duty, and for many a long day his personality will be missed.

God give us more men like Archdeacon Robbin! I cannot imagine Sierra Leone without him. Missionary work that produces men like him has not been a failure, and never did the Native Church more urgently need men of his loving, humble, and kindly

disposition—a true African, and none the less true because ready and willing to co-operate heartily with the white

man in whatever would make for the growth and extension of the Kingdom of God.

The same magazine gives following the extract from an account of the murder of American missionaries during the revolt last year, which will be read with the deepest interest:—

The Rev. and Mrs. L. A. McGrew went from America to West Africa in 1896, in answer to an earnest appeal for more workers for that part. They served together in the Rotofunk Mission until they were moved to Taïama, an out-station, and it was there that they suffered martyrdom on May 9th, 1898.

Mrs. McGrew's Bible has lately been recovered, and the markings are a wonderful testimony to their own unshaken trust in God, and also to the comfort and strength He gave them through His Word. On May 1st, when the war-clouds were threatening, Mr. McGrew preached from the words, "He that dwelleth in the secret places of the Most High shall abide under the shadow of the Almighty" (Psalm xci. 1). They were then taken prisoners by the war-boys. On May 4th they first read Psalm xxvii., and then passed to Psalm xxxiv., and marked the verses 7-9: "The Angel of the Lord campeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in Him. O fear the Lord, ye His saints: for there is no want to them that fear Him." Under this Psalm they wrote in pencil, "We claim the promises of God," and "In the multitude of my thoughts within me, Thy comforts delight my soul." On the 6th, when the position became more serious, they read Psalm xl., and marked the words, "Be pleased, O Lord, to deliver me: O Lord, make haste to help me"; and, "I am poor and needy; yet the Lord thinketh upon me: Thou art my help and my deliverer; make no tarrying, O my God." Under his they have written, "Our prayer." On the 8th their hope was that the

chief might restrain the war-boys, and they marked the words, "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Their last marking bears the date May 9th, and is Psalm lxxi. 12: "O God, be not far from me: O my God, make haste to help me."

The conditions under which they fell will never be fully known, nor how they were betrayed by those to whom they went with the love of Christ; but one incident has been preserved showing how they met their death. Through deception they were overpowered, the death sentence was passed upon them with heathen rites, and they were led to the place of execution. Mrs. McGrew was forced to witness her husband's death, and then she asked that she might pray. She knelt where he had fallen, and prayed for his murderers. When they understood that she was praying to her God for them, the boy who was ordered to kill her would not strike. Others did not hesitate, however, and she too was slain.

Thus they passed by the hands of cruel men into the presence of their Lord for evermore. For them, we need not doubt that in those moments of agony, first for each other, and then of death, that looking up they "saw the glory of God and Jesus standing," and that all else was hidden as Heaven opened and they heard His voice.

On the very forefront of the battle-line they mark the advance steps for us. They died for the redemption of Africa. Jesus yet waits to claim for His own the soil hallowed by their blood and the souls for which they prayed.

From Sinkunia comes the news that a new station has been opened in the Yalunka District, at a place called Mamadugu.

#### WESTERN EQUATORIAL AFRICA.

A successful anniversary meeting of the Ibadan Native Pastorate was held on August 7th. The income of the year was over 80*l.*, being 12*l.* in excess of the previous year. The Rev. T. Harding reports the work as growing steadily but surely. The Christians have nearly doubled in number since 1890, and the contributions are nearly five times as much. There is a scarcity of agents, but

there are several earnest and good voluntary workers. Mr. Harding says: "Pray for more of these, and pray that our people may be sanctified through the truth, and yield to the Holy Ghost, to walk and pray and work."

#### EASTERN EQUATORIAL AFRICA.

On the eve of leaving for furlough at the end of August, Mr. E. W. Doulton (of the New South Wales Association) was expecting five of the most promising of the catechumens to confess Christ in baptism. These have had a long time of testing and are, the missionaries trust, truly converted, and will prove to be a great help and blessing in the work. There are several other of the catechumens very promising, but they are kept back for further instruction. One of the brightest Christians has accepted the position of teacher, and the missionaries are looking for much blessing as a result of his work.

#### UGANDA.

Dysentery has recently proved very fatal among the Waganda and Wasoga porters while passing through Kikuyu. It is estimated that 900 of the former and about 1600 of the latter have died. Many of the porters from Uganda were Christian men. Archdeacon Walker's friend, Mika Sematimba (who came to England in 1892 with the Archdeacon), had been down to Mombasa to buy goods for the Katikiro and other chiefs, and was returning at the time of the outbreak with 300 men who had been sent to the rail-head (Kikuyu) to bring up his loads; of these men 132 died on the road back.

Bishop Tucker held a confirmation at Ngogwe in Kyagwe at the latter end of June, and confirmed ninety-one candidates, twenty-nine of whom were women.

One of the subjects at an important conference of missionaries held at Mengo, June 28th to 30th, was "How best to organize a more thorough system of education for the young." It was decided to further a system of education throughout the country, and in connexion with this to carry on a series of services for children. The matter so closely concerns the Church in Uganda that Bishop Tucker is most anxious to make it the work of the Native Church. The Church Council will build the schools and maintain them, the missionaries undertaking the work of training teachers.

In connexion with this subject it is interesting to hear that the Katikiro (Apolo Kagwe) has told his friends the Protestant chiefs that in his own gardens he has made it a rule that parents must send their children to the various churches to be taught. Archdeacon Walker says:—

The consequence is that the other chiefs have done this too, and now the churches are crowded out with children. Where there used to be no school, now the children come in numbers of fifty and one hundred and demand to be taught. The teachers hardly know what to do, as there is no accommodation

for such large numbers of children, and no one to teach them properly. Mukabia, the chief of Bukoba, tells us that in all the churches round his place (Nakanonyi) the children come in crowds. He has been to see me this morning, to ask me what is to be done to find teachers for them.

Incidentally Archdeacon Walker mentions the fact that at a meeting of the Native Church Council one of the chiefs called Mugema, who is a member of the council, announced that he was willing to entirely support two Waganda teachers, if the Church Council approved of the men who might offer, to go to Dufile (a Government post on the Nile, some 200 miles outside the limits of Uganda). The Mugema was led to think of Dufile through the accounts brought to him by his men who have been up there in the capacity of porters to the Government.

#### PERSIA.

Bishop Stuart has a "new cause for praise and rejoicing" in the baptism, at

Julfa on July 23rd, of five Persian converts: a father and his son and daughter; another schoolboy, baptized with the knowledge and consent of his parents; and a middle-aged man, a Sayyid, who has been under instruction for some months. Bishop Stuart says of the last-named: "His first impressions were from a tract from our press given to him in his native town by a missionary passing through to Shiraz (Mr. Rice, I believe). This was read to him by his son, and led to his coming to Julfa seeking to know more. So, as of old, 'one soweth and another reapeth, that both may rejoice together.'" Of these baptisms the Rev. C. H. Stileman wrote to *The Remembrancer*, a quarterly paper of the Christ Church Missionary Association, Hampstead:—

We are now for the first time rejoicing over a whole family of Persian Christians. The mother was one of the women baptized more than a year ago, and having remained a bright, happy Christian and a true witness to the saving power of Christ, she has now had the joy of seeing her husband and two children admitted into the Church. The children's ages are about fourteen and eleven years respectively. They all seem very happy together, one in Christ Jesus; and I need not say what a joy it is to the dear woman to have her husband and children with her as fellow-Christians, for too often in this and other Moslem lands the foes of the convert are those of his own (or her own) household, and it is seldom that

husband, wife, and children are all one in the faith of Christ. To bring her husband to Christ by her consistent life, earnest prayers, and constant testimony, has been by no means the only work of this good woman since her baptism. The lady missionaries tell me that she is a most brave and faithful witness for her Master, never ashamed of Him, but instant in season and out of season, labouring to bring others to His feet. In fact she is a true missionary amongst her own people. Let me ask you to pray much for this Christian family.

All the converts and inquirers in Persia—thank God, a steadily increasing number—are greatly in need of the prayers of God's people at home.

By telegram from Julfa on September 25th we learnt that Dr. D. W. Carr, of Ispahan, had been ordered home on medical certificate and was starting immediately.

#### BENGAL.

The *Indian Churchman* has the following tribute to the remarkable progress that Bishop Welldon has already made in the Bengali language. We read:—

The Metropolitan did not allow many days to elapse after his arrival in India before taking steps towards the mastery of the leading vernacular of his own diocese. He began receiving lessons in the Bengali language soon after landing in Calcutta. But that is nothing; we all of us have started learning some one of these strange Indian languages spoken around us, and at first most diligent has our suavely enthusiastic munshi found us. The difficulty has been to continue our interest. Bishop Welldon, however, has not only started learning Bengali, but he has evidently persevered with that confessedly most perplexing of Northern Indian tongues; and now even in these early days we find him courageous enough to turn what he has already acquired to practical use. On August 12th last, not more than six months

after setting foot in India, the Metropolitan actually took a full confirmation service in Bengali at Ranaghat in his diocese. But not only this; he even went on to give an address to the assembled candidates in their own Bengali vernacular! This is certainly a record achievement in the linguistic line. We are informed, and it is interesting to mention it, that Mr. Monro, C.B., ex-Commissioner of the Metropolitan Police in London, and now voluntary missionary in Bengal, who has been lately sojourning in Darjeeling, has been principal instructor and coach in the vernacular to his lordship. Of the eight predecessors of our present Bishop in the see of Calcutta, we believe we are correct in stating that only one attained any degree of proficiency in any Indian language.

#### NORTH-WEST PROVINCES.

The Rev. Nemi Solomon, pastor at Jabalpur, is retiring from active service.

He is one of the oldest of the Indian clergy, and has worked for nearly half a century as catechist and pastor.

The death is recorded of a faithful Indian evangelist. Babu Christchitt, head catechist at Murwara (Katni), near Jabalpur, was called home on August 2nd. "Those who knew him," the North India *C.M. Gleaner* says, "valued him, and few have been better able to hold and convince the large village audiences to whom he delighted to preach."

Under date September 6th, the Rev. H. Mould wrote from Kherwara, Rajputana:—

There is little doubt that severe famine will take place. All hopes of rain falling are now almost gone, and I hear on all sides of the despairing attitude of the people. It will be necessary to help to the full extent of our power. There will be a severe water-famine. There is very little water in the wells at present. The river-beds are dry. Wells will have to be sunk to supply water before next hot weather. I beg you will do all you can to help in that way here.

The Bheel country is in a very disturbed state. We are continually hearing of looting expeditions all round, with loss of life. Last night a company of the Bheel Corps was sent to Durgarpur, as the Bheels were up and were bent on looting the city. The people are bringing in the remains of their crops to sell as fodder. It is a very sad sight; and it reminds me of the poor widow of Zarephath in Elijah's time.

The Rev. A. Outram reports similarly from Ahmadabad.

The Rev. T. F. Robathan, of Gorakhpur, who has been ill for some time, is coming home on medical certificate.

#### PUNJAB AND SINDH.

Though not directly missionary work, many of our readers will be interested in the following paragraph from the *Civil and Military Gazette* of Lahore:—

The first successful ascent of Mount Harimouk in Kashmir has just been made by Dr. E. F. Neve and Mr. G. W. Millais. It has always been reckoned an impregnable mountain by both Hindus and Mohammedans, sacred to Shiva and the demons. The first attempt was made by the surveyors forty years ago, and a pole was erected on what is known as the Station Peak of 16,000 feet. East of this are three central peaks, which were ascended in

1887 and 1888 by Messrs. Kirthi-Sing and Phipps, and by the Drs. Neve. Last year the Rev. E. F. E. Wigram of Lahore, Mr. Oldham, and Dr. E. F. Neve ascended the north peak, 16,500 feet; and now the last and highest peak, 16,900 feet, has been conquered. Two Kashmiri porters accompanied the mountaineers, who spent nine hours on the snow; much step-cutting was required. A small staff and flag were left on the summit.

The Rev. P. Ireland Jones, who is temporarily supervising the work at Simla, gives in the North India localized *C.M. Gleaner* an account of some Mission work in that city, and especially of efforts to reach non-Christian English-speaking Indians in Government offices. Mr. Ireland Jones writes:—

It may interest your readers to hear of some of our doings in Simla this season. Our home Committee, failing the appointment of a better man knowing Urdu, have asked us to supervise C.M.S. work here *pro tem*. There are three societies at work, i.e. S.P.G. ladies connected with Delhi, Baptist Mission, and C.M.S. Simla is a miniature Calcutta on the hills, with its 37,000 people scattered over these beautiful hillsides. The opportunities for work are unique. There is a con-

geries of manifold peoples and religions here for several months in the year, and influences for good brought to bear here, by God's grace, may be widely diffused in many unexpected quarters far removed from Simla. Similarly, impressions for ill, arising from a low moral standard among some poorer Indian Christians, if witnessed and commented upon by observant and critical onlookers, may be equally widely spread abroad. Hence the need for vigorous and well-sustained pastoral

work in connexion with our St. Thomas' Church in the bazaar, built some years ago by the most worthy Rev. T. Edwards, still well remembered in Simla. Do your readers realize Mr. Edwards' remarkable history? Originally, the Hindu servant in Christ Church here, the large station church; next, a photographer, and a very good one, to Bourne and Shepherd; then pastor of St. Thomas' (a church built by his own devoted and successful efforts to raise the necessary funds), and finally, before his death, assisting the chaplain of Simla to administer the Holy Communion to the English congregation in the same church, where in earlier days he had been a Hindu serving attendant. I imagine such a history is unique in its way, and full of encouragement.

But the purpose of the present letter is not to deal generally, as it might do, with the interesting work in Simla, with its welcome association with not a few Bengali Christians from Calcutta, who hold responsible positions in the various headquarters offices of the Government of India. I should like to write specially and briefly of work among non-Christian English-speaking Indians in Government offices. Of these there are a large number, men selected for their qualifications and sent up here from the plains. Away from the conservative influences of home, and without the ties which often control their liberty and leisure when out of Simla, there are here more opportunities for intercourse and friendly communications. The members of the Indian Christian Association have therefore co-operated most heartily in arranging a series of private discussion meetings in the house of the Assistant-Surgeon, a Christian Indian, who has very kindly made his sitting-room into a meeting-room for the occasion. The first meeting, by invitation, was on July 28th, at 5.30 p.m., and seventy-seven were present, fifty-one of them non-Christians. The subject was "The Knowledge of God," and the discussion was opened by Mr. A. H. L. Fraser, the secretary, in an admirable address. Other well-known friends were with us, including the Rev. R. Clark, and the meeting was full of interest, lasting about ninety minutes. Each man on leaving received a copy of *Friendly Greetings*, and of the *Epiphany*, very kindly sent to us

by Mr. W. H. Ball, and by Mr. Walker of the Oxford Mission. Had our room been larger we might have had many more. But the advantages of the private discussion, and of the limited numbers, were considerable. At a public lecture by Christians it is seldom that non-Christian hearers can state fully the *altera pars* as it very naturally presents itself to them. The private meeting affords this opportunity of asking and answering questions which sometimes lie very near the questioner's heart. The second meeting, of a slightly different character, on August 11th, was presided over by General Waller, and the discussion was opened by Mr. K. R., a Punjabi and a worthy local Brahma leader. His subject was "Self-sacrifice," and he had not been on his feet for five minutes before he was in the midst of an earnest exposition of the sacrifice of Christ, as the supreme example of all self-sacrifice, misunderstood and mistaught by Christians as vicarious and propitiatory, but in its true meaning affording to India the highest type of a Life given up for others, as the Bearer of human sorrow, and the tender, sympathizing Friend of all in need. To Christian hearers this eager testimony to the transcendent virtue of our Blessed Lord, though familiar, was of deep interest. But in the speaker's address, and in the words of subsequent non-Christian speakers, the "aching void" was only too painfully manifest, which exhausts human language to exalt the Lord's beneficent goodness, and is blind to His claim as the Divine personal manifestation of God. But to Christian hearers, and we trust to every non-Christian also, the interest of the occasion lay specially in the opportunity given to Mr. Fraser to reply to the speaker. With sympathy, and the justly tender regard for life-long convictions which every speaker to non-Christians should manifest in word and tone, Mr. Fraser briefly and comprehensively stated some aspects of the Christian doctrine of the self-sacrifice of Christ, so far as the opener had dealt with the subject. . . . A very interesting discussion followed, and a meeting of one hour stretched out to two hours almost before we were aware. General Waller answered several of the questions asked, and reminded the questioners that the answers we give satisfied us wholly, and were given to the best of our power, but that

we knew that the hearers might feel difficulty in accepting and understanding them. May God draw many hearts to Himself!

The third meeting of the series took place on August 25th, and lasted over two hours. There were present fifty-one non-Christians, fourteen Indian, and fourteen European Christians. The subject was, "Reconciliation with God," and the discussion was most actively sustained. The exponents of conservative Hinduism were rather prominently in evidence, but it was very noticeable that even among some of their fellow-Hindus their statements were

received with incredulity or disapproval. Time prevented a sufficiently full presentation of Christian Truth in reply to criticisms and questions, but the subject will be resumed. The issues are in His Hand, and we may confidently leave them there.

The next meeting, on September 15th, is on "A Righteous Life; Obstacles and Helps." On October 13th the Bishop of Calcutta will kindly give a public address on "Christ, the Master of Human Souls." Some think we may have over 200 to hear him. Certainly many are very keen about being present.

#### WESTERN INDIA.

Mr. G. H. Hodgson, of Bombay, who was spending his holiday with the Rev. W. H. Dixon at Junnar [Junir], wrote on August 28th:—

Yesterday (Sunday) was market-day (sad to say!), and hundreds of people came in to Junnar. We had preaching in the hall in the afternoon, and gave away Marathi tracts in the midst of the crowd to those who could read.

In the morning some 170 children came to Sunday-school in the adjoining bungalow, and at 9 a.m. there was a little Marathi service. There is no Christian congregation, though our

Society began work there in 1843! (The agents and their wives and children and a servant were the congregation.)

In the little cemetery at the bottom of the compound Mrs. Schwartz (who died in 1869) and some six or seven Native Christians are buried. May there yet be from among those "dry bones" those who shall prove the words on Mrs. Schwartz's grave: "To me to live is Christ, and to die is gain"!

#### CEYLON.

The annual sale in connexion with Galle Face Church, Colombo, took place under the patronage of the Lieutenant-Governor on September 7th and 8th. There were thirteen stalls, one of which, the "Centenary," was in aid of the efforts being made to start a High School for Girls as a memorial of the Centenary of the C.M.S. The amount taken at the sale was Rs. 2700. The Rev. E. T. Higgins gives the following account of the origin and progress of this annual event:—

The sale was commenced in 1884 (fifteen years ago) for the purpose of raising funds to employ additional catechists, Bible-women, and schools for evangelistic work, in addition to those maintained by the funds of the C.M.S. sent out from England. It was held for some years in the Church Mission school-room, Galle Face. The first sale realized a little over Rs. 300. The school-room, in a year or two, was too small, and temporary sheds had to be erected, but these also in a few years became inadequate, and it was determined to hire the public hall. For the last eight years it has been held there. The sale has been manifestly blessed of

God. It has stirred up interest, and doubtless, with interest, prayer for a blessing on the work. It is always conducted on principles which are in accordance with the Gospel, and everything excluded from it that is not in harmony with those principles. The fact that the results have grown from a little over Rs. 300 to an average of Rs. 2500 per annum is surely a proof that the effort has met with approval of the Lord and Master, in whose name and for whose cause and Kingdom it is made, and to Him belongs all the praise for the success which He has vouchsafed to give.

#### SOUTH CHINA.

Writing on August 18th, the Rev. L. Lloyd says a severe typhoon had passed over Fuh-chow doing immense damage and destroying many lives. All the

missionaries escaped harm, but the Society's property was much damaged. (See letter from a C.E.Z.M.S. missionary in this month's *C.M. Gleaner*.)

Of Kien-ning and the north-west corner of the Fuh-Kien province, the scene of the disturbances in June last, Dr. Rigg, who was staying for a time at Ku-liang, Fuh-chow, wrote on July 25th:—

Yen-Ping-fu is quite safe and quiet, and all our property and people are safe there, though for the present the work is suspended. The native workers are on their way back to Yen-Ping, and soon will resume hospital work. One old man, a leper catechist, remained all through, and, I do not doubt, continued the Sunday worship with one or two Christians in the hospital. Yen-Ping was saved by the action of the prefect. Nang-Wa is untouched, and work in the hospital and Sunday services are going on there as before.

At the village of Nang-Sang the catechist has remained, and there has been no trouble. At Siong-Bö, the village elders have given the promise to the native officials that they would protect the church and no soldiers need be sent. We also hear, what does not please us so well, that the Christians expressed themselves as prepared to fight and defend themselves. At Wang-Tia services have continued, and also at Siong-Cie, and no one seems to have suffered. At Ha-Kai it is somewhat the same. One family at Sang-Tau has been slightly persecuted. Some of the Christians have gone back and taken down the Ten Commandments from their halls, but I think this has occurred more in the city than in the villages.

At Kien-ning itself the leper church has gone, the leper catechist who was severely beaten, has returned to his home in Ku-cheng, and so far as I know no Sunday services are being held. Our church and church house and dispensary and Dr. Pakenham's room at A-Sä-O are completely gone, and it was there that the one Christian who was killed was murdered, or rather he was seized there and beaten, then dragged through the city and killed outside one of the gates. The newly-acquired Zenana property in another part of Kien-ning city is perfectly untouched, a man is in charge and no Christian work has been begun there.

At the Seven Stars Bridge Hospital all is safe, excepting that the hospital wards, kitchen, my own kitchen, two rooms of the ladies' house have been looted. All the drugs and instruments are safe, and the different rooms are now

sealed by the authorities; a number of soldiers are in charge, and generally looking after the place are some three or four servants—a watchman, a cowman, and one or two others. They have worship and a Christian leads them. They protested against the soldiers gambling in the worship hall of the hospital, and compelled the latter to go outside to play cards. I have no doubt I could live at Seven Stars just now, but little work would be possible, and at any time another attack on Christians may be made. My presence would do more harm than good. It is different with the native workers, at present they can do more than we, and with care run no great risk of life. So it was a great joy to me when Dr. Ngoi Tek Ling volunteered to go back and do all that he could. Several others have gone with him, and we are following them with prayer.

At present all is quiet in Kien-ning, unless the report I heard last night that there had been a collision between the gentry and the soldiers is true. The authorities are protecting the Native Christians. Three men are in the hands of the authorities, one a true rioter, we believe, one doubtful, and one bought for \$120 by the gentry,—a young opium smoker, who is a beggar, aged 24. Their idea is that this innocent man shall be beheaded, if necessary, in place of a guilty person.

In the village nearest to Kien-ning three travellers have been killed as suspected of murder of children, &c. (this is false—the charge of murder, I mean), and all over Kien-ning district it is dangerous to travel except in companies of five or so. In some of the villages active preparations for rebellion are going on. The general unrest of China, the special hatred of Christianity on the part of the gentry, and this false story of children being killed for foreign medicine—these all combine at present at Kien-ning. Besides, there is some secret association at work. What will be the future I do not know. We shall use great caution, as it is our only weapon. It is likely to be a long time before any ladies return. Pray for us and help us in any other way you can.



Mr. T. B. Woods, who was also staying at Ku-liang, wrote on August 2nd:—

I regret to say that Ku-cheng district being close to Kieng-ning district, is being affected somewhat by the trouble there. Some of our little day-schools have had to be closed, because the parents are afraid of allowing their children to attend. I would be very thankful if you would make these schools a matter of special prayer.

We have here at Ku-liang a daily

prayer meeting for the places where trouble has been allowed to come, and are expecting that God will make His power manifest even now in this seeming defeat. We have indeed much need of the prayers of God's children now. The native brethren are having a hard time of it. Some of them we are full of praise to God for.

#### WEST CHINA.

On July 28th, Bishop Cassels wrote from Sin-tien-tsai, giving an account of a visit to the C.M.S. stations from which he had just returned. At An-hsien he reports the "first real break in the darkness." On July 16th the first nine catechumens were enrolled. One man who had long seemed to hesitate, finally brought all his idolatrous tablets and things to the Mission and was enrolled with the others. All the workers were cheered by the distinct signs of blessing in the work. From An-hsien the Bishop went on thirty-three miles to Mien-chuh, enjoying a grand view of the "Glorious Mountains." On arrival he visited a little sanatorium which Mr. Gill has been getting at the foot of the mountains ten miles off. The house, which is situated in a beautiful little bamboo valley with some immense jagged peaks of the mountains rising up overhead, is a present to the Society by the missionaries in memory of the Centenary. At Mien-chuh on the Sunday, the usual services were held and the Bishop confirmed one man who was baptized some time ago. There are at present only three Christians in full communion at Mien-chuh besides half a dozen catechumens. "How much we need," the Bishop wrote, "to cry for the out-pouring of God's Holy Spirit on the work in all these stations!" From Mien-chuh the Bishop hurried on to Sin-tu, where, as in all the stations, he administered the Holy Communion and held English and Chinese services. Here he also admitted Mr. W. Andrews as a lay-reader. The next place visited was Mien-cheu, where he spent a Sunday and confirmed three women. From there he went on to Wei-chen, where Miss Wells and Miss Lloyd are working bravely, and where the latter has scores of women patients.

#### JAPAN.

The July number of the *Japan Quarterly* (printed and published at Tokio for the information of friends in England and the Colonies) very naturally contains several contributions appreciative of the loss sustained by the Mission in the death of the Ven. Archdeacon Warren. We extract the subjoined brief "editorial note":—

It is impossible to adequately express the sorrow and the sense of loss with which we record the sudden home-call of the Ven. Archdeacon Warren. We were so accustomed to go to him for advice and help in all our difficulties connected with missionary life, that we feel it difficult even to realize that he is here with us no more. We recall the many times we have consulted together and prayed together over important things connected with the Mission, and

also about things which were more personal; how invaluable his faith in God's guiding hand, his clear insight into difficult questions, his accumulated experience, always were to us! His home was ever an open house for us, and we ever felt that we were thoroughly welcome whenever we had occasion to go to Osaka, and were ever made to feel quite at home there. The Archdeacon never seemed so well pleased as when his table was well filled with guests.

In the same magazine the Rev. B. F. Buxton, of Matsuyue writes:—

I am thankful to be able to report seventeen baptisms since I got back

from England in May. This shows how well the work has been going forward in

my absence. Most of these have shown a clear work of the Holy Ghost in their hearts, and are really rejoicing in God their Saviour. There are several others also who have applied for baptism.

We have been seeing a manifest work of the Holy Ghost in the churches. Three of the evangelists, deeply impressed with their lack of power, spent a night together in prayer to God. They were then and there wonderfully filled with the Holy Ghost, having the witness of purity and power. They could not but tell out what they have found; and burdened for other Christians, could not but urge them also to seek the same blessing. The consequence is that the living fire has spread from place to place. Hearts have been searched, and broken up, evil

cast out or given up, and the whole aspect of the work in some places is blessedly changed.

We cannot praise God enough for this and pray that He will complete the blessed work that He has begun. We already have seen results in the salvation of souls and expect to see more, and some new-born souls have sought and received the Holy Ghost even before receiving the baptism of water. Voluntary workers are coming forward, and I hope we shall be able to dispense with some paid workers, casting the work upon the Christians themselves. But of course much remains to be done even in the churches, and there are many that may have a name to live, but are dead.

The Rev. H. Woodward, of Toyohashi, has been transferred from the South Tokio jurisdiction to that of Osaka. Mr. Woodward is appointed to work at Tokushima.

Dr. Colborne has received a licence to practise from the Japanese Government under the regulation which apply to Japanese medical men, so that he can practise freely anywhere within the Emperor's dominions.

#### NORTH-WEST CANADA.

The Rev. W. Spendlove has been much encouraged at his lonely post, Fort Wrigley, Diocese of Mackenzie River, close to the Arctic Circle, by seeing the results of labours years ago, while resident at Fort Simpson, from itinerating work in mid-winter and summer. The good seed sown in tears has sprung up to the glory of God. He presented ten adults to the Bishop for confirmation at Fort Wrigley in June. One of the once wildest mountain Indians sought admittance into the Church and was subsequently confirmed. Mr. Spendlove also collected seven children, wild and almost naked, from the mountains for the Mission-school, which was first started at Fort Resolution and is now at Hay River, and these children are now being trained.

### THE VALEDICTORY MEETINGS.



VERY year it becomes an increasingly difficult problem to know how to arrange the great public farewells so as not to lose any of their value—either by unduly prolonging them, and so making them a weariness to the flesh; or by their being hurried (in the endeavour to avoid the other extreme), and so ceasing to be impressive.

This year, with a larger number of missionaries to deal with than ever—twenty-nine more than last year—the Particular Instructions were delivered to the missionaries before the “Group” Committees, which conduct the business of each Mission. The India Group Committee sat the whole day on Tuesday, October 3rd, and the other two, for Africa and China, &c., respectively, sat simultaneously with it, one in the morning and the other in the afternoon. In small bodies of ten or a dozen at a time, the missionaries were introduced to their respective Committees, and received their Instructions, the male missionaries replying in turn. These proceedings were quite private, not even the friends of the missionaries being present.

*THE FIRST EXETER HALL FAREWELL.*

The missionaries who were going out to Persia, Turkish Arabia, the Punjab, Western India, Ceylon, China, and Japan, were taken leave of in Exeter Hall the same evening, Tuesday, October 3rd. The Indian contingent, it will be seen, was divided, the remainder being reserved until the following evening.

The Hall was as full as we have learned to expect to find it. And let me say here that time was excellently kept, so that the meeting came to an end, as was intended, a little before nine o'clock. As a result, scarcely anyone left the hall before the close, and a considerable number of late comers stood patiently all the evening. We were indebted as usual, to the choir of ladies, conducted by Mr. Strong, who sang hymns at intervals during the period of waiting. The method of grouping the missionaries was the same as that adopted in recent years: they sat in a semicircle on the rising seats of the platform, in front of the choir, each Mission being distinguished by a large placard over-head, bearing the name of the country.

The Rev. H. E. Fox came on to the platform a few moments before the meeting began. In a few words which arrested attention and immediately hushed the hum of conversation and bustle of seat-finding, he called upon us to engage in silent prayer, that all hearts might be searched, and all led to examine ourselves as to our duty and our place in the work. Perfect silence reigned for a minute or two and then Mr. Fox repeated the opening collect of the Communion Service.

Sir John Kennaway came on to the platform as soon as we rose from our knees, and took the chair. The meeting opened with the singing of a hymn, after which the Rev. G. B. Durrant read Eph. iv., and led us in prayer.

The President then said that, according to our custom, we were holding a farewell parting with our dear brethren and sisters who were going forth to the dangers and perils, the duties and blessings of the mission-field. The air was full of partings and farewells; it was a time for clasping hands and throbbing hearts, but it was also a time of stern resolve and determination to go where duty called, whether as servants of Christ or as soldiers of the Queen. England's Church and England's people bade a hearty farewell, whether to those who were going forth as soldiers, as they believed to right a great wrong; or as missionaries, to fight a foe with whom there was no hope of compromise, or of peace, but a sure hope of final victory and the final rout of Satan. Our hearts were very full of anxiety for our country; we could not bear the name or even the mention of war, but the first shot had not yet been fired, and the last word had not been spoken, and who could say that God would not put forth His mighty power and bid the troubled waters be calm, and give us a just and honourable peace?

Breaking off at this point, the Chairman asked Mr. Fox to lead us in prayer that if it were God's will peace might be preserved.

On resuming, Sir John Kennaway said that the brethren going forth would go with the memory of the great Centenary celebration with them, and it would be no small responsibility for them if they failed to take advantage of its lessons, and to go forward in the strength of its encouragements. They went out at a time when, as never before, the Church of England had recognized the duties and privileges of a missionary calling. The man in the street, the newspapers were acknowledging the importance of missionary effort. The problem of the establishment of Native Churches was receiving more and more attention, and in dealing with it we must cast aside our John Bull prejudices about British ascendancy. He brought his remarks to a close with a few inspiring sentences addressed to the missionaries themselves.

The Rev. H. E. Fox now rose to introduce the missionaries, requesting them to rise as their names were read out, so that they might be known by face. He added a few items of information about each, and entered into an analysis of the list.

We now come to the missionary speakers. First, four returning missionaries had a few minutes each, and used them well.

The Rev. W. A. Rice, going to Shiraz, in Persia, the scene of some of Henry Martyn's latest labours, told us of the phenomenon witnessed in that country, as in India—a false dawn, followed by a darker night. Henry Martyn, deceived by the hopeful appearances he saw around him in Shiraz, wrote: "Perhaps we witness the dawn of the Day of Glory." The darkness settled down again on Persia after that; but now a real dawn seemed to have arisen. There was news of baptisms at Kirman, and at Yezd a leading Parsi merchant had given a caravanserai for a Christian hospital. Still we were confronted with dark clouds; the penalty for conversion was still death, though not always enforced; the ignorance of the Persians was intense; and the depth of sin was painful. He had met at Batala, some years ago, the late A.L.O.E., who told him, "I pray that you may have a sharp sickle, and that you may have a share in God's harvest." Turned into a request for prayer, he passed it on to us.

The Rev. E. Guilford, returning to Tarn Taran in the Punjab, took up as his keynote Ezek. xxxvii. 9: "Prophecy unto the wind, prophesy, son of man, and say unto the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." We first needed to pray that the Holy Spirit would breathe upon the Church. Here he mentioned as an illustration of its laxity, on the subject of Foreign Missions, a pair of acknowledgments which he had seen in a village church-porch,—

Offertory for Foreign Missions	10s. 0d.
Received for cassocks for choir-boys	£9 10s. 0d.

He then turned to the mission-field and spoke of the Punjab, the bigoted Mohammedans and Sikhs, and the difficulty of reaching their hearts. "Your religion may be all that you say," was the reply at one village where he had been preaching, "but we prefer to go to hell with Mohammed rather than accept your Christ."

The Rev. H. McC. E. Price, of Japan, was the third speaker. He alluded to the pain of parting, but showed how it was mingled with the joyful thought of the privilege of going. It was a comfort, he said, to find the Committee had confidence in them, but a much greater comfort to find that the Lord Jesus Christ had the confidence in them to send them forth. He prayed that they might have grace to walk worthily of this trust. All missionaries would say it was "now or never" with their people, but the case was more emphatically so in Japan. During and since the war with China, Japanese speakers had been full of their country's "divine mission" to lead the civilization of the Far East. He did not say, "Largely increase your missionary staff," but at least he would say, "Learn about the gaps and fill them up, and largely increase your prayers and interest on behalf of us missionaries and on behalf of the young Church of Japan."

Mr. A. A. Phillips, returning to West China, thanked God for the spiritual agents at home, in Salisbury Square, and in the mission-field. "Just in so far as they were non-spiritual," said he, "they would be a real weakness and hindrance to the work. We are not going back," he said again, "charged with enough spiritual power for seven years, and so we crave your prayers that we may be, hour by hour, charged anew." He

reminded us that in the mission-field the story of these gatherings would be told over again.

Here came a break. A hymn was sung before we proceeded to hear four speeches from outgoing missionaries.

The Rev. C. E. McQuaide, who has given up a parish in Ireland for Educational Mission work, gave some of his reasons for preferring that agency—the children pass on what they have learned to their parents, and so become unconscious missionaries; and the children of this generation will be the adults of the next. Towards the close, stirred up by some laughter at a quaint remark of his, he cried, “Look through your lists, and see if Protestant Ireland has not done more in proportion for Foreign Missions than England has done.” There is no doubt he is correct, both as to men and means.

Dr. G. Wilkinson, as a representative of medical missionaries, spoke of all Christian service as arising out of possession by Christ. The units which go to make up an efficient armed force, he reminded us, were not complete without a medical staff; why should it be different with the missionary force? This new member of the body had a big appetite; it ate up money; but as it was a principle that Medical Missions should be stationed on the line of greatest resistance, it did not matter if it did eat a little more than the other agencies. In appealing for men to go, he pointed out that there were 35,000 names on the list of those who held British qualifications, and only four of these were going out as recruits this year.

The Rev. V. H. Patrick, a representative of our College at Islington, said that for eight years it had been his privilege to attend the farewell meetings, and now it had come to be his privilege to be going forth, and hence he appealed to those who heard him to go and do likewise.

Mr. T. Gaunt, a young lay graduate from Cambridge, who represented lay missionaries, said, “Pray that we may have Fellowship with Christ. In one sense they were going to a spiritually dangerous place, but in another, to the safest place, because they were going where Jesus led.”

A farewell hymn intervened before the Rev. D. J. Stather Hunt, Vicar of Holy Trinity, Tunbridge Wells, was called upon for the closing address.

Mr. Hunt began by contrasting the little band of missionaries with the army at that time being dispatched to South Africa. “Fifteen times the number of those in this meeting have been ordered to South Africa at a word from the War Office; we are sending 195 to meet the thousand millions of the Heathen.”

With this passing reflection, Mr. Hunt proceeded to show that in Deut. xxxiii., six places are mentioned in which God’s saints are put.

1. In God’s heart (v. 3)—in the great heart of God’s love, which we need to know more and more. Our prayer for our missionaries was that of Ephes. iii. 18. The 50,000 were going out under a sense of justice, to right what they believed to be a wrong; but these went out from a higher motive, —“The love of Christ constraineth” them.

2. In God’s hand (v. 3). (See Isaiah xlix. 2.) We were in His hand for service. The power was not in the arrow but in the Archer, and our attention should be paid not to the arrow but to Him. These brethren were sent by the Archer. They were hidden in His hand for service. “Our efficiency,” said he, “does not depend on what we are but on what Christ can make us.”

3. At His feet (v. 3)—to learn of Him. It was far better to learn of Christ than to learn *about* Him. To learn *of* Him was everything, because we could not teach unless we learned of Him. The woman who sat at Jesus’ feet sat there not as learner only, but as mourner also: these friends, too, must know the hour of mourning. God’s way was not always our way.

Joseph attempted to guide the hands of his father, saying, "Not so, my father"; but Israel had "guided his hands wittingly." When we go into the dark, we were told, the pupil of the eye is enlarged. So when we went into the dark with Christ, the eye of faith should enlarge rapidly. There was joy in the ministry. . . . We could not make the sunshine, but we could get into it.

4. At His side (v. 12) in safety. "When we get above the world into the presence of Christ," said the speaker, "the world will be afraid of us."

5. Between His shoulders (v. 12), the place of strength. "The secret of winning souls to Christ from the world is that you offer not that which is of the world, worldly, but something that men cannot get elsewhere; and in that fact is strength." "His bow abode in strength . . . by the hands of the God of Jacob." The child who tried to draw his Father's bow would fail; but with his Father's strength he could draw the bow.

6. In His arms (v. 27). "They are there for you to rest in," said the speaker. "Lean hard upon them, they will bear all your weight. You seem to be sinking: sink a little further still and you will get into the everlasting arms. You cannot get beneath them. . . . Your head will be pillowed on His breast, and nothing can then make it ache. . . . Our prayers go with our brethren, that they may know in every stormy hour the rest of Christ. . . . They are going out to victory. The victory must be theirs and ours because the power is God's."

Mr. Stather Hunt closed with prayer. It was generally felt to have been a most helpful meeting, and his address to have been a fitting climax to the utterances of the day.

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#### *THE UNITED COMMUNION AND THE COMMITTEE AT SION COLLEGE.*

Wednesday, October 4th, was an unpleasant day, cold and windy and drizzling; but it had no effect upon our friends.

St. Bride's Church, Fleet Street, the parish church of the Society, is the scene on these occasions of an administration of the Holy Communion, at which the missionaries, their personal friends, members of Committee, and such other friends of the Society as choose to come and unite for the last time in partaking of what Dr. Moule calls so beautifully, "the Sacrament of Hope." No very conspicuous announcement is made, but all who wish know of the service, and the congregation is always a large one. This year the communicants numbered upwards of 500.

The Secretaries officiated, and the sermon was by the Rev. Professor Moule. Standing at the lectern, he gave the address without any notes. With the aid of a brief report with which he was furnished, he has most kindly reproduced the substance of what he said; it is [printed on p. 889. What cannot be reproduced in cold print is the impressive reality of the words as they were delivered. They helped to hallow still more a service which is every year felt to be most solemn.

For the same afternoon,—a heavy and dark afternoon it was,—a meeting of the General Committee had been convened at Sion College, to deliver the General Instructions to the whole body of missionaries. The latter were accommodated with seats all round the platform and down the hall, while the farther seats were occupied by members of Committee, and such private friends as had got news of the meeting. The hall, though considerably larger than the Committee-room at Salisbury Square, was most uncomfortably crowded, and many of our clerical friends had to stand about the door. Mr. H. Morris was in the chair.

Sir Douglas Fox read a portion of Isaiah li., and the Rev. E. Lombe offered prayer. Mr. Morris then told the assembled missionaries that the Committee felt at one with them, and desired that the feeling should be always reciprocated. He was not going, he said, to add to the exhortations of which they would receive so many at this time, and contented himself with assuring them of the sympathy and love of the Committee.

The Honorary Secretary then read the Instructions, after which the Rev. G. S. Karney, Vicar of St. John's, Paddington, addressed the missionaries from Zechariah ix. 9 sqq., showing how the passage was a promise of efficiency, security, victory, and gladness. By a curious coincidence, like Mr. Stather Hunt the evening before, in a part of his address Mr. Karney enlarged upon the image of the Divine Archer, His arrows, His bow. He spoke feelingly about the joy in their service which the missionaries might expect to experience. "When you have settled down to your work, though it be monotonous and even more than monotonous," he said, "the Lord shall give you joy in it. What is the real secret of such exhilaration? It is in a real love for the souls to whom you go; the souls of the converts, and not only of the converts, but of those who are not yet converts. And you are buoyed up by the goodness of the Lord. 'How great is His goodness!'"

After fatherly counsel of this kind, Mr. Karney commended the missionaries to God in prayer, and the Bishop of Mombasa pronounced the Benediction.

#### THE SECOND MEETING IN EXETER HALL.

On Wednesday evening, October 4th, leave was taken of the missionaries sailing for Africa, Egypt, Palestine, Bengal, the North-West Provinces of India, South India, Travancore, and Mauritius. The meeting was as full as the previous one had been, and the arrangements were the same, except that Colonel R. Williams, our Treasurer, replaced the President in the chair. Silence was kept for private prayer before the meeting as on Tuesday.

The Rev. F. Baylis read 1 Peter iv. 7-11 as the portion of Scripture, and in his prayer made reference to Dr. Harpur, who had sailed that morning for Egypt.

The Chairman said that two happy circumstances connected that night's meeting with himself. One of those going forth came from the home of one of his daughters, and another from New Zealand, where another of his married daughters had her home. It had also been his privilege to travel very lately through Bengal and the Punjab. A less personal thought was that among those present were the reinforcements for Africa. The thoughts of the nation were deeply stirred about Africa. There were great and right searchings of hearts at this time. The course which England was taking was marked by moderation, prudence, and justice; at the same time, no Englishman desired conquest for conquest's sake, but rather freedom and justice. "You and I," he continued, "on the other hand, do desire conquest for conquest's sake. That is why we are here to-night." He then remarked that the Church as well as the State had its African problems, and proceeded to refer to the African contingent, to Bishop Tugwell, to Dr. Harpur, and to Bishop Tucker, who was already asking what were the northern boundaries of his diocese. Even in the course of a few months away from England he had known what it was to be kept out of his communications with home by tardy mails. Our missionaries were going out for longer periods and to more inaccessible regions. They were going to fields of work almost overwhelming, with "thronging duties"—and still more with thronging *myriads*—"pressed," so that unless they determined to do what lay to their hand they would never compass anything. They were sent out in the strength of the Lord. Let them remember that they were precious

instruments, and their health was not to be thrown away. Let them remember that though they might reach but a few themselves, they would raise up those who would get a greater hold upon the people and have a greater power of spreading the Gospel than we foreigners could ever do. In conclusion, Colonel Williams quoted Bonar's lines :—

He whom thou servest slights

Not even His weakest one.

No deed, tho' poor, shall be forgot,

However feebly done.

The prayer, the wish, the thought,

The faintly-spoken word,

The plan that seemed to come to naught,

Each has its own reward.

I need not delay over Mr. Fox's introduction of the missionaries, except to say that he made it the occasion for presenting Mr. Blackett, a young man of African descent, from Barbadoes, who is going under the auspices of the Society to Fourah Bay College, Sierra Leone, for some further training before engaging in missionary work in West Africa. In God's Providence he will be the first of his race and origin to return to Africa in connexion with the C.M.S.

The preliminaries over, we came to the short speeches of the senior missionaries. The first of these was the Bishop of Sierra Leone.

Dr. Taylor Smith said the cry from Africa to-day was for volunteers, and that night the cry from West Africa was the same. With a touch of humour he told us that W. A. summed up what he had to say, for he Wanted Assistants. He pictured before us Mr. Alvarez, 200 miles from Freetown, holding an outpost station of the C.M.S. "I Want a missionary Assistant for Mr. Alvarez, your representative in Sinkunia," he said. He then went on to speak of the Western Soudan, and the trade routes from it which reached the coast at Sierra Leone. He would like to see Mission stations at intervals of thirty miles each along the route, so that the porters of the caravans of rubber, gold, and ivory might hear the Gospel every time they encamped, and again as they returned. Again, he wanted another Oxford graduate to help in Fourah Bay College. Thirdly, he wanted an industrial agent for his diocesan industrial institution. For all these men, it need not be said, Bishop Taylor Smith made an earnest appeal.

The Bishop of Mombasa was the next speaker. When he had taken leave of us eight years ago, he said, he had asked the question, "Is your heart right with my heart?" Now he would rise a step higher and ask, "Is your heart right with the heart of the Lord Jesus in the matter of the Heathen?" He testified to the increasing sweetness of slavery to the Lord Jesus Christ to do His will in heathen lands. He referred to the difficulty of obtaining enough missionary recruits, and asked, "Is God asking the European and American Christians to think much more of drawing the Native Christians into His work than they have done hitherto?" He illustrated the possibilities by telling of a band of Indian Christians in Bombay who had formed an evangelistic association, and had mapped out the city for street-preaching, tract distribution, and lectures to the educated classes.

The Rev. F. Melville Jones, returning to the Yoruba Mission, spoke of the compassion of Jesus, and told a most touching story to show the need of the African. Itinerating with his students from Oyo, he arrived at a town named Okihiho, of about 10,000 inhabitants. There was no Christian teacher there, and the place had never been visited except once, about four years ago, by the Rev. T. Harding. Mr. Harding had taught the people to pray, "Jesus, Son of God, Saviour, save me, forgive me my sins, show me Thy way." When he left he had promised that if possible he would soon come back. Four years had passed. Mr. Harding was kept at Ibadan, and the African teachers were so few that he had none to send to Okihiho. When Mr. Melville Jones went there he asked the chief, "Do you remember



the visit of the white man?" Yes, they remembered it. "Do you remember what he said?" No, no one could remember. At last one person was found who could just remember that it was something about "Jesus, Saviour." For a whole year after Mr. Harding left they had repeated the prayer he taught them morning and evening; and then, when nothing came of it, they gave it up, and so it had been forgotten. "Your hearts," said Mr. Melville Jones, "would have been moved with compassion for them, not so much because they were barbarous and ignorant as because they were as sheep without a shepherd." We did not need the appeal with which Mr. Melville Jones concluded. The picture of the need was appeal enough.

The Rev. C. Stewart Thompson, anxious to become the mouthpiece not only of the needs of his own beloved Bheels, but of all the North-West Provinces, had been putting some questions to his brother missionaries—"What is the greatest need which occurs to you in your sphere of work?" and "What is your own greatest need?" Some of the replies were characteristic and interesting. They revealed a great longing for more evangelistic zeal on the part of the Indian Christians, and for power to reach the unreached. One, from a notoriously unhealthy district, thought "health" was the greatest personal need. Then, for the 2,000,000 Bheels, Mr. Thompson pleaded first for medical aid. "Hundreds of them die in their huts for the want of it," he said. "Old Shurmal Das is the only doctor they have, and all that he has to give them is grains of Indian corn coated with the ashes of his wood-fire." Secondly, they wanted teaching. There were 150 children in the schools, but 400,000 in the jungles. No girls were taught, for they had no lady to take charge of them. Thirdly, and chiefly, they had need of Christ. Very simply and touchingly did the speaker set forth these needs.

A hymn was sung at this point, and then came the new missionaries: the Rev. L. H. Gwynne, late Vicar of Emmanuel Church, Nottingham, representing the recruits who come from parochial work; the Rev. W. E. S. Holland, representing Oxford, and the S.V.M.U.; the Rev. J. S. Owen, representing the C.M. College; and Mr. J. N. Cheetham and Mr. A. E. W. Gwyn, representing business men. Mr. Holland compared Birmingham ("the most undermanned of English cities"), with its 190 clergy, one to 3700 of the population, and Bombay, as large a city, with only fourteen clergy. "We dare not lay out our lives," he said, "at less than their highest possibility of usefulness." Mr. J. N. Cheetham appealed to business men, and invited them to follow the example of "the business man who left his custom-house and wrote the first Gospel." "Come forward," said he, "and if there is nothing that you can do the Committee will soon let you know it."

After another hymn, the Rev. J. A. Lightfoot, Principal of the C.M. College, taking 2 Tim. ii. 8 (R.V.) as his text, bade the missionaries "Remember Jesus Christ." Mr. Lightfoot's first appearance as a C.M.S. official was an auspicious one. His striking address is printed verbatim on p. 892. The message puts into a phrase the Gospel as the mainspring of missionary effort.

Bishop Tugwell pronounced the Benediction, and so brought the great Farewells of the year to a close.

#### PERSONAL NOTES ON THE OUTGOING MISSIONARIES AND THEIR WORK.

WE proceed now to give a few personal notes on the missionaries, many of whom are by this time journeying to their respective fields of labour:—  
**SIERRA LEONE.**—The Bishop of Sierra Leone is only by his own volition included among the missionaries of whom leave is taken. Bishop Taylor

Smith was to hold a farewell meeting on his own account on October 24th, and will have sailed by the time this reaches our readers. The Rev. J. A. and Mrs. Alley are the senior European missionaries of the Sierra Leone Mission. Mr. Alley went out in 1878. His work is among the Temnes of the Interior. Miss Stratton, who is going out for the first time, is from Newport, Isle of Wight, has a sister working under the C.M.S. in the N.-W. Provinces of India, and is sister to the Rev. A. C. Stratton, of the Candidates' Department at Salisbury Square. We may add that another sister is under training. Miss Stratton has been trained at "The Olives," the Home and Colonial, and "The Willows," and goes to reinforce the Annie Walsh School.

**YORUBA MISSION.**—The Rev. and Mrs. F. Melville Jones are returning to their valued labours in connexion with the Oyo Training Institution, but in addition, Mr. Jones will, on the return home of Mr. Harding, take up the post of acting-secretary to the Mission. Mr. H. F. Gane and Miss M. Blackwall are returning to the Mission, for their second period of service. The former will be able, it is hoped, to engage in itinerating evangelistic work; the latter, whose first term of service was cut short by medical certificate, will be first of all engaged on the language. The Rev. J. S. Owen, of the C.M. College, comes from Belfast, and Mr. F. D. Coleman, also of the College, is from Ealing. Mr. Coleman has given some special attention to elementary medical work. Of course, these brethren will have to pass their language examinations before their work can be assigned to them. Miss H. R. Hewitt, one of the many who have offered from Nottingham, has been trained at Highbury. She is to join Miss Grover at Ibadan in the first instance.

**THE NIGER.**—Miss L. M. Maxwell and Miss F. M. Dennis return to their old work at Onitsha. Miss M. Hamlin and Miss S. A. Hopkins return to the work amongst women and girls which they have begun in Brass. Miss A. C. H. Squires, from Rathgar, Dublin, who has been trained at "The Willows," is to join them in their work. Mr. J. N. Cheetham is a business man from Southport, and Mr. E. Dennis, a "short course" student from the C.M. College, is a brother of the Rev. T. J. Dennis, and has also two sisters in the Niger Mission. Mr. Cheetham's training will be of great service in the business transactions. Miss M. Bird, daughter of the Rev. C. J. Bird, of Highbury, has been trained at "The Olives." Miss M. Warner, of Blackheath, trained at "The Willows," is a trained nurse. She is the sister of the Miss Warner who is already in the Niger Mission. Both Miss Bird and Miss M. Warner will join the band of ladies at Onitsha under Miss Maxwell.

**EASTERN EQUATORIAL AFRICA.**—Bishop Peel goes to Mombasa. Doubtless his lengthened experience among the cosmopolitan population of Bombay will stand him in good stead in Mombasa, where the immigration from India has been so marked. The Rev. F. Burt returns to his work in Mombasa. Mrs. A. Grafftey Smith is rejoining her husband at Rabai. Miss F. T. Austin, of Sandown, Isle of Wight, and trained at the Highbury Home, is to go to Rabai.

**EGYPT.**—We need not enter into the plans for Dr. F. J. Harpur and the Rev. Ll. H. Gwynne, which are already well known to our readers. Mr. Gwynne, a London College of Divinity man, has done a great work among young men as Vicar of Emmanuel Church, Nottingham, among whom his athletic prowess has naturally been a strong recommendation. Dr. Harpur missed the public leave-taking, having had to hurriedly return to Cairo to take temporary charge of the Old Cairo Hospital, owing to Dr. A. C. Hall's illness. Miss F. M. Sells is returning to her post on the nursing staff of the Old Cairo Hospital; Miss L. E. D. Braine-Hartnell, of West Kensington and "The Olives," sister of Miss P. Braine-Hartnell, of Persia, and a trained

nurse, is also appointed to the Old Cairo Hospital. The Rev. R. MacInnes, M.A., of Trinity College and Ridley Hall, Cambridge, Curate of St. Matthew's, Bayswater, and joint Secretary of the London C.M.S. Younger Clergy Union, is the son of Mr. M. MacInnes, a Vice-President of the Society. Mrs. R. MacInnes is sister of Dr. Carr, of Julfa, and is a fully qualified doctor. The Rev. W. H. T. Gairdner, B.A., of Trinity College, Oxford (ordained since the Farewell Meetings), has been Travelling Secretary of the S.V.M.U. and the British College Christian Union. He is one of twelve Secretaries and members of the Executive of the S.V.M.U. who are sailing this autumn for the foreign field, three of whom—himself, the Rev. W. E. S. Holland and Miss Glass—go out under the C.M.S. His work, like that of the Rev. Douglas Thornton, will be, it is hoped, among the students and educated Moslems of Egypt. Miss G. M. Western, of Shortlands, trained at "The Willows," the Home and Colonial, and "The Olives," a daughter of Mr. G. A. Western, one of our regular Committee men, goes out with a view to taking up educational work amongst girls. Miss E. Anderson, about to be married to the Rev. Douglas Thornton, is a daughter of the late Sir W. Anderson, of Woolwich Arsenal.

PALESTINE.—The Rev. and Mrs. T. F. Wolters were in Germany at the time of the Dismissals. Miss A. and Miss E. C. Wardlaw-Ramsay return to their work in Acca. Miss B. Hassall and Miss I. M. McCallum are joining the Mission from New South Wales and New Zealand respectively. Miss E. W. Burnaby, of Brampton, Huntingdon, has been trained at "The Olives" and Whitechapel. Miss F. M. Neale, of Northwood, Middlesex, trained at "The Olives," was Chemical Demonstrator at the Royal Holloway College, Egham. Miss H. M. E. Scott is from Salisbury, and was trained at "The Olives."

PERSIA.—The Rev. and Mrs. W. A. Rice on their return to Persia are to go to Shiraz, connected with such interesting memories of Henry Martyn. This will be the first time that Shiraz has been definitely occupied by the C.M.S. Miss Stirling, who was formerly at Julfa, is now to go to Yezd, to be associated with Dr. and Mrs. White and Miss Bird. The Rev. A. K. Boyland, B.A., of Trinity College, Dublin, and Curate of Dromore Cathedral, was an early member of the S.V.M.U. His location will be settled after his arrival in Persia. Miss Brighty, of St. Helen's and "The Olives," is a trained nurse. She has been appointed to Yezd.

TURKISH ARABIA.—The Rev. J. T. Parfit is to spend a few months in Bombay before returning to Baghdad. When he does return thither he will visit Mosul, and report upon that place. Dr. and Mrs. H. M. Sutton return to the medical work at Baghdad, with which Dr. Sutton has been connected since its inception in 1886. Miss A. E. Clark, of Southsea is appointed to join Miss Martin in her work among the women of Baghdad, in place of Miss Phillips, whose state of health has made a return to Australia necessary.

BENGAL.—The Rev. and Mrs. G. H. Parsons are returning to Calcutta, where Mr. Parsons will take charge of the evangelistic work. The Rev. and Mrs. J. A. Cullen return to Calcutta. The Rev. J. F. Hewitt has taken his degree at Durham during his furlough, and there accompanies him for the first time, in the person of Mrs. Hewitt, another graduate of the same university. Mr. Hewitt, on returning, is to take charge of the Normal Training School at Krishnagar. The Rev. W. E. S. Holland, M.A., of Magdalen College and Wycliffe Hall, Oxford, Curate of St. Martin's, Birmingham, was formerly Travelling Secretary of the S.V.M.U. and British College Christian Union. He is the son of the Rev. W. L. Holland, and a grandson of our venerated friend Canon Tristram. He is to work amongst the students in Calcutta. Mr. A. E. W. Gwyn, Missionary Bands' Secretary of the C.M.S. Lay Workers'

Union for London, is a well-known business man. He also is designated for Calcutta. Miss M. K. Wolley, daughter of the Rev. H. F. Wolley, Vicar of Shortlands, is to go to the Christian Girls' Boarding School at Calcutta.

**NORTH-WEST PROVINCES.**—The Rev. and Mrs. A. H. Wright, going out for the fifth time and after thirty-five years of service, are to take charge of the important centre of Gorakhpur, with its Christian villages. The Rev. C. C. Petch has been pushing the evangelistic work there; but the Mission has been much weakened by the return home of the Rev. T. F. Robathan through sickness. The Rev. C. S. Thompson returns to his beloved work amongst the Bheels at Kherwara, after a stay at home which has been prolonged through illness. The Rev. E. P. Herbert, whose last sphere of labour was amongst the Bheels, now returns to his former work amongst the Gonds. The Rev. H. J. Molony also returns to Gondwana. He will reside at Patpara. The Rev. and Mrs. A. I. Birkett return to Lucknow, where Mrs. Birkett was formerly for ten years a lady doctor. Their duty is primarily the charge of educational work in that station. The Rev. and Mrs. J. P. Haythornthwaite return to St. John's College, Agra, of which Mr. Haythornthwaite is Principal. There are now 500 Brahman, fifty Moslem, and 150 Christian students in the college. The Rev. W. McLean (who has taken the B.A. degree at Durham University during his furlough) and Mrs. McLean are to resume their superintendence of the evangelistic work in Agra. The Rev. and Mrs. E. A. Hensley will now go to Jabalpur, to take over the work from the Rev. J. A. F. Warren. Miss E. B. Durrant goes to Aligarh, where work has lately been taken over from the Zenana Bible and Medical Mission. Miss Major goes to Muttra, which has been weakened by the withdrawal of Miss Latham to New Zealand for family reasons. Of the new recruits Mr. L. Ashby, B.A., Christ's College, Cambridge, of Southampton, has had a year's study at Livingstone College. He goes to join the Gond Band of Associated evangelists. So does Mr. E. Peters, formerly of the Church Army. Mr. Peters comes from South Ockenden, Essex, and is an Islington "short course" man. Miss R. Carter, of Streatham, trained at "The Willows," has no location fixed at present. The same is true of Miss C. E. Rogers, Ticehurst, Kent, trained at Highbury and "The Willows." Miss E. Worthington was formerly superintendent of the Liverpool Y.W.C.A., and is sister of the Rev. H. B. Worthington, of St. Albans. Miss Worthington is assigned to Muttra. Her sister is going out this year to Japan. Miss A. Cox, of Hampstead, has taken a course at the Home and Colonial Training Institution. She is a niece of Col. Cox, and sister of our missionary, the late Rev. W. S. Cox. She is to join the staff of the Girls' High School at Agra. Miss E. A. Yate, daughter of the late Canon Yate, of Uppingham, goes to Azamgarh.

**THE PUNJAB.**—Our veteran missionary, the Rev. R. Bateman, who has laboured in the Punjab since 1868, is not returning to Narowal, with which his name is so closely associated, but to the Jhang Bar district, which has been recently made habitable by irrigation, has been partly populated by Christians, and part of which has been made over to the C.M.S. as a mission-field. The Rev. F. Lawrence, who has worked with Mr. Bateman before, may possibly go with him to this new sphere. The Rev. and Mrs. C. M. Gough take up the work in Narowal, with which they also have been connected. The Rev. and Mrs. E. Guilford go back to their interesting work at Tarn Taran. The Rev. and Mrs. C. E. Barton, who have worked in Multan, go to Kashmir to relieve the Rev. J. H. Knowles. The Rev. and Mrs. R. Sinker, who were at Karachi, now go to the unfertile soil of Hyderabad. Dr. A. Lankester resumes his work at Peshawar, taking with him as his newly-married wife the daughter of the Rev. H. E. Fox. Miss Wadsworth has been for years in charge of the zenana work in Multan under the F.E.S.,

and now goes back to it as a missionary of the C.M.S. Miss M. J. Taylor, who had been accepted by the F.E.S., goes out under the C.M.S. to assist Miss Wadsworth. The two new recruits to the Punjab are both clergymen. The Rev. C. E. McQuaide, M.A., of Trinity College, Dublin, and Rector of Kilcommon-Eriss, Ireland, goes out to the High School, Amritsar. The Rev. J. R. Fellows, of the C.M. College, comes from Birmingham, and is designated for Sindh.

**WESTERN INDIA.**—The only names under this Mission are those of the Rev. and Mrs. A. Manwaring. There is the more reason to deplore this because the Mission has been weakened by the death of the Rev. H. T. Jacob, and the consecration of the Rev. W. G. Peel to the Bishopric of Bombasa. Mr. Manwaring has done useful service during his residence in England by bringing out his book on *Marathi Proverbs*. He returns to Nasik.

**SOUTH INDIA.**—The Rev. and Mrs. H. D. Goldsmith return to take charge of the Divinity School at Madras, with which they have been so long connected. The Rev. and Mrs. C. W. A. Clarke go back to resume the work at the Noble College, Masulipatam, of which Mr. Clarke is Principal. Mr. M. Browne goes not to Ellore, where he was before, but to the Tinnevely College. There is one new recruit, the Rev. E. E. Hamshere, cousin of the Rev. J. E. Hamshere, of the Eastern Equatorial Africa Mission. Mr. E. E. Hamshere comes from Plaistow. He was trained at the C.M. College, and was "Gospeller" at the Bishop of London's Trinity ordination this year. He is set apart for evangelistic work in the Telugu Country.

**TRAVANCORE.**—The Rev. and Mrs. J. H. Bishop return to Trichur after thirty years' labour in the country.

**CEYLON.**—The Rev. and Mrs. J. W. Balding are the only returning missionaries. They will probably go back again to Baddegama. Three new ladies are joining the Mission, Miss M. Leslie-Melville, daughter of Canon Leslie-Melville, of Welbourn Rectory, Lincolnshire, trained at "The Willows"; Miss L. E. Nixon, of Belfast, a graduate of the Royal University of Ireland, and trained at "The Olives," and the Home and Colonial Training Institution; and Miss Whitney, of Montreal, who has had a short training at "The Willows."

**MAURITIUS.**—Miss M. B. Gwynn, late Secretary of the Y.W.C.A. at Clifton, is joining the Mission.

**SOUTH CHINA.**—The Rev. and Mrs. E. B. Beauchamp return to their old work at Pakhoi. Four recruits are joining the Mission. The Rev. J. B. Carpenter, B.A., Corpus Christi College, Cambridge, and Islington, Curate of St. Thomas', Birmingham, and brother of our missionary at Allahabad, goes to Hok-chiang, in Fuh-Kien. Dr. G. Wilkinson (M.A. Cantab. and M.B. Lond.), of Sturton-le-Steeple, Retford, Notts, was formerly house-surgeon at the Bolton Hospital, and afterwards in charge of an Islington Medical Mission. He is now going to take up medical work in Fuh-chow. Miss A. K. Storr, of Hampstead, trained at Highbury, is destined for Pakhoi, and Miss McClelland from Armagh, trained at Highbury and Luton, goes to the Fuh-Kien Province.

**MID CHINA.**—The Rev. W. G. Walshe, who with Mrs. Walshe is returning to this Mission, is now to be engaged upon literary and translational work, the field for which is felt to be very wide (Mr. Walshe has taken his degree at Durham during his furlough). Miss M. A. Wells returns to take up her itinerating work near Ningpo. Miss I. S. Clarke returns to work amongst the upper classes in Shaou-hing. The new recruits to this Mission include Dr. and Mrs. Babington. Dr. Babington, who comes from Wallingford, and holds London diplomas, has been assistant house-surgeon at St. Thomas' Hospital. Mrs. Babington is a trained nurse. They are

temporarily stationed at the great Hang-chow Hospital. Mr. T. Gaunt, from Horncastle, a B.A., Magdalen College, Cambridge, who has had further training at Islington, is to go out to open a High School for the English teaching of Chinese young men, probably at Shaou-hing. This is an important new development. Miss M. Riddall, who goes to Chuki, is the daughter of the Rev. Dr. Riddall, of Belfast; she has had hospital training and has received further instruction at "The Olives."

**WEST CHINA.**—Mr. A. A. Phillips on returning becomes Secretary of the West China Mission. Mr. A. E. Seaward, who offered from Tiverton, and has had a short course of training at Islington; Mr. P. J. Turner, formerly of Bournemouth, and of the Civil Service, also a "short course" man; Miss M. C. Knight, who comes from St. Clement's, Bristol; Miss L. Mellodey, from Blackburn and the Chelsea Y.W.C.A., who has had nursing training; and Miss A. Walmsley, of Blackburn, who has been a Church Army Mission nurse:—these five are going out as reinforcements, but their exact locations will be fixed in the Mission. The three ladies have been trained at Highbury.

**JAPAN.**—The Rev. H. McC. E. Price returns to take the Secretaryship of the Osaka Jurisdiction in place of the late Archdeacon Warren. Mrs. Price is with him. The Rev. and Mrs. H. L. Bleby return to their work in Kiu-shiu; the Rev. D. M. Lang returns to Kushiro, in the Hokkaido; Mr. and Mrs. C. Nettleship will resume their duties in connexion with the Ainu School at Hakodate; Miss R. D. Howard will pick up the threads of her old work at Osaka, particularly in connexion with the Bible-women's Home. Miss Huhold has spent most of her furlough with her friends in Germany, and now returns to her former sphere in Tokushima. The reinforcements include the Rev. V. H. Patrick, who was at St. Paul's School, then a clerk under the London County Council, and was trained at the Islington College; Miss L. A. Galgey, of Killibegs, Donegal; and Miss H. J. Worthington, sister of Miss E. Worthington (N.W.P.). Mr. Patrick has been designated to Tokio, Miss Galgey to Osaka, and Miss Worthington will probably be associated with Miss Carr in Tokio. J. D. M.

## FOREIGN MISSIONS AT THE CHURCH CONGRESS.



NE is accustomed to look at the treatment of Foreign Missions in the Church Congress as a kind of annual barometer of public opinion on the subject. It acts in several ways. The proportion of space allotted to the question is an index of the views of the Subjects Committee, and perhaps, to a certain extent, of the Bishop of the diocese. The attendance at the Foreign Missions sessions is a gauge of the interest taken by Churchmen. And when a debatable topic is discussed, the sympathies of the audience may be considered to reflect the feelings of a much wider circle. The Evangelical body have not yet fully learned to take their share in the Congresses, particularly as members of the audience.

Applying these standards, then, one is struck by the fact that a Foreign Missions session is now regarded as an inevitable part of every Congress. The number of full sessions of Congress, as opposed to sectional meetings, was small this year; but one was reserved for the discussion of Christianity within and without the Empire. Considering the exciting topics which were before the country, we ought perhaps to be satisfied with one session out of about eight.

There was a cursory reference to Foreign Missions in the Bishop of

London's presidential address. The Bishop was picturing an ideal Church in its influence upon national character, and touched upon Foreign Missions as one form of expressing that national character. He said :—

"We cannot carry civilization without Christianity. Foreign Missions can no longer be regarded as a luxury, the hobby of a few enthusiasts, a tolerated appendage to our civilizing work in the world. They are of the very essence of that work. Apart from their immediate success, from the number of converts, and such like considerations, they are necessary to explain what Englishmen are, and what they are trying to do; how they regard life, and how they look on their fellow-men. It was impossible for the Church Congress to meet in London without giving Foreign Missions a foremost place in the subjects for our deliberation."

These remarks are striking enough, but those who quote them should read the context, which somewhat limits the application of the Bishop's strong phrases.

The Foreign Missions' session was placed early in the week, and not, as was once the case, at the fag-end of the Congress. The attendance, though falling lamentably short of the great throng when a partizan debate was expected, was a very large one. It is a moderate estimate to say that 4000 persons were present at the beginning of the meeting. Of course, as is the rule at Congress, an exodus began after the first few speeches, but a large number remained to the end.

"The Church within and without the Empire" resolved itself into demonstrations severally of the needs of Colonial, Foreign, and Jewish Missions. Bishop Barry held a brief for Australia. Bishop Johnson dealt with the education of Europeans in India, championed those often-forgotten classes, the "poor whites" and Eurasians in India, and touched very lightly upon the question of the Native Church. The Dean of Worcester ably advocated the cause of the Jews.

Missions to the Heathen were placed wholly in the hands of C.M.S. men, Sir John Kennaway, the Rev. E. A. Stuart, and the Bishop of Sierra Leone. Though the selection was an unmistakable tribute to the Society, it may be doubted if the lack of representatives of other Missions had not the effect of keeping many Congress members away. However, the three speakers got their opportunity, and used it well. Sir John Kennaway and Bishop Taylor Smith read papers, but Mr. Stuart spoke without a note. His splendid voice easily filled the great hall, and the cogency of his facts and the eloquence of his language had a marked effect. After the selected speakers there was very little debate. Mr. Stock was called upon and put a few facts before the meeting, and then a Jewish missionary spoke.

We are enabled to reproduce Sir John Kennaway's address.

*Sir John Kennaway's Paper on Evangelization beyond the Empire.*

I feel it to be no light honour to be asked to stand here to-day and address such an audience as I see before me on the part the Church is taking, and is called to take, in the evangelization of the world beyond the confines of the British Empire.

The awakening of England to a due sense of her duty and responsibility is a joy to us all. It had long been a shame and a reproach that the missionary torch which burnt so brightly in the days of St. Boniface was suffered to die out, and now only late in the day has been relit, and we are seeking to make up lost ground lest the judgment of God come upon us as it did on the Churches of North Africa, and our candle be removed out of its place. The time is propitious for review and for advance.

The Church Missionary Society has just completed the first 100 years of her existence, and the venerable Society for the Propagation of the Gospel is making its preparations in view of the near approach of its Bicentenary.

Foreign Missions—"The work that at the present time stands in the first rank

of all the tasks we have to fulfil; the primary work of the Church, the work for which the Church was commissioned by our Lord." Such was the pronouncement of the Lambeth Conference of 1897. Great words these, of which it is not easy to measure the importance—a pledge to the world of energetic and sustained action, bound, if fully carried out, to bring blessings on our Church and nation.

Expansion of England.—I need not dwell on the increase of our Empire—on the growth of our wealth, the improved condition of our people; our marvellous influence abroad and happy content at home; over and above these the renewed life and activity of our Church in the Victorian era are matters of praise and thankfulness. But we should remind ourselves that if our privileges are great, so also is our responsibility. How meagre, relatively, are our contributions, how small our sacrifices! How few there are who care, still fewer who will take the trouble to learn, what is being done and to follow the progress made with prayer and interest!

You, my Lord, and those who have with you made out the scheme of this Congress, have at any rate shown the importance which you attach to the subject by the position you have assigned to it, and on behalf of the missionary workers I desire to thank you and express the hope that from to-day's proceedings there will spring a new desire for missionary information—a new and increasing interest in missionary efforts.

The field allotted to me to-day is the world—minus the British Empire—and at first sight there did not seem much left after this was taken out. But there will be enough at any rate to occupy the few moments at my disposal if I glance at Missions to the Jews, to the Mohammedans, to the work doing in the ancient empire of China, seemingly about to fall to pieces, yet kept together by some marvellous power of cohesion which defies attack; if we look at Japan, so full of vigorous self-assertion and importance, and take note of the work done under the French flag in Madagascar by the S.P.G., or the work in German and Portuguese East Africa by the Universities' Mission.

"Beginning at Jerusalem." I make no apology for carrying out the instructions given in St. Luke's Gospel, and if we agree with the statement for which St. Paul seems to give authority, that the Jews in time to come will be the foremost agents in the conversion of the world, it is the present duty of the Church to use her best efforts for the evangelization of the Jewish nation in our generation. The Society for the Promotion of Christianity among the Jews has made this its object for nearly eighty years.

Her agents carry on the work with small resources in three continents, in Berlin and Hamburg, in Warsaw, and Constantinople, Jerusalem, Tunis, Persia, Abyssinia, &c., seeking to repay the debt we owe to the Jew and to the Divine Son of a Jewish mother. By preaching, by schools, by hospitals we aim to remove the veil of ancient prejudice, to win the heart and affection of the Jew, and to wipe out the remembrance of past cruelty and wrong.

It is cheap sarcasm to deride these efforts, to sneer at the thousands said to be necessary to convert a Jew; but it is an assertion I believe to be capable of proof, that more than 200 Hebrew Christians are in holy orders in the Church of England, and that as each Lord's-day comes round the Gospel is proclaimed in more than 600 pulpits in Europe by Jewish lips.

The position of the Jew is deplorable—without a country and without a home; despised and outcast, who can wonder at the growth of the Zionist movement which seeks to establish the restoration of national life in Palestine? Three conferences have been held; two millions subscribed for a Jewish national bank: who shall say what shall come of it? We can but pray, wondering if it may not be a step in the working out of God's great purpose concerning His people, who, though cast out, are still dear to Him, and in regard to whom the promise still stands, "They shall prosper that love Thee."

The Mohammedan lands of the East, although they are Bible lands, have hitherto proved the least accessible to any missionary force. The land of Palestine, the cradle of our religion—

"Over whose acres walked those blessed feet  
Which eighteen hundred years ago were nailed  
For our advantage on the bitter Cross"—

still remains trodden down of the Gentiles.



Although the extent of the Turkish Empire has been largely diminished in our time, yet the Sick Man still survives; and though religious liberty was conceded on paper to the imperious commands of Lord Stratford de Redcliffe, no sooner was pressure removed than Sir H. Bulwer had to assent to a memorandum forbidding all attempts in public or private to assail the Mohammedan religion, and death still remains the penalty of conversion. Still our duty is clearly to go forward. Eighty missionaries have been sent out, among whom it will not be invidious to mention the labours of Dr. Bruce, or of Miss Bird, or of the Rev. H. Carless, the last who has laid down his life for the cause of Persia.

"Yes, amid much discouragement," writes the veteran Sir William Muir, "we can discern pleasing tokens of progress. The Moslems are becoming open to Christian influence. They are closely and carefully examining the Scriptures. The sales of the British Bible Society in Persia trebled between 1891 and 1896."

Mistaken views of the leading truths of our religion are being removed. The hearts of many are being touched by benefits thankfully received in mission hospitals. What a picture of love for the Moslem is presented by Bishop French at the close of a long and laborious missionary career, handing over his diocese to another, and ending his days on the lonely shores of Muscat in the endeavour to reach the Mohammedan; and by Bishop Stuart, under similar circumstances, at this moment labouring in Persia after saying good-bye to his New Zealand diocese!

As to results we are content to await God's time, to accept the saying of Dr. Bruce:—"I am not reaping the harvest. I scarcely claim to be sowing the seed. I am hardly ploughing the soil. I am gathering out the stones. That, too, is missionary work, let it be supported by loving sympathy and fervent prayers."

Permission has not yet been obtained to open the Medical Mission at Khartoum, intended to perpetuate the memory of General Gordon. Let us hope it will not long be delayed, remembering the words of Sir Herbert Edwardes in regard to preaching the Gospel:—"We may be quite sure that we shall be much safer if we do our duty than if we neglect it."

I have spoken of China and Japan, both alike in this, that there has been in each what seemed to be a national movement towards Christianity, the result of which has been disappointing.

In China, the rebellion of the Taipings gave what seemed a real prospect of Christ being worshipped in the "Glorious Land"; the Word of God seemed to be put forth as the great instrument of national regeneration. Idols were destroyed over a large district. But, alas! the opportunity for the Christian Church to enter was not seized, and when rebellion was suppressed everything went on on the old lines.

So, too, in Japan, after the great revolution of 1868, when there came the ardent desire for Western civilization, and when in 1872 the proclamations forbidding Christianity were withdrawn, the Japanese seemed to think they must adopt the Christian religion if they were to emulate Western advance. Converts increased rapidly, and highest hopes were raised. Then came reaction. The prospect of the early adoption of Christianity faded away. Patronage was withdrawn to be succeeded by indifference. Still, we have no cause for complaint, for Christianity has full opportunity to proclaim the glad tidings of the Gospel.

Thanks to the work of the lamented Bishop Bickersteth, the Japanese Church, numbering some 8000 members, has been constituted under the name of Nippon Sei Ko-kwai, on the basis of the Holy Scriptures, the Prayer-book, the Nicene Creed, and the three orders of the ministry; six dioceses, for two of which the American Episcopal Church is responsible, have been constituted, women have found an effective and congenial sphere for their work, and missionaries are able to write of whole-hearted consecration among native workers.

Numbers are few, even when we take into account the greater success of our American brethren. But is there not cause for hope when we remember that thirty years ago Christianity was a prohibited religion, and when we meet with thankful surprise Christian members of the Japanese Legislature, Christian officers and soldiers in the Japanese army, and Christian policemen guarding the streets; and may we not look for the time when the Sun of Righteousness, with healing in His wings, shall be supreme in the Land of the Rising Sun, and dissipate all its darkness with His bright beams?

In China an old historic civilization interwoven with the life of the people has stood in the way of great missionary success. But patient work and prayer have overcome even these difficulties, and that in the face of cruel persecutions and murderous outrage. In Bishop Moule's diocese of Mid China we laboured for four years without a convert. Now the Church numbers 2700 adherents; in Fuh-Kien Province, where now are nearly 20,000 Christian adherents, eleven years seemed to have been labour in vain. Where there has been the increase, progress is mainly attributed to the work of Native Christians among their brethren.

"Do you say they become Christians for what they get?" asks Bishop Hoare. "I will tell you what they get. Loss of home, spoiling of goods, sundering of family ties." These are somewhat doubtful advantages to attract converts. "Could you recommend any native clergy for consecration as Bishops?" "Yes," he said, "if you are content to follow the custom of the early Church with dioceses contained within the limits of a single city, I know three or four equal to the post. I do not say that they could administer the affairs of a province."

My time is drawing to a close without allowing me to do more than refer to the noble work of the Universities' Mission; of the S.P.G. in Madagascar, where the prospects are reported to have never been brighter; and to the work of that venerable Society in Borneo, Corea, and in the Hawaiian Islands. But the fact that her chief aim has always been to plant the Church in its fulness in every part of the Empire has left her work rather outside the scope of this paper.

Any review of Mission work is incomplete without an acknowledgment of the translation of the Holy Scriptures and other standards of the Church into the vernacular languages by the S.P.C.K., while we owe it to the British and Foreign Bible Society that in no less than 364 languages or dialects has the translation, printing, or distribution of the whole or part of the Scriptures been promoted.

To sum up I would say that in work like ours it is impossible accurately to tabulate results. These cannot be known before the Great Day shall reveal the secrets of all hearts.

To give the number of adherents or communicants belonging to a Mission must often be inadequate or misleading, and I have refrained as far as possible from doing it. I have endeavoured to outline the features of the work, to look at it in its broad aspects, not ignoring its difficulties, or shirking its disappointments, or attempting to make the advance appear greater than it is.

The number of native clergy ordained in connexion with the C.M.S. from the beginning is 578; the total of all the Church Societies can scarcely be less than 1000. We can hardly over-estimate the importance of such a result. Would that it had been possible for me to tell you that there had been founded Native Churches, self-governing, self-supporting, self-extending, looking to their Mother Church as an example, but able to stand alone, working their Mission on their own lines under Native Bishops.

To assist in the formation of such Churches must not be a mere dream of the future; it must be the chief work of the Church in the century that is opening upon us. Had time permitted I might have adduced abundant testimony to the value and reality of the work from statesmen and governors of provinces, from Lord Lawrence, Lord Northbrook, Sir W. Muir, Sir Richard Temple, and men of like calibre, to set in the balance against ignorant and light-hearted assertions of unsympathetic travellers or youthful subalterns who have never taken the trouble to make inquiries, and who, if questioned about Church work at home, could give but a poor account of it.

The story of Missions is the same under new conditions as you may read of in the great missionary handbook, the Acts of the Apostles. If the shortcomings of some of his converts and failure of his hopes did not prevent St. Paul from thanking God, what need is there for us to be disheartened if progress is not so fast as we had fondly hoped, and our Rome is not built in a day? It took 200 years to convert England to the Christian Faith, and some would say it is very imperfectly effected even now. Let us, too, thank God and take courage. Let us not be content with sending missionaries abroad, let us be missionaries ourselves, educating our countrymen at home on this question, and inducing them to join with us in forwarding the cause. By so doing, the work of the Church

among her own people will be stimulated and not depressed. It will not be the Heathen alone who will reap the benefit. The blessing will be upon us and upon our children as we make it our aim to carry out the last command of our Lord and Master, and hasten His coming and His Kingdom.

It remains to note the Art Exhibition. The C.M.S. and indeed nearly all of the Home and Foreign Missions of the Church were represented. The C.M.S. stall was chiefly filled with literature and diagrams, together with some of the Rev. W. J. L. Sheppard's models. In one corner were a few relics of Bishop Hannington, which aroused much interest. "I am glad to see that the Church of England still honours relics," said a would-be sarcastic visitor. Not every passer-by, however, understood them. "We have here Bishop Hannington's last diary," said Mr. Sheppard to one. "Thanks," said he, supposing it was a publication which was being offered to him, "Thanks, but I have one already!"

The Medical Mission Auxiliary had a stall opposite to our other display. The models and photographs were examined by a great many people.

Altogether, we had reason to be satisfied with the extent to which the cause was brought before the Congress: and with Bishop Jacob at the head of affairs at Newcastle next year (D.V.), we may expect a further advance.

J. D. M.

## A RECENT CONFERENCE OF MISSIONARIES ON FURLOUGH.



AMONG other new departures which marked the "Three Years' Enterprise" was an annual Conference of Missionaries on Furlough with the staff of Secretaries at headquarters. For two years the Conference was only arranged as a series of meetings in Salisbury Square. And though even these meetings fully justified themselves from the pleasure and profit attaching to them, yet it was on all hands felt to be a great improvement when this year a new feature was added.

Early in the summer, as soon as College terms were over, the kind permission of the authorities at Westfield College was obtained for holding there a Conference of Lady Missionaries, who lived together under the one roof for the Conference days. The social intercourse and the extended opportunities for informal discussion of many missionary questions added greatly to the value of the gathering, and at the same time was secured a larger element of devotion in the meetings on the programme.

So successful was the Ladies' Conference that a similar gathering for men was at once felt to be highly desirable. And after some difficulties as to date and place, and not without much patient correspondence and planning (mainly carried through in the Women's Department on lines learnt through the Westfield Conference), a gathering was arranged for the few days between Thursday evening, September 28th, and Monday morning, October 2nd. It was attended by some sixty missionaries, representing many different mission-fields, and by six of the headquarters staff.

No place could have been more charming or better adapted for such a gathering than Cliff College, Curbar, in Derbyshire, though it was not the place first planned for. It is the home of Dr. Grattan Guinness and the country branch of the training institution of which the town branch is at Harley House. At short notice Dr. Guinness most kindly arranged for the Conference to be held at Cliff College, and the sympathetic help of the Principal and his wife, Mr. and Mrs. Hallowses, and of Mrs. H. E. Fox, Mrs. Tottenham, and Mrs. G. B. Durrant, did very much to secure the comfort and

the at-home feeling of every one present. A really restful few days were thus secured for a full series of services and meetings. Time was also found for pleasant excursions to Chatsworth and Haddon, and for some of the party to visit with very keen interest, under Dr. Guinness' guidance, his observatory and little museum.

The keynote was struck on Thursday evening at a short devotional service, when the Rev. H. E. Fox spoke a few loving words of welcome and of exhortation gathered round our Lord's first words to the disciples whom He met after His Resurrection, the "*All hail*" in St. Matt. xxviii. 9.

The Friday was begun with Holy Communion at Curbar Church, and later on a prayer-meeting, and then for about two hours a helpful, heart-searching conference on "*The Spiritual Renewal of the Missionary on Furlough*." The missionaries who opened and carried on the consideration of this question, speaking often with a deep sense of aspiration after better things, nevertheless expressed a general sense of the sufficiency of God's grace for keeping up the level of spiritual life in the mission-field, so that furlough might well be a season of advance rather than of regaining lost ground; and while they spoke of fisherman "washing their nets" and "mending their nets," it was striking to hear, from varied standpoints, testimony to the possibility of turning to personal spiritual profit the very parts of their life on furlough which would appear the most trying, such as the telling over and over again of their own missionary story; and the visiting on deputation service of all kinds of friends, from those who almost make idols of missionaries to those who expect them to need a great deal of "doing good to."

After a break for recreation another topic was discussed, opened from the point of view of Salisbury Square, viz. "*The Parent Committee's function of (a) Direction, (b) Advice*," bringing out some of the points in which the mutual sympathy and confidence between headquarters and the missionary body are the strength of the harmonious working of the Society.

The day was closed by a devotional service and an address by the Right Rev. Bishop Peel, who dwelt upon the blessed possibilities and power of *Separation unto God*.

The next day followed much the course of the Friday, the two Conferences being upon "*The Need and Dangers of Native Agency in the early stages of Missionary Work*," a subject which raised most important practical questions, the discussion being sustained with deep interest; and on "*The Educational Work of the C.M.S. and the Need for more Educational Missions*,"\* opened by a strong plea for a substantial advance in the C.M.S. policy of Educational Missions, and followed by a discussion for which the time was all too short.

The devotional address in the evening was again given by Bishop Peel on points in 1 Thess. v. 23, about being "sanctified whole" and "preserved entire."

For the Sunday services the promoters of the Conference were greatly indebted to the Rev. T. F. Salt, Vicar of Curbar, who allowed them to arrange for the use of the church during the day just as they desired. There was an eight o'clock Holy Communion, with an address from the Rev. A. E. Barnes-Lawrence on Moses' cry to God to show him His glory (Exod. xxxiii. 18, &c.), and at the ordinary morning service a special sermon from Bishop Peel on the beautifully chosen words in 2 Kings iii, 13, "What is to be done for thee?" with the clear, forcible lesson that God will not remain any man's "debtor" for service rendered.

There was to have been also a special afternoon service in the church, but

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\* [We hope to publish this paper, by the Rev. J. P. Haythornthwaite, in an early number of the *Intelligencer*.—Ed.]

the heavy rain led to its being held in the College, Mr. Barnes-Lawrence again speaking very searching words on 1 Cor. ix. 27 (*R.V.*), "Lest I myself should be rejected," "rejected" being shown from Scripture instances as equivalent to laid aside as unfit for further service.

The last of the series of meetings was a devotional service early on the Monday morning, when Mr. Fox turned again to the early words of the Risen Saviour, and spoke of His "Peace be unto you: as My Father hath sent Me, even so send I you" (*St. John* xx. 21).

Such a bald outline of the Conference gives but a poor idea of its worth. A good gauge of the value attaching to it could be found in the universal look of loving brotherhood, the constant expression of grateful satisfaction, and the marked tone of earnest spiritual converse; and it was evident that the forty or fifty men coming up to London together on the Monday had more to say to one another, of the Master's work and word, than much the same party who travelled down on the Thursday. They knew one another better, they had "sharpened" one another as iron sharpeneth iron, and they were drawn together by the most blessed of all bonds, fellowship in the love and service of the one common Master, and that within the familiar circle of the C.M.S. brotherhood that was now a greater reality to them all. It is much to be hoped that the fruits of the Conference may, in response to the prayers of many friends, abide to become seed corn in many quarters of the world, and not least in Salisbury Square.

F. B.

#### NOTES ON OTHER MISSIONS.



NEW steamer, called the *Chauncy Maples*, intended for service on Lake Nyassa, has just been built for the UNIVERSITIES' MISSION. She has been carefully constructed with a view to the special work for which she is designated, and contains, *inter alia*, a schoolroom with desks and seats for thirty Natives.

An interesting account is given in the September number of *India's Women and China's Daughters* of an attempted case of Suttée in China. A woman whose husband had lately died was about to hang herself in order that she might be buried with him, but happily Miss Kingsmill, of the C.E.Z.M.S., heard of it, and, though not without considerable difficulty, persuaded her to abandon her intention.

The *Jewish Missionary Intelligencer*, quoting from a statistical essay published in Leipsic, gives 224,000 as a low estimate of the number of Jewish baptisms of the century. More than 28,000 of these are said to have taken place in Great Britain. The agents of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS have increased in number from 134 in 1890 to 184 at the present time. It is not surprising to find that a corresponding increase in funds has been rendered necessary; indeed, on the 31st of last March there was a deficit in the General Fund of 11,000*l.*

Thirty-six workers are proceeding to the mission-field this autumn under the auspices of the CHINA INLAND MISSION, half of whom are going out for the first time. About 140 missionaries have been sent to China from North America in connexion with the Mission during the past eleven years.

The NORTH AFRICA MISSION received during the year ending April 30th, 1899, the largest income, 10,920*l.*, on its record, but, owing to death and retirements, the number of missionaries shows no increase.

The FOREIGN MISSIONS department of the MORAVIAN CHURCH is confronted by a probable annual deficit of 7500*l.* if its income remains stationary. The Greenland Mission has been transferred, as an act of comity, to the Danish State

Church. There is a certain appropriateness about this step, since Hans Egede, the Norwegian clergyman, went out to Greenland as a missionary of the Danish Church twelve years before the first Moravian missionaries, who, as a matter of fact, were sent in order to render him assistance.

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A new station has been opened in the Congo Country by the BAPTIST MISSIONARY SOCIETY at Kibokolo in the Zombo district. It is in the midst of the district which Thomas Comber endeavoured in vain to enter, and is founded in memory of the well-known Comber family, six of whom laid down their lives for the evangelization of Africa.

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Some itinerating tours in the Province of Hu-Nan have been successfully undertaken by missionaries of the WESLEYAN MISSIONARY SOCIETY. The Rev. W. H. Watson, accompanied by a native agent, recently spent eleven days in the province, preaching in various towns and villages, and selling about 700 Gospels and tracts. They met with but little opposition, and a good deal of encouragement. Other missionary tours in the same province have been made by members of the staff of the LONDON MISSIONARY SOCIETY, notably by Dr. Griffith John, who in April and May last visited several of the large cities.

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Since public attention is concentrated on South Africa, it is interesting to note that the Wesleyans have had much encouragement in connexion with their work in Swaziland. During a tour which lasted a fortnight one of their missionaries was privileged to baptize fifty adults, besides a number of infants.

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Remarkable progress has been manifested in the MANCHURIAN MISSION of the Presbyterian Church. The number of elders has increased during the two years ending May, 1899, from 17 to 37; of deacons, from 171 to 414; and of members from 5788 to 15,490; while the amount contributed in the Mission has advanced in the same period from 261*l.* to 1345*l.* These figures include the congregations of the Irish as well as the Scotch Presbyterian Mission. An urgent appeal is made by the latter for two or three ordained men to reinforce the Old Calabar Mission.

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The Doshisha, the principal school of the A.B.C.F.M., which is situated at Kyoto, Japan, and was founded by Joseph Neesima, has lately been re-organized. It will be remembered (see *C.M. Intelligencer* for Jan., 1897, p. 58, and April, 1898, p. 302) that serious difficulties concerning the maintenance of the distinctively Christian character of the institution arose shortly after the death of its founder in 1890, and at one time the American Board felt compelled to entirely withdraw its support. Now, however, it has been clearly laid down that the school is not merely a private one in the hands of the trustees, and that neither is it a mission school, but that "it is a school held in trust by the trustees, and its object is a broad, educational one, on the one fundamental condition that it shall be Christian, and Christianity shall be the foundation of the moral instruction in all its departments." The Christianity of the Doshisha has been defined as "that body of vital and fundamental Christian principles which are believed and accepted in common by the great Christian Churches of the World."

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THE SOUTHERN METHODIST CHURCH OF AMERICA, which works in China, Japan, Korea, Brazil, Mexico, and Cuba, has 300 American preachers and teachers on its staff, and about the same number of native helpers.

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The organ of the WOMEN'S FOREIGN MISSIONARY SOCIETY of the American Methodist Episcopal Church refers to retrograde steps which have been taken in Korea. The old law as to decapitating and quartering criminals, and killing their relatives or selling them into slavery, has been revived, and the Emperor has issued an edict deprecating the decay of Confucianism. It is interesting to note that when several bomb explosions took place, the Emperor fled for refuge to a house near that of a missionary, and asked that the gate into the mission compound might be left unlocked.

C. D. S.

## EDITORIAL NOTES.

“ HERE is none other that fighteth for us, but only Thou, O God.” It was in perfect harmony with the unanimous feeling of the large assembly which gathered to say farewell to our outgoing missionaries on Tuesday night, October 3rd, that Sir John Kennaway, our President, invited us to kneel in prayer that the storm-clouds of threatening war might be dispelled, and the arc of peace, which has spanned so long the wide dominions of our beloved Queen, might not be broken. Within a few days that desire—in which the whole country shared—was disappointed, by the reception of the ultimatum from the South African Republic, and a state of war ensued. Certainly, to all appearance, “there is none other” just now either to fight for us or to wish us good success. If the Continental press may be taken seriously, and regarded as representing the prevailing sentiments of the people, England has very few, if any, sympathetic onlookers in this campaign. If, however, we can with a good conscience believe, first, that the issues raised rendered it obligatory in honour and in justice for our country not to shirk in the last resort even the awful arbitrament of war; and, secondly, that every other settlement which diplomacy could suggest and moderation and patience recommend has been tried on our part in vain—then we may humbly and confidently ask for and look for Divine help, and trust therein. But if we do so, and in so far as we do so, the mere military spirit will be subdued and abashed—the delight in fighting for fighting’s sake; the cold, cruel forgetfulness of, and indifference to, the inevitable havoc and devastation, the ruthless dissolution of social and domestic bonds, the physical and mental sufferings, the memories engendered prolific of lasting hatred: we shall not be of those who “delight in war,” even a just and necessary war; but, on the contrary, “because there is none other that fighteth for us,” but only God, our prayer will be, “Give peace in our time, O Lord.”

There are doubtless those among the Boers who are fervently and sincerely offering the above prayer, and still more among our suffering countrymen who are, or lately were, living in their midst. The Bishop of Pretoria, in the Charge he delivered to the Synod of his diocese last August—in the course of which he made a most kind reference to the C.M.S. and its work,—while he recognized that there are worse evils even than war, asked earnestly for united prayer that peace might prevail. He said:—

“I need not say to you, especially those of you who have already passed through days of war, and after-ruin, in this land, how terrible war would be, how much to be deprecated, and the more in view of what it would mean and be to us, if unhappily it should become a sad necessity. With races so near akin, united in bonds so close, yet so widely separated by historical associations, and national sentiment, and past oppositions, any war would be in danger of becoming racial, with all that means; husbands and wives, parents and children, friends of long standing, parted asunder, one taking one side, another the other. God forbid! Give peace in our time, O Lord! Give peace for all time between those men living side by side! Give grace to lay aside prejudice, pride, prepossessions, ‘remembrance of injuries,’ and living together to seek the common good, and by mutual understanding, its promotion.”

WE are reminded by the death of Mrs. Allen Gardiner, which occurred on September 21st, at the age of eighty-three, how near the C.M.S. went at one time to extending its work within the borders of what is now the Transvaal. In 1834, in the days of the “Great Trek,” when the Boers were

first crossing the Vaal on their northward migration from the Cape, Captain Allen Gardiner visited Zululand, and on returning to England begged the C.M.S. to start a Mission there. The Rev. Francis Owen, a Cambridge graduate in honours, sailed with his wife and child on Christmas Eve, 1836, and arrived at the town of the Zulu chief, Dingarn, uncle and predecessor of Cetewayo, on August 19th, 1837. A few months only did the occupation last. A party of Dutchmen were treacherously massacred by the Zulus, and the missionaries, their lives having been placed in imminent danger, were sent out of the country. Meanwhile, two laymen, one a surgeon, had been sent out to join Owen, and they, unwilling to return to England, travelled some 800 miles inland from Grahamstown, and occupied a station in Bechuanaland, on the west of the Transvaal, which the French Protestant Mission had abandoned. But the Society, hearing that the French Mission intended to reoccupy the station, recalled the party to England. Thus ended the only enterprise of the C.M.S. in South Africa.

Captain Gardiner sailed with Mr. Owen in 1836, and settled with his family at a place near the coast, which he named Berea; when they left he also came away. His heroic enterprise in Tierra del Fuego began soon afterwards, and he died in 1851. His widow has survived him therefore nearly fifty years. She wrote with her own hand the following touching obituary notice for the pages of the *South American Missionary Magazine* :—

“Mrs. Allen Gardiner, in view of her approaching end, makes it her earnest request, that in noticing the event in the Magazine, nothing more personal may be recorded than in the following statement :—

“Elizabeth Lydia, widow of Captain Allen Gardiner, R.N., died September —, 1899, aged eighty-three.

“Spared to a great age, she was permitted to see that her husband's work and labour of love was not in vain in the Lord—moreover, that the countries in which his toil was greatest, and his suffering worst, viz., Araucania, the Gran Chaco, and Tierra del Fuego, have the Gospel openly preached.

“Let us pray that in each of these countries Native Churches may be established, and also that the Word of the Lord may have free course and be glorified in the whole continent.”

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IN the same year and from the same platform that Captain Gardiner pleaded for South Africa with the C.M.S., at the 1836 Anniversary, Dr. Alexander Duff made his magnificent appeal for missionary education. Six years before, he had opened his new school at Calcutta with a few high-class youths whom Ram Mohun Roy, the founder and head of the Brahmo Somaj, had persuaded to attend. Four of these had already confessed Christ in baptism, but Ram Mohun Roy himself had died in England in 1833—a Unitarian. Now, seventy years later, the papers publish the remarkable letter sent by Professor Max Müller to the present head of the Brahmo Somaj, in which he tells him that he and his fellow-Somajists—and indeed the best part of India, the Professor says—are already Christians in thought, and advises them to become so outwardly and to join the Church of England. We wish we could share the Professor's opinion regarding the mental attitude of Babu Protap Chunder Mozamdar and his followers. That there is much in the ethics of Christianity, and very much in the character of Christ, which they admire, we can well believe. But have they indeed drawn nearer, since the days of Ram Mohun Roy, towards the doctrines taught by our Lord and His disciples? We would certainly not press them to discussions as to ecclesiastical constitutions or the validity of orders (subjects which Professor Max Müller advises them to have nothing to do with), but we should like to know what their thoughts are regarding the Divinity of Christ, His propitiatory death, His Resurrection,



His coming again to judgment, and regarding original sin and the necessity of being born again of the Holy Ghost. It would be a joyful surprise to us indeed to learn that by these tests they discover themselves to be eligible candidates for Christian baptism. The interesting letter written from Simla by the Rev. P. Ireland Jones, which will be found under "Mission-Field," refers to an instance of the Brahmo attitude to Christian truth which we think will be held to justify our words.

WHILE we deprecate exaggerated expectations which can only lead to disappointment, we are by no means disposed to minimize the extent and importance of the effects of the manifold dissolving agencies which have entered India in the train of the British Raj. There has undoubtedly proceeded, to an extent which few in this country suspect, a work of religious disintegration among the thoughtful and educated Hindus. This very fact, however, so far from being a phenomenon to be regarded with restless complacency as a goal attained, should be a most pathetic and stirring appeal to redoubled effort. One of our most thoughtful missionaries wrote a year or two since: "India is rapidly changing. Great forces are at work which are shaping the India of the future. No one can contemplate what that future may be without considerable apprehension. If India is not to be Christian, Atheism, and of the worst kind, seems inevitable. Soon the transition period will be ended. The character of the nation will be determined for good or evil. Shall the most religious country become the most godless, or shall Christianity yet achieve its highest triumph?" Western education has been the most effective and irresistible of the forces which have undermined the fabric of Hinduism; and missionary education, on the lines which Duff laid down and which are being faithfully followed in high schools and colleges, has done what it could in the limited sphere in which it operates to lay the foundation of a new and stable structure which, when the tottering walls collapse, will rise up out of their ruins. When India's sons tell us that they are no longer Hindus, our reply must not be that they are, therefore, Christians, but that we wish them and will help them to be so.

In another and a very different direction there is reason to express a caution against exaggerated expectations. Mr. Alfred Nundy, an Indian gentleman hailing from Gorakhpur in the North-West Provinces, under the heading of "A National Church for India," contributes a thoughtful and, in the main, admirable article to the *Contemporary Review* for October. He argues for the speedy union in one National Church of all the Protestant Christian bodies found in India, the fruits of the labours of many denominations. This is precisely the counsel which, when the time arrives, we should like to have addressed, not to the Christian Churches in this or other lands, but to the Indian Christians themselves. But the time—so, at least, it seems to us—is not yet. So long as the Indian Christian community is so largely dependent as it is at present for leaders and teachers as well as for funds on the diverse and divided Churches of the West, so long it is premature to invite or look for external union. The present need is that all should conspire to promote that growth in knowledge and experience which will afford material for a continuous supply of efficient teachers and ministers of the Word; that strength of Christian character which will resist the abounding temptations to worldliness, caste observance, and impurity; that mutual love which, when hindrances are removed, will dispose them to draw together as children of the same Father, redeemed by the same Saviour, and renewed by the same Spirit; and that sense of privilege and

of responsibility which will make giving for the support of the pastoral agencies and ordinances and for the evangelization of the Heathen around a pleasure as well as an obligation. When these gifts and graces are more generally and fully the possession of Indian Christians, then the American and European missionaries will gladly pass on to the regions beyond, and will, we doubt not, thank their God with one heart and mind if they are privileged to hear that the little flocks which they have tended in isolation, but not estrangement, have united in one happy communion and fellowship to witness and to labour for their Coming King. Under this head, Mr. Nundy has somewhat misapprehended the resolutions of the C.M.S. Quinquennial Conference at Allahabad of last December, which he quotes. Those resolutions do not relate to a future Indian Church embracing all the existing denominations. The goal they contemplate is a nearer one. They deal only with "the outcome of the C.M.S. Native Church Council system," and this outcome they believe should be, and they anticipate will be, "the formation of an independent Indian Church, governed by its own synods, under an Indian Episcopate, and in communion with the Church of England." When the Conference requests the Parent Committee to confer with the directors of the large Missionary Societies, it is not as to proposals of union, but to recommend a united policy in promoting self-support and conferring a larger measure of self-government on the Native Christians of their respective Indian Missions. This so far has not been done. Something else comes first. The Committee have hastened on their own initiative, and in accordance with the Quinquennial Conference request, "to face at once and anew the important question of the policy of the formation of an independent Indian Church in the near or distant future." The Sub-Committee, which we mentioned in July, is holding frequent sessions.

OUR dear brother Mr. Horsburgh will, we are sure, read the above note with sadness. It will strengthen his conviction that the C.M.S. is engaged in "setting up the Church of England" in its mission-fields. The expression is his own, and he vindicated its application to C.M.S. policy in a long letter to the Committee in February last, extracts from which the *Record* published in its issues of September 22nd and 29th. We did not insert it in the *Intelligencer* at the time, although Mr. Horsburgh asked that it might be done. To have complied with his request would have obliged us to attempt a reply—a task from which, in view of its length, we candidly admit we shrank. For the same reason we are not publishing a long letter on the same subject which has lately reached us, *à propos* of the editorial remarks in our April number (pp. 315, 316). It is due to him, however, to say that he takes exception to two points in our note. 1. That in commenting, on page 316, upon the extract from his letter to the *Christian*, we did not take account of something he said elsewhere in that letter. We are sorry if we missed any points which Mr. Horsburgh deems of moment. We certainly wished to do justice to his views. 2. Mr. Horsburgh challenges our accuracy in saying that he "retired" from the C.M.S. We had no wish to imply that the separation was desired by him. On the other hand, it was not the Committee who took the initiative; they knew something of Mr. Horsburgh's scruples, but so far as it lay with them they would gladly have retained him on the list of missionaries. But Mr. Horsburgh's conscience, to use his own words, would not allow him to aid in setting up a distinct Church. If Bishop Cassels confirmed candidates, though at a station where Mr. Horsburgh did not reside and when he was not present, he felt that his principles were compromised. It is true he did not in terms resign his connexion; he told the Committee he would have preferred to

be sent as a pioneer to a new district. In effect, his message to the Committee was that he must retire unless they would send him to open a new Mission. They could not do that, and consequently he retired, or, in the words of the Committee's minute, his connexion was closed "with mutual consent."

It is strange that in China Christian Missions have been slow and reluctant to employ the agency of education for bringing a knowledge of Christianity to the upper classes. The reason largely lies, no doubt, in the fact that the standards of knowledge recognized in the Government examinations for official employment are so absolutely *sui generis* that Western teachers could find neither standing-room nor fulcrum for bringing the lever of nineteenth century science into play. Unlike India, in China there has been no demand for education as we understand it. Now, however, in the Providence of God, events are working a change. The impact of European nations is felt, and felt to be irresistible. The official gentry are awakening to the necessity of at least acquainting themselves with the nature of foreign methods and ideals. The Society for the Diffusion of Christian and General Knowledge among the Chinese and other similar agencies have for some years been fostering and preparing for these signs, and their influence on recent events has confessedly been considerable. The little but growing party of Reformers among the leading officials and Mandarins owe largely to the books and pamphlets they have circulated the more enlightened views which they are beginning to entertain. Hitherto the C.M.S. has had a comparatively small share in this literary and educational branch of work in China, but one of the year's recruits is assigned to engage in higher scholastic work, and one of the returning missionaries has been instructed to devote himself to supplying Christian literature to the Chinese. The latter, the Rev. W. G. Walshe, will co-operate with existing agencies, and in particular with the above-named Society, whose indefatigable Secretary, the Rev. Timothy Richard, of the Baptist Society, interviewed the Committee two years ago, and has now, through Bishop Moule, urged the setting apart of Mr. Walshe for this work. The Committee's long minute on the subject is given in full under "Selections."

THE letter of Bishop Moule to the *North China Daily News* on the subject of the interference by Roman Catholic missionaries with native tribunals in China gave rise to a voluminous correspondence between Bishop Reynaud and himself, in which the former acknowledged Bishop Moule's courtesy, but sarcastically pitied him as the dupe in his old age of Pastor Yü and Mr. Jose! Not one, however, of Bishop Moule's assertions were shaken, and he reiterated them in the letter which closed the correspondence. Subsequently Bishop Moule received a letter from Mr. Playfair, now Consul at Fuh-chow, formerly at Ningpo, who was conversant with the whole case of rice seizure which the Bishop had cited. After reading Bishop Reynaud's letter, Mr. Playfair wrote: "The version given by Bishop Reynaud of the famous rice case is simply ludicrous. He states as undoubted facts allegations which have been disproved over and over again, and thoroughly disproved. Frankly, what seems to me the most scandalous part of the business is that, in spite of the gravity of the charge against M. Lepers and the cogency of the proofs with which it was supported, it has been impossible to have the accusations even heard." Besides the case of rice seizure, Bishop Moule instanced the case of a man named Yin Wan-tê in the Tai-chow district, whose summary punishment Bishop Reynaud had demanded at the hands of the Governor of Cheh-kiang. This man, who

had shown some interest in Christianity by attending services at the C.M.S. church, had, as the local chief of detective police, arrested and given over to justice a proclaimed outlaw who had secured the protection of the native R.C. priest. In the middle of August an attempt was made to arrest him, an attempt which, though attended with gross treachery, proved unsuccessful. The Bishop expresses fears lest the Christians connected with the C.M.S. and China Inland Mission in the neighbourhood should be involved in the severe measures which the Roman Catholics were urging the Government to take, and which they were calling on their own Consul to back up by means of a war vessel. The Bishop asks, on behalf of both Missions and of their converts, for the prayers "of all who can help in that (not easy) way."

THE *Times of India* has a justly indignant article on the abuse which some of the Western nations are making of the right to demand an indemnity for their missionary subjects murdered or ill-treated in China. Germany's claims in respect to the missionary murdered in Shantung are in the memory of all: substantial money indemnity, punishment of officers concerned in the outrage, a cathedral to be built at the cost of the Chinese Government, monopoly of railway and mining rights in the province of Shantung, and the port of Kiao-chau leased for ninety-nine years. France more recently has demanded \$1,000,000, equivalent to 200,000*l.*, and certain mining rights in Si-chuan, as compensation for the imprisonment of Father Fleury by the rebels in that province. The *Times of India* says:—

"By their extravagant demands France and Germany have reduced the whole system of claims for compensation for missionary outrages to a flagrant absurdity. The cynical use of the bodies of slaughtered missionaries as pawns in the great game of international intrigue in China is a scandal to the churches and to all Christian nations. Missionary enterprise in the Far East is being brought into unmerited contempt in the eyes of the people. We do not say that when missionaries are murdered or assaulted retribution should not be exacted. The missionaries are entitled to protection under treaties, and European governments are justified in obtaining prompt reparation for every outrage committed upon them. But reparation is one thing, and wholesale spoliation another. The Cross was not raised in China in order that the nations of the West might fill their coffers and seize harbours and extort mining concessions whenever one of its bearers was struck down by the hand of fanatical hatred. Nor do the earnest men who are working in China to-day for the Christian religion—with certain notable exceptions which need not be specified here—desire that if they meet with an untimely end their fate shall be made the pretext for the material aggrandizement of the country to which they belong.

"It is time that the Christian churches raised a protest against such preposterous claims as those contained in the last two items. While insisting upon receiving proper protection for their missionaries, they should lift their voices against any further attempt on the part of great governments to seize lands and gold as the price of their murdered representatives."

SIR ARTHUR HARDINGE, H.M. Commissioner and Consul-General in the East Africa Protectorate, has called attention in a letter to the *Times* to the serious nature of the famine in East Africa. In the neighbourhood of our own coast stations we are thankful to learn that the famine is practically over, and Sir Arthur pays a high tribute to the Rev. H. K. Binns and other C.M.S. missionaries for their relief efforts. In the Ukamba province, however, which is further south, Sir Arthur Hardinge considers there is need for help on a liberal scale. It is his purpose, we understand, to form a committee in London and to issue an appeal.

SINCE our last notice the Committee have accepted offers of service from

the Rev. James Punnett Butlin, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of St. Mary's, Laister Dyke, Bradford; Mr. Hanns Vischer, B.A., Emmanuel College and Ridley Hall, Cambridge; and Miss Eva Julia Howes, from Ceylon, who has been trained at the Willows. The Committee have also approved the acceptance in local connexion by Bishop Ridley of an offer of service from Mr. Walter Collison, a son of Archdeacon Collison of the British Columbia Mission.

THE Annual Prize-giving at the C.M. Children's Home was presided over on Friday, October 6th, by the Treasurer of the Society, Colonel Williams. A short service in the chapel, at which the Honorary Clerical Secretary gave an address, preceded the function of the day. The Director of the Home, the Rev. A. F. Thornhill, had the satisfaction of announcing good results in the Oxford Local Examination, and a very favourable report from the examiners; and also that several boys have taken scholarships and exhibitions during the year—a clerical exhibition at Rossall, and open scholarships at Trent College, South-Eastern College, and Sandwich Grammar School. The Director will, we know, be glad that we should repeat a request we have often made before, and which has as often been kindly responded to. It is that such of our readers as are in a position to offer to receive one or more children for the school vacations will kindly communicate with the Director. He will be much helped if in doing so friends will state the ages of their own children and their respective sexes.

WE announced last month the death of the wife of our colleague the Rev. B. Baring-Gould. A further sorrow has fallen upon him in the home-call of his honoured father, the Rev. Alexander Baring-Gould, at the advanced age of eighty-five. Years ago, when an officer in India, the late Mr. Baring-Gould was led to yield his heart to Christ through the faithful word of a missionary of the C.M.S., the Rev. C. T. E. Rhenius, and it was one of the most precious solaces of his last years, when the infirmities of age laid him aside from active parochial service, that his only son and only grand-child (Miss Edith Baring-Gould, of the Editorial Department) were devoting all their powers and all their time to the promotion of the Missionary Cause in connexion with the C.M.S., which he loved with all his heart, and which he had supported with conspicuous zeal and energy in his several charges at Drypool, Wolverhampton, Ellacombe, and Winchester.

THESE successive troubles have accelerated a breakdown in the health of Mr. Baring-Gould, of which the symptoms had appeared early in the summer, and his medical adviser has strongly urged the necessity of his taking a few months' leave. Mainly through the kindness of a friend, he proposes, with his daughter, to visit some of the Indian Missions, and possibly Palestine, and hopes to be back again about Easter.

AMONG C.M.S. friends in this country the title "C.M. House" has hitherto pointed to one place and only one, but it is tolerably clear that the days of this monopoly are to end. About four years ago Clifton friends set an excellent example, by opening a C.M.S. Dépôt for the sale of missionary literature, &c., and as a reading-room for those who met day by day to unite in intercession for Missions. Newcastle followed in due course. And now Bristol has celebrated the Centenary by opening a "Church Missionary House" which in purchase, alterations, and additions, has involved an expenditure of 2200*l*. It is situated in Park Street (a central position), and it possesses not only a spacious Dépôt, but also a hall

capable of holding 250 people, space for a missionary library, a permanent sale-room for the disposal of work sent by friends for the benefit of the Society, an office for the honorary officers of the Association, and rooms for a lady resident superintendent. The Earl of Ducie declared the premises open on October 5th. Clifton may well be congratulated on the effects, so far, of its good example.

It would be a boon if every town had not only a house to serve as a rallying point for our friends, but a well-informed, watchful, and vigorous writer to take advantage of opportunities to correct false impressions and supply information through the medium of the press. The *Birmingham Daily Gazette* in a leading article during the Congress week made some comments on Missions, and happily our friend Canon Sutton was on the spot to write an able, courteous, and convincing reply for the next issue. The editor, in a foot-note, expressed his obligation for Canon Sutton's "informing and well-argued letter," and proceeded to justify his previous strictures by a succession of allegations of which the first may serve as an example. He says:—

"(1) We are informed that a great amount of Church patronage is vested in members of the Church Missionary Society, at the head of which is Dr. Barlow, chief of the Church Missionary College, Islington."

If even editors of newspaper dailies need putting right and posting up-to-date as to their facts, how must it be with their readers!

WE cannot resist quoting for our readers'—shall we say encouragement or amusement? perhaps both—a few lines from a letter which is printed in the *Illustrated Catholic Times* for October. The correspondent is, the editor tells his readers, "a zealous lady in England, full of enthusiasm for the glorious work of our Foreign Missions," and she describes the difficulties she experiences in obtaining subscriptions—difficulties arising from apathy with which we are all too familiar in our own circles. This lady in her "Protestant days" was always keenly interested in helping Foreign Missions, in proof of which she mentions that on one occasion she chose to attend a missionary meeting rather than go to the theatre! But she proceeds to make comparisons. She says:—

"The Low Church Protestants have missionary-boxes and magazines and meetings, and this brings in the large income of the Church Missionary Society. The High Church party are nearly as lukewarm as Catholics on the subject. I know as Secretary for the branch of the Oxford Mission to Calcutta, which I started in my High Church Anglican days, I had very hard work to get the Ritualists to do anything, and it is the same now with Catholics. I hope you will not think that I am grumbling—far from it; only if something could be done to rouse the Catholics to their responsibility in the matter, it would be a grand thing. I am afraid sometimes lest I, too, should become disheartened and lukewarm."

The editorial comment is that the letter is "suggestive of much serious thought," and that "it must be confessed that in this we ought rather to imitate the Low than the High Church."

A NEW book for children, entitled *In Journeyings Oft*, has just been issued by the Society. It consists of a number of chapters by as many different missionaries, describing their journeying experiences. Mr. A. B. Lloyd, for instance, tells the story of his journey through the Pygmy Forest, and Mr. A. A. Phillips his travels in Western China. The prices are 1s. 6d. and 2s. 6d.

WE have received a copy of the first number of the *Climate*, a magazine devoted to health and travel, with a missionary bearing. There can be no

question that the scientific study of the conditions of climate under which our missionaries labour is likely to result in great benefit to them and their work, and Dr. C. F. Harford-Battersby is to be congratulated on this promising endeavour to popularize the subject.

*Accomplished at Jerusalem* is the title of a modest little memoir of the late Rev. S. Gibbon, the young Palestine missionary whose early death we recently recorded, compiled by the Rev. W. J. L. Sheppard, who was in charge of the mission church at Altrincham in which Mr. Gibbon was an ardent lay helper. Pleasantly written and attractively got up, this little book should be the means of leading many another earnest young layman into the mission-field.

Two small parties which are, God willing, to go into the Hausa Country under Bishop Tugwell's leadership, and to Uganda respectively, will be taken leave of and committed to God's protecting care at a meeting at Exeter Hall on Nov. 28th, at 7 p.m. The Hausa party will sail on Dec. 16th.

#### THE ZENANA SOCIETIES' REINFORCEMENTS.

The Farewell Meeting of the C.E.Z.M.S. was held at the Queen's Hall, Langham Place, on October 2nd. The Bishop of Mombasa presided, and after Instructions from the Rev. G. Tonge, an address was given by the Rev. J. W. Marshall. The following are the names of the missionaries:—*Returning*—Miss Rainsford-Hannay, Howrah; Miss Valpy, Calcutta; Miss Hetherington, Narowal; Miss Dawe, Hyderabad; Miss Saw, Amritsar; Miss Johnson, Dera Ismail Khan; Miss Mason, Batala; Miss Prance, Karachi; Miss C. Harding, Mankar; Miss Goodwin, Dalhousie; Miss Good, Barrackpore; Miss Scovell, Gampola; Miss J. R. Brandon, Masulipatam; Miss Swainson, Palamcottah; Miss Fleming and Miss Barr, Fuh-chow. *New*—Miss Kelway and Miss Barrett, Calcutta; Miss Pownall, Baranagore; Miss Cave, Andul; Miss Johnston, Nadiya; Miss Freeman, Mirat; Miss Shawe, Bhagulpur; Miss McCubbin and Miss Price, Amritsar; Miss Clarke, Hyderabad; Miss Alexander, Mysore; Miss Bryan, Madras; Miss Turner, North Tinnevely; Miss von Engelhardt, Ootacamund; Miss Pantin, Miss Aston, and Miss Townsend, Fuh-chow.

In the absence, through indisposition, of the Lord Kinnaird, the Rev. H. E. Fox presided over the Valedictory Meeting of the Z.B.M.M., held at the Morley Hall, Hanover Square, on October 17th. The Rev. A. R. Cavalier introduced the missionaries, and after a few words from Lord Overtoun, the Bishop of Honduras gave the farewell address, based on the words, "Jesus only." The names of the outgoing missionaries are as follows:—*Returning*—Miss C. Johnson Smyth, Miss Luce (Hon.), Miss Hibberd, Misses C. and E. Wright, Miss Poynter, Miss Mackinnon, L.R.C.P. & S., Miss Gray, L.R.C.P. & S., Mrs. Pollen (Hon.), Miss Thompson (Hon.), and Miss E. Thompson (Hon.), N.-W. Provinces; Miss Fulcher, Western India. *New*—Miss Mayne, M.B., Ch.B., N.-W. Provinces; Miss Wakeford, Western India; Miss Orde Brown (Hon.), Punjab.

#### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the scattered Indians on the borders of Alaska. (Pp. 908—913.)

Thanksgiving for the faithful lives of Native Pastors recently called to their heavenly rest; prayer for all the Native helpers, especially those in the Kien-ning district of China. (Pp. 923, 930.)

Prayer for the famine-stricken districts of East Africa, and that a similar calamity in the Central Provinces of India may be averted. (Pp. 927, 958.)

Thanksgiving for evidences of life in the Native Church in Uganda; prayer for the special efforts now being made to teach the young in that country. (P. 925.)

Thanksgiving for recent converts in Persia and Japan; prayer that they may be confirmed and strengthened in the faith. (Pp. 925, 931.)

Prayer for the work amongst non-Christian English-speaking Natives in India. (P. 927.)

Thanksgiving for the year's reinforcements; prayer that the appeals at the great public meetings for more labourers may be abundantly answered. (Pp. 932—944.)

## HOME DEPARTMENT.

## NOTES AND COMMENTS.



THE circulation of the magazines of the Society is a matter of great importance, and there are many well-worked C.M.S. parishes in which some advance in this respect might probably be made. This is illustrated by the case of Ross in Herefordshire, a town of some 4000 inhabitants. Five years ago 150 copies of C.M.S. magazines were taken, now 211 are subscribed for. And the advance is greater even than it appears, for whereas in 1894 the forty-seven copies of the *Children's World* were given to those children who subscribed as much as a penny a month, now there are ninety-one copies for which the young children pay quite independently of their contributions to the missionary-boxes.

It is often the custom to advertise C.M.S. sermons and meetings in local newspapers, and the custom is to be commended since it serves not only to make the gatherings known, but also to obtain a report of the meetings in a later issue. It is worth while, however, to point out that the advantages gained by advertising are more in number than those already indicated, for a cutting from the *Norfolk Chronicle* of September 16th shows that the County Secretary of the Society wrote a letter which appeared in the same issue of the paper as the advertisement, in which he called attention to the names of the deputation, and gave interesting details as to the fields in which they had worked, and the special connexion which one at least of them had with the Norfolk Association.

It is in the highest degree important that the parochial clergy should bring Foreign Missions before their people from time to time quite irrespective of a collection for any Society. This is done in a systematic way in a church at a Midland watering-place. In the evening of the second Sunday in each month a sermon is preached on some incident connected with the missionary journeys of St. Paul, and is followed by a few extracts from the magazines of the C.M.S. By this means the congregation have impressed upon them both missionary principles and missionary facts.

That missionary-boxes should be opened frequently is almost a truism, but nevertheless it is necessary from time to time to lay emphasis upon it. It has been proved over and over again that the more often boxes are called in, the more is collected in them, for each time of opening serves practically as a stimulus to fresh effort; but since every fresh illustration of this fact is valuable, attention is called to the following extract from a letter written by one of the Sheffield clergy:—"We have nearly 200 boxes out, and are now having quarterly box-openings. Last year the total amount collected in boxes was a little over 10*l.*; this year already the two quarterly openings have produced 25*l.*"

C. D. S.

## CHURCH MISSIONARY HOUSE.

ON Monday, October 9th, the Lay Workers' Union for London held their annual meeting. The annual report and balance-sheet for the past year were presented and passed, and the officers for the ensuing year elected. An address was also given by the Rev. W. E. Burroughs. On October 16th, Mr. W. Jordan gave an account of Mission Work among the Tamil Coolies of Ceylon, illustrated with lantern views.

The annual meeting of the London Y.C.U. was held at the C.M. House on



October 16th. The adoption of the annual report, read by the Secretary, was moved by the Rev. F. S. Webster, Rector of All Souls', Langham Place, and seconded by the Rev. M. S. Swatman, Curate of St. Mark's, Kennington. For the ensuing year the Rev. W. H. Griffith-Thomas was elected President, in place of the Rev. E. N. Coulthard, who retires according to rule. The Rev. Dr. Butler, Master of Trinity College, Cambridge, gave a lecture on "The Lives of some Cambridge Missionaries," such as Bishops Cotton, Selwyn, Mackenzie, and others. The retiring President also addressed the meeting.

#### LOCAL ASSOCIATIONS AND UNIONS.

ON September 8th, sermons were preached in all the Macclesfield churches; the Deputations were the Revs. J. P. Haythornthwaite, H. S. Mercer, and W. C. Hudson, Liverpool. On Saturday, the Rev. J. H. Thorpe, of St. George's, Stockport, addressed the clergy and others at Hurdfield. The annual meeting was held on the Monday, when Mr. H. Charlton presided as the newly-elected President of the Association, and was supported by ten clergy and the Treasurer, Mr. J. Smale. The report was very encouraging financially. The Rev. W. Laycock reported that the Association sent 36*l.* to C.M.S. in 1831, and last year 658*l.* The Rev. J. C. James stated that the Centenary offerings amounted to 113*l.* After an earnest address by the President, Mr. Haythornthwaite gave a lecture on Agra, and illustrated it by limelight views. He appealed to all for more effectual help, and personal consecration to the work in heathen lands. All seemed interested and impressed, and the meeting closed a year of active C.M.S. work in Macclesfield. C. F. J.

A devotional gathering in the rooms of the Y.M.C.A., on September 16th, opened the proceedings of the anniversary of the Shrewsbury Auxiliary. On the following day sermons were preached in several of the churches in the town, and on Monday afternoon, the annual meeting, presided over by the Rev. J. Lewis, was held in the Music Hall. The Chairman, in opening the meeting, spoke with regret of the unavoidable absence of the Rev. Folliott Sandford, who has done so much for the Cause of Foreign Missions in Shrewsbury. He then went on to speak of the growth of the Society, tracing its history and successes at home and abroad. The Rev. A. C. Thiselton, in presenting the annual report, stated that 1434*l.* had been contributed during the past year, an increase of 142*l.* over the previous year, advance being discernible in all parts of the Auxiliary's district. Addresses were given by the Ven. Archdn. Phair, of Rupert's Land, who dealt with work amongst Red Indians, and the Rev. J. P. Haythornthwaite, who spoke on that among Mohammedans and Brahmans. Lord Forester presided over the evening meeting in the Working Men's Hall. The Society this year, said the Chairman, had put forth a noble effort in connexion with its Centenary, and he urged his hearers not to slacken their endeavours, thinking that they had already done sufficient; rather let the effort stimulate them to make another and supreme effort. Addresses were also given by Archdeacon Phair and the Rev. J. P. Haythornthwaite.

The annual sermons in connexion with the Norwich and Norfolk Association were preached in the various churches of Norwich on September 17th, the Dean of Norwich preaching in the Cathedral at the evening service. Sir Samuel Hoare presided over the morning meeting on the following Tuesday. The Norfolk Association, in common with those in many other parts of the country, is keeping pace with the visible growth of the Society. The income, without taking into account a Centenary gift of 500*l.*, shows an advance of 331*l.* over that of the previous year, the total amount being 5202*l.*, of which sum 402*l.* came from the profits of the Exhibition held in April, 1898. The Association has suffered the loss by death of two active, hard-working friends of the Cause, viz. Mr. Richard Gurney and Mrs. Ripley, and other losses have also been experienced by removal of friends from the district, though successors to the latter have been found. The Chairman said that he was glad to hear of the success which had crowned the efforts put forth. He felt that there had never been a time when there was a stronger love for the C.M.S. in Norfolk and Norwich than at present, and though it was satisfactory to know that there were many parishes that were taking their part in

the work, it would be more satisfactory to know that there were even yet more. He would impress upon all who were devoted to our glorious Church that if in their parish or district some effort were not already made in behalf of Mission work, they should at once set an organization on foot. The Rev. A. E. Goodman followed, and gave a graphic account of the work in the Telugu Country, describing the agencies, people, and results of the work in that district. Mr. A. B. Lloyd gave an account of the Mission in Toro, and of the success of the work there. In a powerful and stirring speech the Dean of Norwich brought the meeting to a close. "There was not a place," said the Dean, "which was not open to the advances of the emissaries of the Lord Jesus Christ. The isles stretched out their hands unto God, and in this connexion he was greatly impressed by the difference there was between the attitude of the Church towards hungering and thirsty souls and the attitude of the commercial interests of this country towards ports that were open to commercial dealings. . . . The Church of Christ has not yet realized its responsibilities in this matter, had not yet realized that of all the nations of the earth fitted to undertake this great cause there was none better qualified than our own." The Mayor of Norwich (Mr. G. H. Morse) took the chair at the evening meeting, and referred to the progress of the Society during the past year. A brief summary of the report was also presented, and addresses given by Mr. A. A. Phillips, of West China, and Mr. A. B. Lloyd, of Toro.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, September 26th, 1899.*—On a report of the Ladies' Candidates Committee, a Sub-Committee was appointed to consider the question of further accommodation for women students, and to submit a scheme for the same.

The Committee sanctioned arrangements to afford an opportunity for the Hon. Montagu Waldegrave giving his services as a voluntary worker in the Peshawar Mission, though not at present as a Missionary of the Society.

The Committee considered a letter received through Bishop Tugwell from Archdeacon D. C. Crowther, the pastors, and several representative members of the Niger Delta Pastorate, urging the appointment of an Assistant Bishop for the Niger Delta.

The Committee accepted with regret the resignation of the Rev. G. H. Jose, mainly with a view to taking a University degree and then re-offering to the Society; and of Miss M. Bazett, tendered on account of her marriage.

On a letter from Bishop Moule enclosing letters from the Rev. Timothy Richard, the Committee passed the following Resolution:—

"1. The Committee have for some years had pressed upon them the importance of taking a larger share in the Evangelization of the World through the agency of distinctively Christian literature, specially in connexion with their work in China. They believe this branch of missionary labour to be second to none in solemn responsibility and in possibilities of usefulness, as being well-nigh the only means, humanly speaking, by which to reach the more educated classes of Chinese society.

"When they recall how much the English Church owes at the present moment to the writings of her great divines, and attempt to measure the influence of Christian literature in our own lands, and still more when they realize how much of the time and strength of the great Missionary to the Gentile world were occupied in this branch of service, and seek to gauge the immeasurable results which have flowed therefrom, they believe that they possess unassailable ground for a policy which they desire now, by God's help, more adequately to develop.

"2. Moreover, inasmuch as a special request has at this juncture come to the Committee through the Bishop of Mid China from a Society which is specially identified with the diffusion of Christian and general knowledge among the Chinese, emphasizing the urgent need which exists that the leading officials of China should become more conversant with the aims and nature of Christianity, pointing out that their ignorance is the natural result of the fact that very few books on the subject are as yet published in Chinese, pleading that a strong body of men is required to supply this need, and definitely appealing to the Committee to permit the Rev. W. G. Walshe, of the Mid China Mission, to be set apart for the purpose of taking a share in this great enterprise; and inasmuch as this suggestion has been cordially approved by the Bishop of Mid China, and is known to be in entire harmony with Mr. Walshe's own wish,—the

Committee, having had the matter under their full and prayerful consideration, have come to the conclusion that it is their bounden duty to take an augmented share in the production of distinctive Christian literature for China; they therefore approve of the Rev. W. G. Walshe devoting his time and energies to literary work of this particular character.

"While this arrangement will at present be tentative, the Committee express the hope that it may lead, if it so please God, to fuller and permanent developments.

"The Committee trust that Mr. Walshe will do his utmost to aid all Evangelical Societies that have any share in the endeavour to enlighten the educated Chinese with regard to the Christian religion in all its bearings, not forgetting the very urgent need of other classes of society for suitable literature in the colloquial, while in response to the special appeal addressed to the Committee he will regard it as his primary duty to assist the 'Society for the Diffusion of Christian and General Knowledge among the Chinese.' They wish Mr. Walshe to work in connexion with the representative editors of the Societies, and report from time to time to the Parent Committee through its local authorities on the nature of his work; it being understood that Mr. Walshe's position and relation to the Parent Committee and his standing in the Society remain unchanged.

"The Committee also earnestly hope that Mr. Walshe will prove successful in evoking the production of original writings of a definite Christian character at the hands of the most earnest and cultured of the Chinese Christians themselves. This they regard as of paramount importance.

"3. The Committee pray that the Divine blessing may abundantly rest upon the enterprise now to be further developed, and that the Holy Spirit Himself may equip Mr. Walshe and all his literary colleagues with the gifts and graces of which they stand pre-eminently in need in the execution of so onerous and responsible a duty."

The Committee approved the acceptance by Bishop Ridley, in local connexion, of an offer of service from Mr. W. Collison, and his appointment to Massett, British Columbia.

The Committee heard with deep regret of the death, in Sierra Leone, of the Ven. Archdeacon James Robbin, on July 20th, 1899; and of the Rev. John Bernard Bowen, on August 26th, 1899. The Committee desire to express to the authorities of the Native Church in Sierra Leone their sympathetic sense of the loss sustained by the Native Church through these deaths, and their appreciation of the good work done by each of the departed brethren in his sphere: in the case of the former during forty years in the ordained ministry, as well as some time previously in the work of a catechist; and in the case of the latter during twenty-four years in the ministry.

The British and Foreign Bible Society was requested to supply an edition of 5000 copies of the New Testament in Luganda, if possible with references.

The Committee having heard with interest of the intended visit to England, early in 1900, of Apolo Kagwe, Katikiro of Uganda, concurred with the proposal of the Uganda Finance Committee that leave be given to the Rev. E. Millar to accompany, at his own expense, the Katikiro during his visit.

The Secretaries were authorized to lay before the Foreign Office the facts regarding the losses of goods by Missionaries during the recent disturbances in Uganda, and to inquire as to the possibility of Government paying some compensation for such losses.

The S.P.C.K. was requested to supply 100 sets of Alphabet and Reading Sheets printed on calico for use in the Uganda Mission.

On a letter from the Secretary of the United Presbyterian Board of Foreign Missions of North America it was agreed to inform that Board that the Committee would have no reason to consider it an intrusion on their part if they felt led to extend their work in Egypt to Khartoum, although, as the Board of Missions are aware, the C.M.S. has long contemplated a Mission to Khartoum, and they are now looking forward to it as an opening door.

*General Committee (Special), October 4th.*—The Committee took leave of the Missionaries for Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Egypt, Palestine, Persia, Turkish Arabia, Bengal, North-West Provinces, Punjab, Western India, South India, Travancore, Ceylon, Mauritius, South China, Mid China, West China, and Japan. The Honorary Secretary introduced the Missionaries to the Committee, and read the General Instructions. The outgoing Missionaries were then addressed by the Rev. G. S. Karney, and commended in prayer to the favour and protection of Almighty God.

*General Committee, October 10th.*—The Secretaries reported the death of the Rev. A. Baring-Gould, for nineteen years an Honorary Life Governor of the Society. During a long ministry in pastoral charges of great importance at Drypool, Wolverhampton, Ellacombe, and Winchester, he held a distinguished place among the Evangelical clergy of the Church of England, and was a constant and warm supporter of this Society. Gathered to his rest in a ripe and honoured old age, the Committee cherish his name in affectionate memory, and desire to convey to his son, their beloved fellow-worker, and to his family the expression of their deep sympathy in this the second sorrow which has so soon fallen upon them.

The Secretaries also reported the death of Mrs. Shann, an Honorary Member for Life. The Committee recall with gratitude Mrs. Shann's and her late husband's long and sympathetic interest in the cause of Foreign Missions, and the hospitality ever accorded to C.M.S. Deputations in York, and desired that an expression of their sympathy be conveyed to the surviving relatives of their late friend.

On a letter from Mr. J. R. W. Pigott, H.B.M.'s Consul at Paramaribo, petitioning the Society to open a Mission among the Indian residents in Surinam, the Committee realized the urgency of the need for evangelistic labourers, but in view of the grave and increasing responsibilities connected with their existing Mission-Field, and the claims made upon them for workers, they could not see their way to embarking on a new undertaking in South America. They instructed, however, that a copy of Mr. Pigott's letter should be forwarded to the Secretaries of the Society's Indian Missions, to be communicated to the various Church Councils in the respective districts, in the hope that one or more suitable evangelists may be sent forth from India itself.

#### MISSIONARY DEPARTURES DURING NOVEMBER.

Per s.s. *Australia*, Nov. 2nd:—The Rev. E. P. Herbert, Miss C. E. Rogers, and Miss R. Carter, for the N.-W. Provinces; the Rev. and Mrs. R. Sinker, Miss F. L. Wadsworth, and Miss M. J. Taylor, for the Punjab; Miss E. Whitney, Miss L. E. Nixon, and Miss M. Leslie-Melville, for Ceylon.

Per s.s. *Niger*, Nov. 2nd:—Miss L. E. D. Braine-Hartnell, for Egypt.

Per s.s. *Mombasa*, Nov. 3rd:—The Rev. and Mrs. J. H. Bishop, for Travancore.

Per s.s. *Caledonia*, Nov. 3rd:—The Rev. and Mrs. C. M. Gough, for the Punjab.

Per s.s. *Austral*, Nov. 3rd:—The Rev. L. H. Gwynne, for Egypt.

Per s.s. *Peninsular*, Nov. 4th:—Mrs. L. A. McC. Newbery and Miss M. K. Wolley, for Bengal; the Rev. and Mrs. W. McLean and Miss G. R. Doan (*fiancée* to the Rev. C. C. Petch), for the N.-W. Provinces; the Rev. and Mrs. C. E. Barton, for the Punjab.

Per s.s. *Bohemia*, Nov. 4th:—The Rev. and Mrs. J. A. Cullen, for Bengal.

Per s.s. *Oron*, Nov. 4th:—The Rev. C. G. Hensley, for Sierra Leone; the Rev. and Mrs. F. M. Jones, the Rev. J. S. Owen, Mr. H. F. Gane, and Mr. F. D. Coleman, for the Yoruba Mission; Mr. J. N. Cheetham and Mr. E. Dennis, for the Niger.

Per s.s. *Preussen*, Nov. 6th:—The Rev. and Mrs. J. W. Balding, for Ceylon; the Rev. and Mrs. E. B. Beauchamp, for South China; the Rev. and Mrs. W. G. Walshe, Miss I. S. Clarke, and Miss M. Riddall, for Mid China; the Rev. and Mrs. H. McC. E. Price, the Rev. and Mrs. H. L. Bleby, Miss E. Huhold, Miss E. C. Payne, Miss L. A. Galgey, and Miss H. J. Worthington, for Japan.

Per s.s. *Sobo*, Nov. 11th:—Miss W. W. Stratton, for Sierra Leone; Miss M. Blackwall and Miss H. R. Hewitt, for the Yoruba Mission; Miss L. M. Maxwell, Miss F. M. Dennis, Miss M. Hamlin, Miss M. Bird, Miss A. H. Squires, and Miss M. Warner, for the Niger.

Per s.s. *Massilia*, Nov. 16th:—The Rev. W. E. S. Holland, for Bengal; the Rev. and Mrs. E. Guilford, Dr. and Mrs. A. Lankester, and Miss K. A. M. Barthorp (*fiancée* to the Rev. E. A. Causton), for the Punjab; the Rev. and Mrs. A. Manwaring, for Western India.

Per s.s. *Congo*, Nov. 16th:—The Rev. Dr. and Mrs. S. Gould, Miss A. Wardlaw-Ramsay, Miss E. C. Wardlaw-Ramsay, Miss H. M. E. Scott, Miss E. M. Burnaby, and Miss F. E. Neale, for Palestine.

Per s.s. *Karlsruhe*, Nov. 20th:—Dr. G. Wilkinson, for South China.

Per s.s. —, Nov. 23rd:—The Rev. W. H. T. Gairdner, for Egypt.

Per s.s. *City of Oxford*, Nov. 23rd:—The Rev. and Mrs. J. F. Hewitt, for Bengal.

Per s.s. *Valetta*, Nov. 30th:—The Right Rev. Bishop Peel, the Rev. F. Burt, Mrs. A. G. Smith, and Miss F. T. Austin, for Eastern Equatorial Africa.

## NOTES OF THE MONTH.

## ORDINATIONS.

On Sunday, Oct. 8, 1899, at St. Paul's Cathedral, by the Bishop of London, the Rev. H. T. C. Weatherhead, B.A., to Priest's Orders.

*Egypt*.—On Sunday, Oct. 8, at St. Paul's Cathedral, by the Bishop of London, Mr. William Henry Temple Gairdner, B.A., to Deacon's Orders.

## DEPARTURES.

*Sierra Leone*.—Miss C. J. Elwin left Liverpool for Sierra Leone on Sept. 16.—The Rev. and Mrs. J. A. Alley and Mr. W. R. Blackett left Liverpool for Sierra Leone on Oct. 14.

*Yoruba*.—Mr. F. J. Huddleston left Liverpool for Lagos on Oct. 14.

*Egypt*.—The Rev. and Mrs. F. F. Adeney and Dr. F. J. Harpur left Marseilles for Cairo on Oct. 5.

*Persia*.—The Rev. and Mrs. W. A. Rice for Shiraz, and the Misses. M. E. Brighty and A. Stirling for Yezd, left London on Oct. 5.

*Turkish Arabia*.—The Rev. J. T. Parfit left London for Bombay on Oct. 11.

*North-West Provinces*.—The Rev. J. M. Paterson left London for Agra on Sept. 28.—The Rev. and Mrs. A. I. Birkett left London for Lucknow on Oct. 5.—Mrs. E. T. Pegg left London for Bombay on Oct. 6.—Miss E. B. Durrant left London for Aligarh on Oct. 16.

*Punjab and Sindh*.—Miss B. H. Nevill left London for Amritsar on Sept. 19.—The Rev. C. E. McQuaide for Amritsar, and Miss J. Richardson for Multan, left London on Oct. 6.—The Rev. R. Bateman for Jhang Bar, and the Rev. J. R. Fellows for Bombay, left London on Oct. 11.

*South China*.—Miss A. McClelland for Hok-chiang, and Miss A. K. Storr for Pakhoi, left London on Oct. 9.

*Mid China*.—The Rev. and Mrs. G. W. Coultas left Liverpool for Montreal on Sept. 21.—Dr. and Mrs. Babington for Hang-chow, and Miss M. A. Wells for Ningpo, left London on Oct. 9.

*West China*.—Mr. and Mrs. A. A. Phillips, Messrs. P. J. Turner and A. E. Seaward, and the Misses M. C. Knight, L. Mellodey, and A. Walmsley, left London for West China on Oct. 9.

*Japan*.—The Rev. V. H. Patrick for Tokio, and Mr. and Mrs. C. Nettleship for Hakodate, left London on Oct. 9.

*British Columbia*.—Miss R. L. Edwards left Liverpool for Metlakatla on Sept. 21.

## ARRIVALS.

*Sierra Leone*.—The Rev. H. Castle left Sierra Leone on Sept. 8, and arrived at Plymouth on Sept. 21.

*Niger*.—Mr. and Mrs. J. C. R. Wilson left Brass on Aug. 31, and arrived at Liverpool on Oct. 3.

*Eastern Equatorial Africa*.—Mr. E. Luckock left Mombasa on Aug. 30, and arrived in London on Sept. 20.

*Palestine*.—The Misses E. A. Cooke and F. L. A. Roberts left Jaffa on Sept. 19, and arrived in Dover on Sept. 28.

*Persia*.—Miss P. Braine-Hartnell left Julfa on Sept. 7, and arrived in London on Oct. 13.

*Ceylon*.—The Rev. and Mrs. L. G. P. Liesching left Colombo on July 30, and arrived in England on Aug. 24.—Miss M. L. Young left Colombo on Sept. 11, and arrived in England on Oct. 5.

## DEATH.

*Japan*.—On Sept. 3, John Ashburner Gordon, youngest son of the Rev. J. Cooper Robinson, of Nagoya, aged one year.

## PUBLICATION NOTICES.

**Church Missionary Almanack for 1900.** We again call special attention to the Almanack, and ask the assistance of all readers of the *Intelligencer* in the circulation of it, either by taking copies themselves or promoting its use in their parishes. Twelve copies will be sent post free for 1s. to any friends who will kindly undertake to dispose of this number, or twenty-five for 2s. A specimen copy, with particulars of localization, will be sent to any clergyman who may wish to see the Almanack.

**History of the C.M.S.** (3 Vols., 18s. net.) Arrangements have been made to supply the *History* to members of Lay Workers' Unions, Missionary Bands, and other C.M.S. Unions in town or country on the "instalment" principle, either in six monthly payments of 3s., or twelve monthly payments of 1s. 6d., the three Volumes being sent carriage paid or post free on payment of the first instalment. Order forms for this purpose will be supplied on application. Lay Workers must give the name of

their Union or Band, and members of the G.U. their number. All applications to be made to the Lay Secretary.

**In Journeyings Off.** This is the title of a new Christmas book for children and young people. It will be ready by the middle of November. The chapters are written by various missionaries, and it is hoped that the book will be found very helpful in interesting young people in the work abroad. It will be bound in illustrated paper boards, price 1s. 6d., and in cloth, bevelled boards, gilt edges, and printed on thicker paper, price 2s. 6d. The book is of the usual size, foolscap 4to, well illustrated, and consists of 112 pages. It is specially adapted as a gift book or prize.

**Church Missionary Pocket Book for 1900** (roan, gilt, price 1s. 4d., post free), and the **C.M. Pocket Kalendar for 1900** (paper covers, price 3d.—4d., post free). These are now ready. They contain much useful information, and the Pocket Book has a "Diary" for the whole year, with two pages to a week.

**Extracts from the Annual Letters of Missionaries for 1898.** These have been completed by the issue of Parts XII., XIII., and XIV. Part XII. contains letters from the North-West Canada and British Columbia Missions. Part XIII. contains letters from the Bengal, North-West Provinces, and Western India Missions. Part XIV. contains letters from the Western India, South India, South China, West China, and British Columbia Missions, and an index to the whole series. Price 3d. each part, post free.

**Other Sheep.** A Missionary Appeal. By G. E. M. This is a very useful booklet, not published by the Society, but kept on sale at Salisbury Square. Price 1d. (1½d., post free), or twelve copies for 1s., post free.

**Andu: A Hausa Boy.** A true Story, with an appeal for prayer for the Hausa people, and the missionaries who are commencing work amongst them. On sale at Salisbury Square. Single copies, 1d.; or 4s. per 100 (25 for 1s.; 50 for 2s.).

**The Missionary Mosaic of the Year.** A new "Occasional Paper" (No. 32), briefly reviewing the work in the Mission-Field during 1898, prepared for general distribution. Copies free of charge on application.

**Facts about North-West Canada.** This is another addition to the very useful series of "Facts" papers published by the Society, and which practically completes the series. Copies are supplied free of charge.

**One Step Forward,** for working people, and **Is my Brother Safe?** for children. These are two of the special papers issued in connexion with the T.Y.E., adapted for general use. Friends who have not yet used these papers will do well to write for a supply for distribution.

A short paper has been prepared for purposes of distribution, explanatory of *O.O.M. Fund*, to enable parochial secretaries and other friends who are taking up the support of missionaries, &c., to make the scheme known in their parishes, or to the members of their congregations. Copies will be sent free on application.

The following new books have been added to the stock kept in the Publishing Department in Salisbury Square, viz. :—

**Accomplished at Jerusalem.** A brief memoir of the life and work of the Rev. Sydney Gibbon, late C.M.S. Missionary in Jerusalem. By the Rev. W. J. L. Sheppard. (C. J. Thynne, 1s. net.) Supplied for 1s. 2d., post free.

**Mary Reed.** (Work amongst the Lepers in India.) By John Jackson. (Marshall Brothers, 2s. 6d.) 2s. 3d., post free.

**Bishop John Selwyn.** By F. D. How. (Isbister, 7s. 6d.) 6s. 3d., post free.

**Archdeacon Dobinson's Niger Letters.** Arranged by his Sister. (Seeley, 3s. 6d.) 3s., post free.

**Punjabi Sketches.** By Two Friends. (Marshall Brothers, and C.E.Z.M.S., 2s. 6d.) 2s. 3d., post free.

**God First.** (Hester Needham's work in Sumatra.) Arranged by Mary Enfield. (R.T.S., 3s. 6d.) 3s., post free.

**In Northern India.** By the Rev. A. R. Cavalier. (Partridge, 2s. 6d.) 2s. 3d., post free.

**The Jews and their Evangelization.** By the Rev. W. T. Gidney. (S.V.M.U., 1s. net.) 1s. 2d., post free.

All orders for books, magazines, and papers should be addressed to the Lay Secretary, C.M. House, Salisbury Square, London, E.C.

# THE CHURCH MISSIONARY INTELLIGENCER.

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## ONENESS OF MIND AND HEART.\*

BY THE REV. CANON CHRISTOPHER, M.A.



AN outpouring of the Holy Spirit alone can produce oneness of mind and unity of heart in the servants of our Lord Jesus Christ, and to obtain this it is absolutely necessary that there be added to believing prayer a devoted self-sacrificing obedience to the missionary command of our Lord Jesus Christ, such as was never seen on the part of the Church as a body in the Middle Ages, and has been seen only in a very insufficient degree in the century now at its close.

It is unnecessary to enlarge upon the following facts upon which all Christians are practically agreed. Namely: (1) That oneness of mind and unity of heart in the servants of our Lord Jesus Christ are much to be desired. That they are desired and commanded by our Lord Himself. That they are desired by all who love our Lord Jesus Christ in sincerity and wish to please Him by their obedience. That although these things are so much desired there is a grievous lack of them at the present time. (2) That the difficulties in the way of obtaining oneness of mind and unity of heart in the servants of our Lord Jesus Christ are too great for the power and wisdom of Christian men to overcome. It will only be necessary to allude to one of these difficulties to illustrate the magnitude of them. *Truth is the only foundation of real unity.* Conscientious men who believe that they hold the truth as taught in the Word of God, cannot unite heartily with those who, as they believe, hold erroneous views. There is often a painful difficulty in loving hearts in the way of reconciling faithfulness to God and His truth, with the manifestation of love to the brethren. There was a time when Paul withstood Peter to the face, because he was to be blamed (Gal. ii. 11). What resources are there in human wisdom to enable us to overcome this great difficulty in the way of unity? We are cast upon God by the greatness of the difficulty and by our own impotence to remove it. And we may well pray, in harmony with the spirit and faith of a very ancient prayer, "O, our God, we have no might to overcome the difficulties which hinder the peace and usefulness of Thy Church, neither know we what to do, but our eyes are upon Thee." (3) That these great difficulties in the way of unity which are insuperable by man, are not too great for the Almighty power of the Holy Spirit to overcome; and that as the Holy Spirit is love as much as God the Father is love, and God the Son is love, we may hope, nay, we should unanimously trust, that He will, in answer to our earnest, united, and imploring prayer in the name of our Lord Jesus

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\* A paper read at the Oxford Diocesan Conference on October 5th, 1899.

Christ, bring about, in His own way, oneness of mind and unity of heart among the believing servants of the Great Head of the Church.

These facts being taken for granted, the practical matter for us to consider is this, "Is there any condition given us by Him who redeemed us unto God by His blood, which must be fulfilled, or in process of thoroughly earnest fulfilment, before we can expect that the Almighty power of the Holy Spirit will be exerted to bring about, in His own way, oneness of mind and unity of heart in the servants of our Lord Jesus Christ?"

Let us consider whether our Lord did not give His disciples such a condition the night before He died for our sins in these words: "If ye love Me, ye will keep My commandments, and I will pray the Father and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth." Here the keeping of the Commandments of the Lord Jesus Christ by His servants is made the condition of His intercession with His Father and the giving of His Holy Spirit. Doubtless in these words there was a special reference to the great event which was so soon to happen—the outpouring of the Holy Spirit on the day of Pentecost. But was there not more than this? Was there not in these words a linking together, for the whole of the future history of the Church, of believing obedience to the Lord's Commandments, and the exertion of the power of the Holy Spirit for the conversion of souls?

That these words of our Lord were not merely a prophecy of the great event of the day of Pentecost, but also a declaration of a law of God's kingdom of grace, that believing obedience and spiritual blessing are both for ever linked together, that the obedience of faith is a condition of receiving the gift of the Spirit, is shown by the twofold repetition of this law of grace in St. John xiv., verses 21\* and 23,† in which obedience is declared by our Lord to be the proof of real love to Himself and the condition of His manifesting Himself to the believer and of the indwelling of the Father and of the Son by the Spirit in him.

But now let us look at the record of what happened on the day of Pentecost, and observe how the wondrous blessing of the converting power of the Holy Ghost was given as Peter was in the very act of obeying his Lord's missionary command (Acts ii. 30-41). It was not only on the day of Pentecost that the Holy Spirit was poured out. The same blessing was given when Peter obeyed his Lord's missionary command by preaching the Gospel to the Gentiles, to Cornelius and his friends, as related in Acts x. (43-45). Again the same blessing of the converting power of the Holy Ghost, which is here called "the hand of the Lord," accompanied the preaching of the Lord Jesus to Gentiles by ordinary Christians, who obeyed the missionary command of the Lord, as related in Acts xi. (19-21).

\* Verse 21: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself unto him."

† Verse 23: "Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him."



Does anyone feel inclined now to ask me, "Do you mean that we are to wait until the Gospel has been preached to the whole creation, in obedience to the Lord's command, before we can expect such a gracious exertion of the power of the Holy Ghost as is so urgently required at this very time, to produce oneness of mind and unity of heart in the servants of the Lord Jesus Christ?" In replying to this question I would refer to a remarkable outpouring of the Holy Spirit given after the day of Pentecost was past and gone, *not* when the Apostles were in the very act of preaching the Gospel, but after they had done this with great boldness, and had drawn upon themselves thereby the anger and threatening of the chief priests. Being let go they went to their own company and united with them in prayer; and in the midst of their danger they had their hearts so set upon obedience to their Lord's command to preach the Gospel, that they had no thought of praying for preservation from persecutions, from imprisonment, stripes, or martyrdom, but they prayed unselfish prayers, and earnestly asked of their Lord that they might receive from Him still more of the necessary courage to preach the Gospel with all boldness. They prayed, "Now, Lord, behold their threatenings; and grant unto Thy servants, that with all boldness they may speak Thy Word. . . ." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." (Acts iv. 29, 31.)

May we not take courage from this example of our Lord's gracious dealing with His true-hearted servants when they recognized as their supreme duty, obedience to His missionary command? May we not infer that if our hearts and the hearts of our brethren become so set upon obedience to that command that we desire the power, the heart, and the courage to obey it above all other things, we may expect a gracious exertion of the power of the Holy Ghost which shall not only promote the preaching of the Gospel to those who have not yet heard it, but also shall at the same time promote oneness of mind and unity of heart in the servants of the Lord Jesus Christ?

Of course our Lord's expression, "My commandments," must mean *all* His commandments, including the one which He had just given in the words (St. John xiii. 34, 35)—"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another;" and it will be the earnest prayer of every true Christian that he may be so filled with the Spirit that he may diligently strive to obey each one of his Lord's commandments.

But that the missionary command of our Lord is the command of supreme importance for His Church to obey may be seen from two facts.

The first fact is that it is the one commandment to His Church out of all those which our Lord, through the Holy Ghost, gave to the Apostles whom He had chosen, during the forty days between His Resurrection and Ascension, which was of such surpassing importance that we have a five-fold record of it in the four Gospels and the Acts of the Apostles. In the last three verses of the Gospel according to St. Matthew, the missionary command, "Go ye, and teach all nations," is

recorded, and no other command whatever which was given during the forty days. In the Gospel according to St. Mark there is the missionary command, "Go ye into all the world, and preach the Gospel to the whole creation," and no other which was given during the forty days. In the Gospel according to St. Luke there is the missionary command recorded, "That repentance and remission of sins should be preached in His name unto all the nations, beginning at Jerusalem," and no other given during the forty days, excepting the temporary command to tarry in the city of Jerusalem until they were endued with power from on high (xxiv. 46-49). In St. John's Gospel the missionary command is implied in the record of our Lord's words (xx. 21), "As the Father hath sent Me, even so send I you." The commands of our Lord to His disciples to cast the net on the right side of the ship, and to Peter to feed His lambs and His sheep, illustrate the evangelistic and the pastoral work which are parts of the obedience which our Lord requires to His great missionary command to His Church to provide the preaching of the Gospel for the whole creation.

The second fact which proves the supreme importance of obedience to our Lord's missionary command is, that obedience to this command is the only way of bringing people who are ignorant of the Gospel to obey the other commands of the Lord Jesus. The Heathen, until they hear the Gospel, know nothing of the Lord Jesus Christ and of His commandments. They know nothing of a Divine Person who can save them from their sins, or of the Holy Ghost who will dwell in them if they believe in the Lord Jesus Christ and make obedience to all the commandments of the Lord to be the chief joy of their lives. Does it not appear from our Lord's giving a unique five-fold record of His great missionary command, that He would have His Church to be absorbed in His missionary work at home and abroad so far as it can be without neglecting other plainly commanded duties?

Let me conclude with a few thoughts that may now stimulate believing prayers and faithful efforts.

Firstly, we must bear in mind that the day of Pentecost was a feast of first-fruits, and that the outpouring of the Holy Ghost on that day was not more than a great and unprecedented instalment of the complete fulfilment of the promise of God by His prophet Joel (ii. 28), "It shall come to pass afterward that I will pour out My Spirit upon all flesh." We have already reminded ourselves of outpourings of the Holy Ghost subsequent to the day of Pentecost, recorded in the fourth and tenth chapters of the Acts of the Apostles. God is able to do now a work as astonishing to us as the sudden conversion of thousands of Jews, apparently fixed in the belief that our blessed Lord was an impostor, was to the first Christians. What differences are there now between those who love our Lord Jesus Christ in sincerity as our God and Saviour to be compared with the differences which existed on the day before the day of Pentecost between the 3000 Jews about to be converted and the Christians waiting in prayer and faith? The Holy Spirit equally with our Lord is "the same yesterday, to-day, and for ever," the same in love and power. He is able to raise up in our parishes and in this University a multitude of living

evidences of Christianity, and to send forth from Oxford an unprecedented number of devoted heralds of Christ's glorious salvation to every nation under heaven. Lord, increase our faith!

Secondly, may the Holy Spirit press upon our minds the awakening words of St. Peter in Acts iv. 12, "Neither is there salvation in any other, for there is none other Name under heaven given among men whereby we must be saved." And those also of the angel to Cornelius, "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." In the warning light of these two texts how appalling is the fact that now, more than 1860 years after our Lord gave His missionary command to His Church, more than half of the whole population of this world have never yet heard of Him!

We must bear in mind that the work of the Church, the blessed company of all faithful people on earth, is not to bring the whole world to Christ, but to carry the knowledge of Christ to every one of our fellow-creatures in the whole world. But "the best-manned field, India, has only a number of missionaries, in proportion to its population, equal to one minister of religion for the city of Leeds or the county of Suffolk" (Eugene Stock). This calculation counts the missionaries of all Protestant denominations. The Heathen in the world are dying at the rate of about a hundred thousand every day! How urgently pressing is the necessity of obedience to our Lord's missionary command! However important other obedience may be, this is the obedience which should press most on the consciences of the servants of our Lord Jesus Christ. And the great difficulty of the work, which can hardly be exaggerated, will lead them to realize more fully than ever the literal truth of our Lord's saying, "Without Me ye can do nothing." They will therefore abide by simple faith in Christ, and the Father and the Son will, by the Spirit, abide in them. May we not trust that the Lord Jesus, abiding in His people, will lead them to lay aside everything which hinders their obedience to His missionary command, and to devote themselves in Him to obey it at all costs?

Many of the things which divide the Church at this time will be seen to be of infinitely less importance than the evangelization of the world. The more the Church becomes absorbed in this great duty, the more will the uniting power of the indwelling Christ be experienced in its members. The uniting process must be carried on by the Spirit in the hearts of individual Christians before its effects can become visible in the Church as a whole.

Let there be oneness of mind in individual Christians with regard to the absorbing duty of evangelizing the world, and unity of heart will, through the Spirit, grow and increase in those who are so far of one mind in the Lord. I saw in the Oxford Town Hall one morning last February 400 men, more than 300 of them senior and junior members of the University, of all schools of thought, High, Low, and Broad, gathered for an annual early missionary meeting, which dispersed in good time for ten o'clock lectures. The Vice-Chancellor of the University, some other Heads of Colleges, four Canons of Christ Church, Professors and Tutors and a multitude of undergraduates, together

with the Mayor, some other chief representatives of the Corporation of the City, and a number of the Clergy and Nonconformist Ministers, were brought together to hear a missionary address. I know of no other subject which could have drawn together in such a friendly way, at an early hour in the morning, a number of men of widely different opinions, with pressing work before them for the day, except the great subject before us this morning, the duty of obedience to the command of our Lord Jesus Christ to evangelize the world.

God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Let us seek to draw out the exertion of His almighty power to produce oneness of mind and unity of heart in His people, not only by united, earnest, believing, hopeful, expecting, persevering prayer, but also by self-denying efforts, united in spirit and in purpose, if not in the lesser matter of outward organization, to promote obedience to the last command of Him who came into the world to save sinners, "Go ye into all the world, and preach the Gospel to the whole creation."

Humility is one of the conditions of unity. St. Paul wrote, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things; but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." May the Holy Spirit cause every one of us to be deeply humbled by the thought of how much we have left undone that we ought to have done to promote obedience to the parting command to evangelize the world of Him who redeemed us unto God by His blood, to whom be praise for ever and ever! Amen.

## THE EDUCATIONAL WORK OF THE C.M.S. AND THE NEED FOR MORE EDUCATIONAL MISSIONS.



STUDY of the current C.M.S. Report reveals the fact that about 28,000*l.*—exclusive of the salaries and maintenance of missionaries—was the sum which was spent last year upon the educational work of the Society. This work includes two distinct branches of missionary education, the *indirect* and the *direct*, which may be distinguished as Auxiliary Education and Educational Missions.

In all well-organized Evangelistic Missions certain kinds of educational work, like vernacular village and bazaar schools, theological training schools, divinity colleges, and Christian institutions of various kinds, are recognized as being absolutely essential to the continuity and more effective working of such Missions. This work may be termed *Auxiliary Education*. Probably all missionary societies recognize the value of this kind of missionary education.

When we speak, however, of *Educational Missions*, we mean some-

thing quite different, the value and need of which are not always readily acknowledged. We mean such educational institutions as Anglo-Middle Schools, High Schools, Secondary and First-grade Colleges, whose primary object, as missionary establishments, is, through the medium of "Higher Education," the evangelization of certain influential and prejudiced classes, like the Brahmans of India, the mandarins of China, the upper classes of Ceylon and Japan, and the orthodox Moslems of Palestine, Persia, Arabia, Egypt, and the Soudan—classes which in the aggregate amount to hundreds of millions; classes which by their prestige and orthodoxy represent the backbone of the three great religions of the East, viz. Brahmanism, Buddhism, and Islam; yet classes which are practically inaccessible to other forms of missionary influence.

Having thus distinguished between Educational Missions and other forms of missionary education, it follows that an "educational missionary" is one who is engaged in the work of Educational Missions. Very often there is confusion in the minds of many on this point.

An evangelistic missionary frequently claims to be an educational missionary, because he is engaged in some form of missionary education—so, too, an educational missionary always claims to be an evangelistic missionary; yet the work of the one is essentially different from that of the other in everything except in aim.

The evangelistic missionary, by means of "preaching," endeavours to evangelize the lower classes, or Heathen; the educational missionary, by means of "teaching," endeavours to evangelize the higher classes, or Orthodox. The education given by the evangelistic missionary will either be *elementary*, as in bazaar and village schools, or *theological*, as in schools and colleges for the training of evangelists and pastors: in either case such education is a necessary *auxiliary* to Evangelistic Missions rather than a direct missionary agency in itself, as in the case of Educational Missions. The education given by the educational missionary is usually "high," i.e. of a collegiate or university standard, his object being to attract the bigoted yet intelligent and influential classes, to whom evangelistic methods, for the most part, appeal in vain, and who would otherwise be in danger of being left unevangelized. Thus we see that Evangelistic and Educational Missions ought never to be considered as antagonistic to each other. They represent two halves of a whole, and no Mission in the lands of the East can be considered complete in which Educational Missions have not a recognized and assured place.

Looking again at the figures, we see how this 28,000*l.* was distributed last year, viz. 18,000*l.* in India and Ceylon; 5000*l.* in Moslem lands—nearly 4000*l.* in Palestine alone; and about 5000*l.* in the other fields of the Society. A more interesting point, however, would be to determine how this 28,000*l.* was divided as between Auxiliary Education and Educational Missions. But this is not easy, as no data are available for an exact calculation. I venture, however, to fix the proportion as 18,000*l.* for Auxiliary Education and 10,000*l.* for Educational Missions, the latter probably being a generous estimate. Let us accept this conclusion, that the Educational Missions of the Society last year cost

10,000*l.* over and above the maintenance of educational missionaries. This cannot be said to be an extravagant charge upon the Society's funds, and seems to show that, at any rate, one common objection to Educational Missions, viz. that "they are so expensive," cannot well be applied to the C.M.S.

Now when we consider that Educational Missions are generally admitted to be the most effective agency in reaching the higher classes, as Evangelistic Missions are for the lower,—and when we remember, too, that the higher or orthodox classes in C.M.S. mission-fields are no insignificant minority, but form a considerable proportion of the total population—in India alone there are about 100,000,000—10,000*l.* upon Educational Missions seems not merely singularly inadequate, but if this amount were doubled and trebled, the balance of the General Fund on a purely numerical calculation, would still largely preponderate in favour of the work of Evangelistic Missions. But this disparity is not confined to money, it is to be seen equally in the distribution of the men, educational missionaries being about one in ten.

So far I have approached the subject simply from the standpoint of Educational Missions, with a view to discovering the place they occupy in C.M.S. policy and finance; but when I continued the study of the subject from a broader standpoint—from the standpoint of all C.M.S. agencies which are working chiefly for the evangelization of the orthodox classes, i.e. when I included the work of Medical Missions and Zenana Missions,—I found that this striking disproportion in the distribution of the General Fund remained practically unchanged; that 10,000*l.* or so spent upon Educational Missions was the sum-total apportioned last year from the General Fund—as distinct from salaries for the evangelization of the orthodox classes in C.M.S. mission-fields, though as regards the proportion of missionaries working amongst these classes the position was considerably improved.

No one recognizes more readily or more cordially the value of Medical and Zenana Missions than does the educational missionary. Compared, however, with Educational Missions in their opportunities of reaching these orthodox classes in largeness of numbers, such agencies stand in the relation of a *retail* to a *wholesale* business.

As regards Medical Missions, their cost last year—exclusive of the maintenance of the medical missionaries—amounted to 6557*l.*, but as this was more than met by a sum of 8441*l.* raised by the C.M.S. Medical Mission Auxiliary, it can scarcely be considered a further contribution from the General Fund towards the evangelization of the orthodox classes.

C.M.S. Zenana Missions are relatively stronger in Palestine, China, and Japan than in India and Ceylon. Their growth in recent years has been remarkable, and they are now a most important agency in breaking down prejudice and in winning an entrance into the homes of the orthodox. Especially is this true of their work in connexion with Moslem women. Zenana work, however, compared with educational and medical work, involves but little expense beyond the maintenance of missionaries, and of these several are honorary. The cost of upper-class girls' schools for Moslems, high-caste Hindus, and similar classes in

Ceylon, China, and Japan, has already been estimated for in the 10,000*l.* previously mentioned as last year's approximate budget for Educational Missions. I was unable to find any other branch of Zenana work—apart from these high-class girls' schools—which could be described as work for the evangelization of the orthodox classes, which was not covered by one or other of the heads of Auxiliary Education, or Evangelistic Missions, or personal salaries.

There remains one other valuable agency for the evangelization of the orthodox classes, the importance of which increases every year, viz. *Christian Literature* of a suitable and attractive kind, in the vernacular and in English. Dr. Weitbrecht has estimated, I believe, that each year sees 4,000,000 eager young readers added to the reading public in India alone, and who might thus be influenced towards Christianity. So far as I am aware, the C.M.S. makes little or no use of this valuable agency. If grants were available, considerable use might be made of the publications of the Christian Literature Society at Madras, in all C.M.S. educational centres; but as it is, the educated young men of India, many millions in number, are largely left to satisfy their passion for reading with infidel and immoral publications, the circulation of which seems provided for without much difficulty.

Having completed this brief review of C.M.S. missionary agencies for reaching the orthodox classes, we arrive then at this further conclusion—that 10,000*l.* spent upon Educational Missions is all that this great Society apportions, beyond the services of missionaries themselves, for the direct evangelization of hundreds of millions of Moslems, Brahmans, mandarins, and others. As we think of these classes, their numbers, their prestige and influence, and the barrier which their organized hostility towards Christianity presents to the evangelistic missionary in his work amongst the lower classes—some more adequate attempt for their evangelization than has yet been made seems urgently called for. The work is admittedly difficult. These classes are hard and bigoted and unyielding—but is this any justification for their neglect?

It is not a question as to whether Educational Missions, when judged by certain superficial tests, are a failure or not. The question is a much wider one. These orthodox classes unquestionably have a right to know the Gospel of God's Love, and of the Salvation which awaits them in the Redemption of Jesus Christ—finished and complete for them as for others. It is equally certain, too, that as a Christian Church we are under most solemn obligation to proclaim this Gospel to "*every creature.*"

How then do we explain this striking inequality of treatment on the part of missionary societies, as between Orthodox and Heathen—and of which the administration of the C.M.S., though probably the most catholic-spirited and progressive of all societies, affords an illustration? We cannot believe that missionary societies acquiesce in the conventional repartee of society-talk that "one religion is as good as another, and that these orthodox systems are equal to, if not superior to Christianity itself—at any rate admirably suited to the East as Christianity is to the West." No; but the right explanation seems to be that the "principle of payment by results" enters more largely

than we may like to acknowledge into missionary administration and finance.

The Master says, "To every creature." Modern missionary policy, at any rate as worked out in practice, seems to limit the command thus:—"to the lower classes, as, not having a systematic religion of their own, they are to that extent predisposed to accept Christianity and to be baptized." And thus Christ's command is being dishonoured and the orthodox classes are left unevangelized. Let us learn from the example of St. Paul a larger-hearted and truer missionary policy. He was primarily the "Apostle of the Gentiles," i.e. of the common Pagan. But we find him for two years an *educational missionary* at Ephesus. He realized that his call as a missionary included the Jews and Greeks, the higher classes of his day, notwithstanding their prejudice and hostility, and the antecedent improbability of there being many "baptisms" in their ranks. His message was not to be dependent upon possible "results." So daily he held his Bible-readings in the college classrooms of Tyrannus, and with what "results"? Well, we are not told of any immediate "baptisms," but there can be no doubt as to its having been most effective evangelization of the higher classes, for we read, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both *Jews* and *Greeks*."

Before proceeding further, may I be allowed to anticipate two points which are sure to be raised in connexion with what I have already stated?

(a) I shall be reminded that though 10,000*l.* may be all that is spent by the C.M.S. on Educational Missions, it is at any rate twice as much as was spent ten years ago; and further, that if we compare the educational policy of the C.M.S. with that of other societies, we will probably find that no society is more generous towards Educational Missions, or manifests a more enlightened or more progressive spirit in its conception of its duty towards the orthodox classes. These facts, I think, C.M.S. educational missionaries will readily and cordially admit. In the North-West Provinces of India—my own mission-field—the number of C.M.S. high-schools exceeds those of all other societies working therein, and I believe it is much the same in other parts of India. To my mind, however, a comparison of this kind presents no justification for the sum allotted to the evangelization of the orthodox classes being in such striking disproportion to that spent upon the lower classes. A sounder conclusion, and one more after the mind of Christ, I venture to think, would be that because other societies fail to recognize the catholicity of Christ's command to evangelize, the call to the C.M.S., with its broader sympathies and more enlightened policy, is all the more imperative.

(b) I may also be reminded that though it may be true that 10,000*l.* only is allotted from the General Fund, it by no means represents all that is being spent upon Educational Missions and the evangelization of the orthodox. In India and Ceylon alone this sum is probably supplemented to the extent of 20,000*l.* from Government grants and fees. But here again, a fact like this, instead of being a justification for the smallness of the C.M.S. grant to Educational Missions, presents a strong



argument for its increase. In what other department of C.M.S. work—unless in the Medical—can a grant from the General Fund rely upon an augmentation from local funds abroad which will be in compound proportion to the home grant? We may state the equation in this way: if the expenditure of 8000*l.*—the amount I have estimated as being spent in India and Ceylon—enables the C.M.S. to obtain the value of 28,000*l.* worth of Educational Missions, what would be the total sum available for Educational Missions in India and Ceylon should an additional 5000*l.* be granted from the General Fund? The answer, as worked out by the law of probabilities, will be “about 40,000*l.*,” which seems a sound and profitable investment to the Society, and affords a sufficient increase for the maintenance of five or six first-grade colleges, which are urgently called for at various centres at the present time.

This brings me to the point of the *need of more Educational Missions*. For the moment we will confine our attention to India. At present this is the position of C.M.S. Educational Missions: There are high-schools in many of the chief cities and towns, to four or five of which an F.A. department is attached, and *two* first-grade colleges, at Masulipatam and Agra. In the generosity of its educational policy as regards high-schools, the C.M.S. shows a statesmanship which is admirable and quite beyond that of any other society. From another standpoint, however, this very generosity is the greatest weakness of the policy. The number of high-schools is out of all proportion to the colleges, and so these high-schools simply become feeders to other mission colleges, whose societies, no doubt, are glad to be saved the expense of providing their own feeders; and perhaps, quite as frequently, they are feeders of non-Christian colleges, so that the previous missionary education is practically wasted.

This high-school system to be effective ought to involve affiliation to a central college, not too distant for students to attend, so that the continuity of missionary influence may be preserved from first to last during the impressionable and formative period of school and college days.

There are many indications in North India that the Government educational policy of the near future will be to provide Primary Education for the masses rather than Higher Education for the classes; in fact that before long Higher Education will be handed over to private and religious associations, which will be subsidized impartially—whether Mohammedan, Hindu, or Christian—from the public purse. When that day comes, missionary societies will only have themselves to blame if the chief towns and cities in India are not occupied with well-manned mission colleges which will then be in a position to supply two-thirds of the Higher Education for which there will be a demand. This means that before long, if missionary societies rise to the occasion, the majority of the educated classes of India will be receiving their education under Christian influences. I base this conclusion upon a knowledge of Oriental character. The educated classes of India are fully alive to the commercial and social value of Higher Education, but it is difficult to imagine that if this education is to be largely provided for from *private* sources, the present number of non-

Christian aided colleges will continue to exist. Some few Hindu and Mohammedan colleges there will be, but if dependent upon a missionary or patriotic spirit, and the private purse of Mohammedans and Hindus, they will be maintained with difficulty. In many of the present centres they will be closed, and thus mission colleges will be left in possession to provide all the Higher Education required in the district.

In the meantime, however, the present Government policy, as working to this end, is more favourable to mission colleges than ever previously.

Throughout North India, Government-aided colleges are now obliged to enforce a rate of fees which, though not high according to our ideas, is practically prohibitive to the majority of these orthodox classes. This means that at present unaided mission colleges, *if efficiently staffed*, are most popular institutions, and can levy a rate of fees never before obtainable.

From conversation with missionaries interested in education in all parts of India, there seems every reason to believe that valuable missionary work would result if the following centres were occupied by the C.M.S. with well-manned B.A. colleges: Krishnagar for Bengal, Benares and Gorakhpur for the North-West Provinces, Jabalpur for the Central Provinces, Amritsar for the Punjab, Cottayam for Travancore, and Tinnevely for South India; i.e. *seven* additional colleges for India alone, of which five or six are already working, or sanctioned, up to the F.A. standard.

At present C.M.S. Educational Missions are practically confined to India and Ceylon. Why is this? The religious conditions which prevail in Moslem lands, in China and Japan—outwardly, at any rate,—seem such as ought to admit of a successful application of the educational method. Within the last year or two we have seen great political and other changes in two of these lands of orthodox creeds, i.e. in the Egyptian Soudan and in China. These lands are being taught that they must wake up and fall in line with India, Ceylon, and Japan. They must move with the times, and adjust themselves to modern conditions. To put it concretely, this means there will soon be a recognition of the marketable value of a Western education, and of a knowledge of English, which will afford the educational missionary an opportunity of supplying the demand to the Arabs and Egyptians of North and Central Africa, and to the mandarins and other influential classes of China.

The citadel of modern Islam is undoubtedly Cairo rather than Mecca. From all I can gather, Cairo is ripe for a vigorous, well-manned mission college, and to which, no doubt, the Rev. D. M. Thornton's present work amongst students would be preparative. I have been assured on high authority that since the reconquest of the Soudan last year, the Egyptians are satisfied as to the permanence of British rule, and consequently there is now a marked readiness to seek the advantages of an English education, as distinct from Mohammedan, and to substitute English for French as the European language of the future for official and business transactions. Here seem to be all the conditions present for successfully reaching the Arab and the Egyptian—i.e. the more thoughtful and progressive—through the medium of Higher Education. Such a college at Cairo is all the more imperative because the so-called Gordon Memorial College at Khartoum apparently is to be on an

orthodox Islam religious basis. Alas! that such a college should be a memorial to our Christian soldier-hero, and should be endowed with British gold given so generously, yet so heedlessly, in a moment of popular enthusiasm. It seems strange that at a time when plans are rife for establishing a Christian college amongst the Mohammedans of Kano, in Hausaland, in the Central Soudan, no similar movement is permitted at Khartoum, in the Eastern Soudan, under a British Protectorate.

Lord C. Beresford has told us that China is "breaking up"—the missionaries call it "waking up," and describe it as a readiness to adjust itself to new and progressive ideas. I understand that there is an American mission college at Shanghai; and from the prestige stated to be already attached to an education acquired there, we may well conclude that one or more C.M.S. colleges, at the seaports or other progressive centres, would be likely to be popular and successful in reaching the influential classes. Anglo-Chinese schools of a lower standard might also be started with advantage, I understand, in other places in various parts of the Empire.

I am assured by Japan missionaries that the Government system of education there is admirable in all departments. It is "professedly moral and ethical according to Western civilized ideas of morality." Educational Missions, I am told, would fail to attract the upper classes, as a patriotic feeling would interfere with the attendance at such colleges. For Japan, then, it would seem some other missionary method should be tried for reaching the English-speaking and well-educated Jap. Probably evangelistic work on the lines of the S.V.M.U. would be best.

But I must bring this lengthy paper to a close.

I have considered the need of Educational Missions simply from their *evangelistic* side. I might have dwelt with equal length upon the need of such high-schools and colleges for the training of our *Christian* converts and our agents' children.

A liberal and high-toned collegiate education would settle, I venture to think, many of our missionary problems and vexed questions. The intelligence and the spiritual tone and character of our agents and native pastors largely depend upon having well-conducted mission colleges in accessible centres.

Then, too, there is the great principle of the *self-support* of a Native Church and ministry. How is this to become practicable? We find in North India that a graduate pastor expects at least as high a salary as a graduate head-master. But the average town congregation at present cannot provide such a salary. Such congregations are for the most part very poor; and to me it is surprising they do so much. When, however, such congregations are strengthened by the presence of those who occupy more lucrative positions, and who have been taught in Mission colleges to recognize the duty of self-help, this principle of self-support will in time become an accomplished fact, and without sacrificing the standard of efficiency which educated congregations have a right to expect.

The practical question raised by this paper is the need of more Educational Missions; but how are they to be provided for?

I should be very sorry if I left the impression that I proposed to maintain these additional colleges at the expense of Evangelistic Missions, or of Auxiliary Education, or of other branches of the Society's work. But cannot additional funds be raised for Educational Missions? Cannot we have an Educational Auxiliary on the lines of the Medical Auxiliary, which would appeal at any rate to educational men at home, and to students in our private and public schools, collegiate institutions, and in our universities? Could not this be done, and would we not thus obtain not only additional supplies of money for Educational Missions, but also a good supply of suitable candidates for such work, men of high personal consecration to Christ, and full of love and sympathy for fresh young student life?

An Educational Auxiliary would also provide a committee of educational experts for the directing of Educational Missions. At present the work is directed by a General Committee, by those who in the majority of cases have never studied educational questions as they apply abroad, and who may be altogether out of sympathy with the method itself. With an expert committee in sympathy with Educational Missions and their special methods, the gain in power and efficiency abroad would be enormous, and we should then probably soon cease to hear about the "failure" of Educational Missions, and we would be more ready to acknowledge that in their own way, and on their own lines, they are, by God's blessing, a most powerful evangelistic and missionary agency.

J. P. HAYTHORNTHWAITHE.

[We insert this article as Mr. Haythornthwaite sends it; but we feel bound to suggest some qualifications of its statements. Our comments will be found under "Editorial Notes."—ED.]

## GERMAN MISSIONS.

BY COUNT ANDREW BERNSTORFF.

[Count Bernstorff was asked to speak on German Missions at the Central Centenary Commemorations, but was unable to attend, and Dr. George Smith by request kindly included, so far as the brief available time admitted, the account of these Missions with that of the Free Church of Scotland. The following paper has been sent to us by Count Bernstorff, as containing the story of the Foreign Mission work of the Churches in Germany which he had been invited to give at Exeter Hall on April 13th. We are grateful to him for it.—ED.]



THE work of Foreign Missions in Germany is of much more recent date than the Reformation. It seems almost incredible to us now that the great reformer, Dr. Martin Luther, had no understanding for that important part of the Lord's work.

But perhaps it is asking too much to expect that in the first struggle of the Reformation era, all Christian problems should have been solved. Luther was amply occupied with the great doctrine of salvation by faith. He saw the dead masses about him. The Gentiles, to whom the Gospel should be preached, were to him those non-Jewish nations, to which we all belong, those nations which, though nominally Christian, had to be reached by the pure doctrine of Christ. The Lutheran

orthodoxy stood on the same principles in the seventeenth century. With Luther his successors rejected the idea of the Middle Ages of spreading Christianity by the sword. Another idea, which prevented missionary work, was that the great commission to bring the Gospel to all nations had only been given to the Apostles, and that they had actually executed it during their lifetime; that it was not God's will to bring the Gospel a second time to those nations, who had lost it because they had not valued or rejected it! We may perhaps add as a further reason, that Germany having had no colonies, the interest was naturally less drawn to the great world beyond the seas.

It was a Christian layman, Baron Justinus von Weltz, born 1621 in Chemnitz, in Saxony, who first urgently pleaded the duty of the Church to evangelize the Heathen. In a number of writings he warmly stood up for what he very truly thought to be his Master's will. But though his books may have prepared the way, no immediate result followed. The Church opposed him energetically, and made even a kind of system of rejecting the cause of Missions. Towards the end of the seventeenth century the influences from Holland helped to propagate the ideas for which Weltz had so energetically fought; and later on it was Spener, the father of "pietism," who expressly proclaimed it as the duty of the Church to provide that the Gospel should be preached to all nations. Also Scriver, a theological writer, whose books are still used, and the great philosopher, Leibnitz, helped him in this. It was through the "pietist" movement that missionary zeal was first awakened in Germany, and this is quite natural, as only a living Church can have true interest in the conversion of the Heathen to Christ.

Notwithstanding the reproach always made against "pietism," that it taught to flee from the world, it proved itself to be a power that conquered the world. As orthodoxy at the time remained hostile to the Missions, as the University of Wittenberg even denounced the missionaries as false prophets, it is natural that the pietist circles were those who chiefly supported Mission work, and that therefore the German Missions received their stamp from them. We must not omit to mention here the well-known name of August Hermann Franke at Halle among the chief representatives of the new missionary movement.

Yet all these ideas still lacked the practical execution. It was reserved for the small company of the Moravian Brethren to make the practical start. Their founder, Count Zinzendorf, a warm-hearted Christian, who "had only one passion, and that was Him, the Crucified One," and who also had a great talent of organization, not only desired to bring Christians into fellowship at home, but he saw that "work must be done all over the world to gain souls for Him who gave His life for us." A number of Moravians, who had been obliged to leave their homes in Austria on account of their faith, were just the men he wanted to carry out his ideas. The first missionaries left in 1732 for the West Indies. In twenty years the brethren had done more for Foreign Missions than the Church had done in 200 years. Even now the Moravian Brethren, who number only 33,000 members in Germany, do most for the great cause. One says that they live upon the Missions, and this is certainly true, as their missionary zeal keeps their religious life at home from lowering.

At first the example was not followed in the Church, as pietism was superseded by the rationalistic era, in which all religious warmth was quenched. We must, however, always remember with gratitude that it is owing to the Moravian Brethren that Germany was at the head of the Protestant countries in missionary enterprise in the eighteenth century. Later on England greatly overtook us. But the revival of religion in Germany also gave new life to missionary work; and also for Germany the now waning century can truly be called a century of Missions.

The opposition of the official Churches against the work had two important consequences. It drove the Foreign Mission work into the hands of voluntary associations. This we can now consider as a great blessing. Even at the present moment, when our Church governments are very friendly to the work, the great missionary societies are entirely free organizations, not in any way dependent upon the consistories. Secondly, the want of theologians offering themselves for the foreign field obliged the societies to take simple men out of the people who were being trained in seminaries. There is only one society, the East African Mission, which sends out young ministers. It was chiefly induced by the wish to influence the young theologians in favour of Missions. As a general rule the unofficial character of our mission societies, with reference as well to organization as to the persons employed, has rendered a true service to German Christendom by establishing the voluntary principle even within the State churches, and by showing that men without theological education can be effective preachers of the Gospel. Of course this does not mean that our missionaries are sent out without thorough training. They generally pass through a course of five years and are well instructed in Bible knowledge.

It is only in this century that the German Churches were really roused to their missionary duties. In Berlin, old Pastor Jænicke created a mission-school in 1800, but only twenty-four years later the Berlin Missionary Society was founded, which works in South Africa, in China, and now also in the southern part of our great East African colony. It has eighty-three missionaries; its income of 390,000 marks annually hardly suffices for its growing work. Among the men connected with this Society at present, we must not forget to mention Merensky, whose efforts as practical missionary and pioneer of Missions, as well as his thorough knowledge of the mission-field, have recently earned him the title of D.D. About at the same time the Bâle Mission was founded, which has now 170 missionaries and 34,000 baptized adherents. Though Bâle itself is a Swiss city, we are always wont to quote this important Society among the German ones, as she recruits as well her missionaries as her funds to a great extent in Southern Germany. Her first inspector was the well-known Pastor Blumhardt, later at Boll. The third large Society, dating from the same period, is the Rhenish Mission at Barmen. She now numbers 64,000 converts, and has 105 missionaries in the field. While the Berlin Society has a specially Lutheran type and the one at Bâle more a Reformed character, it has been avoided at Barmen to take an exclusive standing in this respect.

Somewhat later, in 1836, the North German Mission was started at

Hamburg, and later on removed to Bremen. She works in Western Africa, and takes her missionaries from Bâle, as she has no training institute of her own. In the same year, the more advanced Lutherans, wishing to have a Mission worked on their principles, founded one at Dresden, which was then removed to Leipsick. She has forty missionaries and about 16,000 baptized Christians. Her work is in India, and recently also in East Africa, near the Kilimanjaro. A third Society, founded in the same year, 1836, is the Gossner Mission in Berlin, which works among the Cols in India, where thirty-seven missionaries are in the field. Forty thousand Heathen have been admitted into the Church. She owes her existence to the energy of one man, the well-known Gossner, originally a Roman Catholic, who afterwards exercised a very healthful influence in Berlin. In a similar manner the Hermannsburg Mission owes her existence to the zeal and fervour of one man, Pastor Harms, who turned his small country parish into an oasis of spiritual life and missionary enterprise. Fifty-six missionaries are working in South Africa and India, and have hitherto received 35,000 Heathen into the Christian Church. In thirty years seven large societies, which are still working with increasing success, had been called into life by the small pietist circles of Germany. Certainly it was a help to them that the old rationalism was gradually overcome, and that true life returned into the Churches. These seven (with the Moravian Brethren, eight) societies now tried to extend the number of their friends—they each organized themselves in different parts of Germany, and missionary meetings everywhere increased. It was good that they had about twenty years' time to develop their work before new societies were founded. If, however, the societies gained by the revival in the Churches, they certainly in their turn helped to increase spiritual life at home; the missionary meetings in many places were truly evangelistic services at a time when the word evangelization was hardly known. The Lord evidently blessed the obedience to His last command.

In 1842 the Ladies' Society for Missions among the Women of the Orient was founded in Berlin, in 1850 the Ladies' Association for China, and in 1852 the Jerusalem Association, which has an extensive Mission in the Holy Land. The work has gained fresh interest in Germany by the visit our Emperor paid to Palestine last autumn. I cannot touch this point without remembering with gratitude that at least for a time the Bishopric of Jerusalem was a bond of union between our countries and Churches. Then follow, 1877, the Schleswig-Holstein Mission, which has twelve missionaries in India, especially the work of Pastor Jensen at Breklum, who thereby hoped to awaken more missionary interest in his province; and, 1882, the Neukirchen Mission. The latter has nine missionaries in Java and British East Africa. It is based on the principle of faith, and stands on the ground of the Evangelical Alliance. It is perhaps the most spiritually conducted of our missionary societies. It originated in the living circles of the Rhine province. Until then it was only orthodox Christianity which was engaged in Mission work. The so-called "liberal" Christians wanted to show that they also are not foreign to the great object of bringing Christianity to

the Heathen. They originated, in 1884, the "General Protestant Missionary Society," now in Berlin. They have three missionaries in Japan and two in China. They want to work with the help of scientific instruction. As yet their influence in the mission-field and at home is very small. When in 1885 the German Empire began to acquire colonies, this naturally gave a new impulse to Missions, and the East African Mission in Berlin (with thirteen missionaries) owes its existence to the colonial movement. A society formed in Bavaria for the same purpose has now been amalgamated with the Leipsick Mission. Besides this the German Methodists work at Togo, and the German Baptists at Kamerun. Finally, I must mention that the circles won by the new evangelistic movement in Germany show great sympathy for the principles on which Mr. Hudson Taylor conducts his Mission. We have at Barmen and at Kiel two branches of the China Inland Mission.

I ought to add that the German relief work in Armenia will probably more and more get the character of a missionary society. At their station in Bulgaria real Mission work is done among Mohammedans.

On the whole, the German missionary societies have a total of 750 missionaries, 315,000 baptized adherents, and an annual income of 3,750,000 marks. We are aware that in these missionary results we are still far behind England and the United States of America. But we praise God that we are on an ascending line. The last ten years have brought an increase of 200 missionaries, 10,000 baptisms, and nearly one million of marks. Thank God, we are in Germany in a time of spiritual revival; this will further the missionary work, and on the other side gain new strength from it. Also among the students of Germany the Christian Volunteer Movement is gaining ground, and we look forward to great blessings from the Lord.

### A CHRISTIAN BATTLE SONG.

In an ancient lectionary recently found, the words of Isaiah ix. 7, "Of the increase of His government . . . shall be no end," read "His Kingdom hath no frontier."

**N**O frontier to His Kingdom!

Illimitable sway  
Is His, who owns all heaven and earth,  
Whom all things must obey.  
Then march we, fight we, pray we,  
Upraise the warrior strain,  
And lift His banner, till He comes,  
Whose right it is to reign.

No frontier to His Kingdom!

Sternly we onward go,—  
The enemy we march to meet  
Is an invading foe.  
Shame on us if we linger  
For any earthly thing,  
And leave in his possession  
The countries of our King.

No frontier to His Kingdom!

Our watchword and our cry,  
To loyal hearts, and steadfast wills,  
A pledge of victory.  
For He must reign till all things,  
Beneath His conquering feet,  
Bow down in forced submission,  
Or yield allegiance sweet.

No frontier to His Kingdom!

One day the foe shall fall,  
And far and wide through all the earth  
The trumpet sound recall.  
Then march we, fight we, pray we,  
Upraise the joyful strain,  
He comes, He comes, our glorious King,  
Whose right it is to reign.

ALICE J. JANVIRIN.



## FEMALE EDUCATION IN INDIA.

SOME REPORTS RECEIVED DURING THE PAST YEAR.

## I. THE GIRLS' BOARDING SCHOOL, CALCUTTA.

*Letter from Miss H. J. Neele.*

Nov. 26th, 1898.



HE year that is drawing to its close has seen various changes among our workers. Miss Sampson (who had previously, on her return from England, received a warm welcome) resumed her place among us on the opening of the New Year's term.

Both Miss Chapman and my niece had much endeared themselves to the girls, who greatly deplored their departure. They have both since been cheered by the news of the good success of the first class pupils; all the four whom we sent up for the Matriculation Examination of the Calcutta University having *passed*, one in the first division, two in the second, and one in the third. We were all pleased at the result of the examination.

I feel sure, however, it is not only in secular subjects that the dear fellow-helpers who have left us will have to rejoice in the success of their teaching. I know their Bible-lessons were much valued, and will, I hope, bear fruit for eternity.

Of the four pupils mentioned above, two are continuing their studies; they are reading for the First Arts at the Bethune College, while still residing here and joining our Scripture classes. One has joined our teaching staff, and the fourth is teaching in a school at Bancoorah, where her parents reside. Our other classes passed, on the whole, a very good examination, though only one this year succeeded in obtaining a Government scholarship.

We were very thankful when, early in the year, Miss Banerjee's restoration to health enabled us to return to our plan of having no pundits, and since then all our classes and teachers have been going on regularly and

steadily. We have passed on to other schools two of last year's junior teachers, putting pupil-teachers in their places. All our teachers take a real interest in the progress of their pupils, and all of them take a share in teaching the Bible-classes, both on week-days and on Sundays. Two of our teachers on Sundays go to teach in one of the Hindu schools in connexion with the Normal School (C.E.Z.M.S.). The Christian pupils of the Bethune College still regularly attend our Sunday classes, and we try to get them to attend any missionary or evangelistic meetings we may have.

We live in such a transition state in India, educationally, socially, and in many other ways (perhaps more especially in the Christian community), that it is a difficult problem how to keep our institutions and systems in accord with the changing phases of the times. I feel we must beware of criticizing the work and plans of our predecessors, remembering that they worked under very different circumstances to what we do, and that they, doubtlessly seeking the guidance of the same Infinite Wisdom whose help we need, were guided in their modes of work, modes which, though the best for their times, would now be out of place and unwise, as ours may be for a future time. We all need constant guidance and earnest prayer for a blessing on our appointed work: being thankful indeed to know that the Master is working with us, and that in due time the sower and reaper shall rejoice together over the harvest gathered in. That many of the pupils of Christ Church School may be among the helpers in the harvest-field is our earnest longing and prayer, one great object indeed of our work here.

## II. GIRLS' BOARDING SCHOOL, KRISHNAGAR.

*Letter from Miss E. Bristow (C.E.Z.M.S.).*

Krishnagar, Nov. 25th, 1898.

This year has been a very, very different one from last. Although we felt then how much we had to thank our loving and gracious Father for in

shielding from harm and danger during earthquake, providing for all our needs during months of scarcity, and even enabling us to help others in greater need than ourselves, restoring to health

after sickness, and giving us the joy of seeing souls brought to Jesus, yet this year's experience calls forth still deeper praise and thankfulness, in that we have been spared similar trials, have been given such freedom from sickness as perhaps never before since the school has been in existence. Then, too, there have been numerous definite answers to prayer, clear guidance and help during many changes, and, above all, a very real work of the Holy Spirit going on in our midst.

But now for a few details, and first let me tell you of some of the children sent here during the famine. They arrived in a terrible condition, and had to be very carefully fed and treated for some time, but eventually got better, with the exception of one dear little mite of about six, whose constitution was too far gone, and who, after being lent to us for a few months, was taken Home by the Good Shepherd in January last. She had learnt to know the Name of Jesus, and to speak to Him in prayer with her baby lips. Having lost all her near relatives during the famine she was made over to us by Government, and we were therefore free to have her baptized, which we did by the name of Ruth.

Another dear child, named Kamini, who came here at the same time and remained for some months, has since had to return to her mother, who at that time was in prison for stealing. This child's heart was, I believe, truly changed, and we cannot but believe she may be a blessing amongst her heathen relatives, although for the present it certainly means persecution for her. She entreated her mother to let her return to school, but only got beaten for asking, and no persuasions would induce the mother to consent. Before leaving, Kamini told me she would never do "*pūja*" again, but would always pray to the Lord Jesus Christ. The way that child simply drank in the Gospel was beautiful to see. One little Mohammedan girl, Shunduri, was baptized with her mother a few months ago, and a child widow, who has for some months past been in the school, while her mother

was under instruction for baptism, is, together with her mother and little sister, to be baptized at Baranagore in a few days' time. The rest are all the children of Native Christians, or those who have been previously baptized.

Through the kindness of friends in England we have been enabled to build a very nice mud dormitory, and this, together with our new eating and cooking rooms, are kept clean by the girls in the way in which they are required to do it in their own homes; they still also continue their cooking, drawing water, &c., which we feel to be so good for them, our aim being to keep them as simple as possible, whilst giving them a sufficient education to fit them to become useful women in the future.

Since last I wrote several of our girls have married, and we are truly thankful to hear, both directly and indirectly, of good influences being brought to bear by the young wives upon their relatives and friends in their new homes.

Early in the year we had the joy of seeing three of our girls confirmed, and of knowing that they intelligently understood what such a step involved, and that they were in earnest in their desire to serve the Lord Jesus. Their consistent lives since have proved the reality of their profession, and have told for good amongst their companions.

Although at times one longs to see more direct spiritual results from one's work, and feels perhaps it is one's own fault one does not, yet we know this is a sowing time, and so we sow on in faith, believing that God will give the increase, even if it is after many days. On the whole, we have had much to encourage and cheer. The number on the rolls throughout the year has ranged from forty-five to fifty. The time spent amongst these children has been a very happy, blessed one, and has passed away so rapidly that it seems almost impossible to realize that one's furlough is almost due, and that in three months' time it will be necessary to say good-bye to the dear ones here, and for a time lay down the work that has become so dear.

### III. GIRLS' HIGH SCHOOL, AGRA.

*Letter from Miss A. E. Banks.*

*Agra, Nov. 23rd, 1898.*

During the year the school has been opened 408 times, with an aggregate

attendance of 13,079, averaging thirty-two daily present. The present number on the roll is thirty-eight. The

staff consists of four Christian teachers, and two Mussulman and one Hindu masters. The Christian matron is a splendid object-lesson as to what the grace of God can do in spite of heredit, her honesty and truthfulness being so well known that the servants marvel at it.

The school was examined in April last by the Government inspectress. In her report she says:—"The school has an efficient staff of teachers, who have done a great deal in many directions for the improvement of the pupils, and the pupils themselves are bright, intelligent girls, anxious to learn, and there is every reason to hope that this will become as good and flourishing a High School as any in these Provinces. The number on roll at present in all but the Lower Primary section is below the requirements of the grant-in-aid code for A.-V. Girls' Schools. . . .

"Needlework has not been neglected. Garments cut out and made by the elder girls, with knitting, crochet, and plain sewing done by the younger girls, were all presented for inspection, and the work shown did credit both to teachers and pupils. I was pleased with all I saw, and wish the teachers every success in the great work they have undertaken."

We have also had the pleasure of getting our first students through a public examination. Two candidates were sent up for the Middle Examination in April, both of whom passed in the second division.

For Bible instruction, the school is divided into three sections, the two lower divisions being taught in Urdu, and the upper school in English. In his report of the inspection of April last, the Rev. J. P. Ellwood says: "Standards V. and VI.: 10 presented, 9 passed (4 with honours), 1 failed. The papers were neat and very well answered. Standards III. and IV.: 9 presented, 6 passed (2 honours). Standards I. and II.: 9 presented, 8 passed (1 honour). From the above remarks it appears that 28 girls were presented and 23 passed. Of these 8 take honours, 8 others take a second class, and the rest a third class. Knowledge of Old Testament weak as compared with the knowledge of the New Testament. The latter was very good. The text of the Catechism was well known, but the girls were weak in giving the meaning. Taking the school

as a whole, the knowledge of the Bible and Prayer-book was good, and the school is satisfactory."

In addition to the daily Bible-lesson, two classes are held on Sunday afternoons. Standards V. and VI. are taught by Mrs. Challis in English (as I take them during the week, and it is good for them to have a change; the remainder of the school I take in Urdu. We are thankful to report that the seed thus sown is falling into good ground, and bringing forth very evident fruit in the girls' lives. Many of the girls are members of the Gleaners' and Scripture Unions, and as often as possible attend the meetings of each Society.

We have not only taken a step forward educationally, but also with regard to the spiritual instruction. A long-felt difficulty was removed at the beginning of this term by the introduction of Urdu services in the school every Sunday morning instead of attending the English church as formerly. Mr. Paterson has kindly undertaken to be responsible for this service, either coming himself or sending his head catechist. We still form the choir at the English church in the evening.

The good work begun during the mission of the Revs. Ihsan Ullah and Nihal Singh in October, 1897, is bringing forth fruit now, in a more decided spirit of longing and yearning for the "other sheep," amongst the girls and teachers. The work amongst the compound women and children has been increased, and carried on uninterruptedly throughout the year. The work at Balanganj has been frequently interrupted on account of examinations, but is now steadily carried on, and is most certainly a great blessing to our girls (and, we trust, to those whom they teach). They are finding out that there is "joy to tell the Story, joy exceeding full of glory." In December last an organized effort was made by our head-teacher to reach the heathen women of the surrounding villages. Before service on Sunday mornings she used to go to a small village accompanied by some of the elder girls, and after a little preliminary conversation would sing a *bhajan* and then tell them a Bible story. This winter we are enlarging the work thus begun, and go out in two bands, the teachers in one, and myself and the elder girls in another. The head-teacher also

teaches the *dhai* (woman cook) daily, and after service on Sunday mornings goes to a field adjoining our compound and speaks to the labourers there. One old woman, Miss Goreh tells me, who has hitherto turned a deaf ear to her, now gladly and intelligently listens. These are, I know, but small things,

and yet "who shall despise the day of small things?" My heart rejoices in them, for each effort is the outcome of their own longing to win souls, and none of the work has been undertaken at my suggestion.

Five girls were confirmed by the Bishop at his visit in January last.

#### IV. ALEXANDRA HIGH SCHOOL, AMRITSAR.

*Letter from Miss K. C. Wright.*

*Amritsar, Dec. 23rd, 1898.*

*The Physical Aspect.*—If any one came to visit us on a week-day evening, between 7 and 7.30 p.m., I do not think there would be any doubt that the lungs of our girls were sound and strong. That is the hour during which they are *allowed* to make a noise, and truly they *make* it.

During the last few months the elder girls have also learned several new games, including croquet and rounders, and the little ones are always most active in the playground.

*The Mental Aspect.*—Examination fever seems at present, at any rate in India, to be considered a symptom of healthy and vigorous mental life. Of this we can record many cases.

Our troubles began in January, when three girls entered for the Boys' Middle Examination. They were all successful. In February, five went in for the Girls' Middle Examination, and four passed. In March, we packed five girls off to Lahore for the Calcutta Entrance, but unfortunately the Lahore air proved fatal to the hopes of three of them.

In May, Rosie Eagles obtained a First Grade Junior Vernacular Teacher's Certificate in the school. Both these girls have become primary teachers in the school. Yesterday we welcomed our school inspectress, Miss Francis, to the school, and I think I can truly say we all enjoyed her visit in a special way, for she examined twenty-five girls in all, and passed twenty-three. The ten infants all passed. Of the six Lower Primary girls sent in, two failed in arithmetic. In the Upper Primary

all were successful, and there was a general rejoicing among them last night, not only on account of their success, but because next term they will step into all the honours and privileges of the Middle Department.

Of the *Moral Aspect* of our work it is not so easy to speak. Tokens there are, indeed, that God is working with us, for in the conduct of some of our girls there has been a marked improvement during the year.

We have this term started the Star list, which hangs on the wall before each class. A blue star is given to every girl each week for good work in class, and a red one for good conduct. If a girl receives a bad mark from any teacher, the star is taken away, and a black cross inserted in its place.

In the Lake Memorial Scripture Examination one of our girls obtained the second prize in the Senior Division, and another the third prize in the Junior. These will be given now with the other prizes.

There has, of course, been the usual daily Scripture study, and a prize is awarded in each class to the girl who came out first in the examinations.

Finally, we would earnestly ask you to continue to pray for us, that in every department of our work we may be more wholly dependent on the Holy Spirit of God (without whom we know all our efforts will be in vain), so that the girls who go forth from the Alexandra School may be vigorous, healthy Christian women, fitted physically, mentally, and spiritually to fulfil the work to which God in His good Providence has called them.

#### V. MIDDLE-CLASS GIRLS' SCHOOL, AMRITSAR.

*Letter from Mrs. Grime.*

*Amritsar, Jan. 25th, 1899.*

Ever since I took charge of the school twelve years ago I have spoken of my one great aim, viz. training teachers to teach their non-Christian sisters. I

made that my chief reason for keeping them entirely to native ways, so that they might not become strangers to their non-Christian sisters.

Acting on my representations, the

Government lengthened the time of training from one to two years, in consequence of which we had no teachers' examination in 1897; but in 1898 five of our girls gained certificates, four senior teachers' certificates, and one a junior. The latter went home to Sikandra, from where she had been sent. The other four are employed in our new school, as except one all our certificated teachers had been sent out to work elsewhere, and I am glad to say they are doing well.

We are training two kinds of teachers. They go, after passing the Upper Primary, into the "junior class," when we see that they have not the ability to pass the Middle; to enter the senior class they must have passed the Middle. At present we have three

girls in the senior class, who passed the Middle last February, one of them standing first in the Punjab. As this one happens to be a child who has been with me ever since she was four years old, it is especially gratifying.

In the senior class we have six girls; five are in their second year, and we hope they will go up for their examination by the end of April.

There is not much to say about a school, where work goes on steadily and quietly. Only the one who lives with the children, and really knows their characters, can appreciate the struggles many of them have with their evil habits and their bad tempers; but it is a matter of great thankfulness to me that there are those who fight valiantly.

## VI. GIRLS' SCHOOL, BOMBAY.

*Letter from Miss F. Harris (Z.B.M.M.).*

*Bombay, Jan., 1899.*

The work in connexion with the above school has been carried on without interruption during the past year. The vernacular day-school, however, suffered very greatly during the months of February, March and April, owing to the second outbreak of plague, in consequence of which the majority of our Hindu pupils left Bombay, either for the villages or to camp out in the palm-leaf and matting huts provided for them at Matunga. The few who remained in Bombay were kept strictly at home by their parents, so that for about two months this school was attended only by our boarders and a few Native Christian day-scholars.

We re-opened after the May holidays with about 90 out of a previous 150 on the rolls, but although many of the old scholars, owing to death, marriage, or removal to other localities have not returned, their places have largely been filled by new pupils, so that now we number about 140. We shall have fairly strong upper standards this year, so that if the dark cloud of plague, now threatening us for the third time, may only by God's will be mercifully prevented from breaking upon us, we hope to have a good year's work before us. Above all, we pray that the daily Scripture lessons, with the learning by heart of Bible texts and hymns, may this year bring forth abundant fruit in bringing many of these little ones

to the Saviour's feet. This school is greatly indebted, from an educational point of view, to our dear old faithful master, Atmaram. He has now been teaching in the school nearly forty-seven years, and its welfare is the one interest of his life. He knows a great deal of the Bible by heart, and can quote a text for every emergency, but says that he is too old now to become a Christian. The greater the knowledge the greater the responsibility. May the knowledge even yet bring light, and be a savour of life unto life to him. He has been through heavy sorrow this year in his family life, but has never relaxed in his devotion to the school.

We had a heavy loss during the past year in the death from plague of our second master, Mr. Sathe. It was he who so successfully taught the girls Sanskrit and Marathi songs and hymns. His death was peculiarly sad, for it was in nursing his young wife when ill with plague that he contracted it. He was taken; she recovered, but only to the life-long misery and desolation which are ever the portion of a young Brahman widow.

The Scripture for the juniors, taken by Phulevantibai, has comprised the First Book of Kings and the Gospel of St. Matthew: that for the seniors, taken by myself, the Book of Joshua and the Epistle to the Hebrews. The latter we have all found particularly helpful and strengthening, and the girls have taken a deep interest in its

teaching. The Hindu girls in this school are old enough to understand and accept the truths of Christianity. Pray that they may all know Jesus as their Saviour and High Priest before they leave us. We are now for this year working Standards I., II., III., and IV. The pupil we had in Standard VI. last year we have now grafted on to the High School to complete her studies in matriculation. In February we were greatly encouraged by the visit of Miss Morley, Lord Kinnaid, and Mr. Cavalier. Miss Morley kindly gave the prizes at our annual prize distribution, at which Lord Kinnaid was good enough to preside.

Seru Rama, a Hindu girl, rescued from the hands of bad women last year, was baptized in April. She is young, but we all feel sure that she is a real Christian, and therefore we feel more secure against the danger of her ever being enticed away from us, though efforts are still being indirectly made to do so. We have only one non-Christian girl now among the boarders,

Phulmani. She is a Marathi—a little waif found in the plague hospital. It seems from her story that her father, mother, three brothers, and two sisters, all fell victims to the plague. She had followed them to the hospital which she made her home for want of a better, until brought to me. She is a very good and obedient child, but not so bright as Sem. Sundribai, the little child-wife, so inhumanly treated, and brought to the Mission some years ago by Mr. Whiteside, through whom she is supported by friends at home, is developing into a very nice, helpful girl. She must now be seventeen years old, but her growth was in every way so checked by the terrible treatment she underwent in her childhood, that to all outward seeming she is now a child of about eleven years of age. She has only during the last two or three years begun to develop in any way. Thus many of the girls have sad histories of some kind or other compelling our love and compassion.

#### VII. SARAH TUCKER INSTITUTION, PALAMCOTTAH.

*Extracts from Annual Report, by Miss A. J. Askwith (C.E.Z.M.S.).*

*Kodaikanal, May, 1899.*

The time for writing our report has quickly come round again, and first we must sound a note of praise to God for the innumerable blessings we have received at His hands during the year now passed, and we bless His Holy Name for all His goodness to us.

We have not so bright a result to give of examinations this year as last, but though disappointed we are not discouraged, and are stirred up to work even harder than we have ever done before, and I do not think any one will ever accuse "Sarah Tucker" of being lazy.

In the promotion examinations at the close of the year the children generally did very well, very few having to be kept back another year in the same class. In the Primary Board Examination twenty passed out of twenty-six. There is no doubt we had a duller set than usual this year, though some of them were very bright girls and passed in "merit." In the Lower Secondary Examination eight out of ten passed in the Tamil class, two first class, the best result we have had in this class for a long time. In the English Lower Secondary half the

class passed, some failing who had no business to do so. They had to be promoted to the Fourth Form without their certificates and must appear for the Lower Secondary Examination again at the end of the year. Three of last year's pupils who appeared as private candidates also passed.

The result of the Matriculation class is our greatest disappointment, as we had hoped for better things. Only one passed out of ten. Seven failed only in one subject each, but not all in the same subject. Our solitary F.A. was very good to continue with us for the examination by my express wish, though she herself would have liked to have left three months earlier on account of happy prospects before her. Though she was not successful in the examination, she gained much during the two years she was preparing for it.

In the Training School our one Upper Secondary girl passed, and has also done her Practical Test and gained a first class certificate, the only First Class Upper Secondary in the Presidency at this examination. The English Lower Secondary has again been a failure, only two passing out of nine, and it is now quite evident that

there is no use appearing for this examination with such a knowledge of English only as is gained in the Lower Secondary Test Examination.

The failed candidates of both years made up their minds, on hearing the result a second time, to give up English, and they appeared in Tamil at the April examination, and twelve have passed out of sixteen.

In the result of this examination we are no worse than our neighbours, as no more than two passed in any training school, and in most schools only one. Ten only passed in the whole Presidency.

The result of the Tamil Lower Secondary Training-class was very good, seven passing out of eight, and in the Primary four passed out of six. All who passed in the written examination were also successful in the Practical Test held by Miss Carr and Miss Patterson last month. Many of them have already obtained employment.

As before, the Scripture lessons have been carefully taught in all the classes, and fourteen girls passed the Junior Peter Cator Examination and received certificates.

The numbers in all the different departments continue to increase. There are now nearly fifty girls in the High School alone. As our present buildings are greatly overcrowded, we applied to the C.M.S. Parent Committee, through the Madras Corresponding Committee, for some additional rooms for the College and High School classes. They have very kindly and liberally granted us the amount required. We have also procured a suitable piece of land for building, and the foundations are now laid. We look for a grant from Government, which is always ready to forward female education, and we hope the building will be completed by the end of the year.

During this year our long-talked-of masters' houses have been erected, and very nice and comfortable they are. There are four houses of different sizes, and they are built with a legacy of Miss Catharine Tucker, sister of Miss Sarah Tucker.

It is very striking how the love of reading is increasing among our girls, and Miss Kenrick says she must have help next year in her work in giving out and taking in the books. And here I would plead again with our many friends for *more* books and *more* books ;

not foolish novels, but good standard works, and story-books (such as are published by the Religious Tract and kindred societies) illustrating English home life, and life in other countries. In our new College buildings we shall have a separate library, and for this Miss Naish pleads thus :—" We should be most grateful for gifts of illustrated periodicals and papers from time to time for the reading-room to be opened in the new College buildings. It is almost impossible to say of what help such would be in furthering the girls' education and knowledge of the world by means of their eyes. They read (in English) of the sights of nature, and yet many have never seen a waterfall, or, indeed, hills, except those which in the blue distance skirt the flat, monotonous plains in which they have always lived. Descriptions of English scenery, English towns, streets, houses, &c., fall very flat on the ears of those whose eyes have never told them what these things are like. Could not some friends send on regularly their magazines and illustrated papers after they have read them, so as to help our girls to realize by means of pictures what they have no opportunity of actually seeing ? "

We have again had many visitors during the year, and it is always a pleasure to take round any who are interested in the work. Rajah Sir Ramasami Mudaliar very kindly honoured the College with a visit in August, and afterwards most generously sent a donation of Rs. 200 for the work, Rs. 50 of which, the Rajah said, was to be spent in a treat. This treat the blind children enjoyed, as the "dumbies" had one earlier in the year, and all the girls of the College had theirs at the time of the Queen's Jubilee. Miss Walford arranged the treat.

Colonel Williams, M.P., and Mrs. Williams, both members of our Parent Committee, visited the College with their daughter last month, and were greatly interested in all they saw.

*The Industrial Class.*—This class is doing good work, as before, under Miss Doxey's leadership, and has distinguished itself this year by the many marriages in connexion with it. The balance-sheet shows what a large quantity of work has been done by these orphan girls and how well it has sold. A great deal is done to order in this country, and a large quantity has

been sold by Miss Sandys at her depôt in Highbury.

*The Hospital.*—Miss Swainson being away has thrown more responsibility on Nurse Morton in connexion with the hospital, and so she has given up all her outside work and devotes herself entirely to those living in the compound. . . . Eight hundred and eighty-six girls have been treated in the hospital during the year, many, of course, with only slight ailments.

The number of *out* patients who came to the dispensary for medicine during the year was 1012.

*The Blind Schools.*—These three schools, one for girls and two for boys, are going on well. One of the blind boys gained the praise of all at the Primary Board Examination by being the only one in the room who took full marks in arithmetic. He and two of the blind girls were baptized last year. The numbers in our blind schools are increasing.

*Deaf and Dumb Schools.*—These classes are also on the increase, and it is surprising to all who see them how well the now forty children learn, and how very intelligent they become. Miss L. Kenrick, in Miss Swainson's absence, has taken the girls under her wing; and while at home Miss Swainson, who is responsible for this part of the work, is specially pleading for her "dumbies," and has written a little book about them which may be had at the C.E.Z.M.S. Office in London.

*Branch Schools.*—Miss Walford reports:—"Scattered about the district of South Tinnevely, in the heathen villages, we have our schools which are for the heathen girls, some for high, some for low castes. In all there are fifty of these schools, and the number of the children learning in each of them is from about twenty to one hundred. The schoolrooms are of various descriptions; some only consist of four mud walls and a roof of oleis; others are houses hired; and others, better still, are buildings of our own, consisting of an oblong-shaped room, with a tiled roof and a verandah on the front side. Suppose you were to put your head in during school-time, you would hear a busy hum and see at the one end the infants singing out their letters (there are 247!) and the older children busy with their arithmetic, &c., up to the highest class of elder girls, who are never more than twelve years

old, as after that they are not allowed to come to school, so a good deal has to be got in during the school-days of an Indian heathen girl. . . .

"The three village boarding-schools at *Nallur*, *Surandei*, and *Suviseshapuram* are going on quite satisfactorily. The numbers on the rolls on March 31st, 1899, were: *Nallur*, 35; *Surandei*, 57; *Suviseshapuram*, 36; total, 128."

And now, before I close my report, I wish to add a few lines about *Higher Education* in our Mission-schools. As there seems to be some misunderstanding and perhaps prejudice about this matter among friends of Missions as well as outsiders, I feel called to express something of my opinion in this report, formed after several years' personal experience, and much close observation, in connexion chiefly with this College, but also with other schools.

It is generally acknowledged that school work is one of the most important branches of Mission work, whether for the evangelizing of the Heathen or the establishing and building up of the Christians. While young and tender the youthful mind and brain and heart are given to us to mould and develop, to train and guide; and gently, quietly, patiently, perseveringly, and prayerfully our good teachers carry on their laborious but blessed work, "Line upon line, precept upon precept, here a little and there a little."

The non-Christian children, on account of ancient customs and early marriages, do not often remain at school after they are twelve years old, and in that time we can generally only take them up to the Primary Examination. A very few go on one or two classes higher, but it is most rare that any reach the Lower Secondary or Middle School Examination. Now, when we consider what a Hindu child's surroundings are, and how closely a girl is shut up within the walls of her father's home, and how she has nothing beyond her school-books to enlighten and enlarge her mind, our hearts are full of sorrow for her, especially when we have seen that the little one has just begun really to think, to take in what she is learning, to respond to our teaching, to develop and expand in heart and mind—and suddenly she is shut up in her dark home, with generally not even books to read, and hardly old enough to know the advan-



tage of reading them, if she had them; and yet how different is she from her uneducated relations, and how differently will she bring up her own children!

Now let us look at our Christian girls. These also have very few of them gone beyond their own villages, but the village school has afforded them some little education, very elementary, but enough to make them wish for more; and when they have learned all they can there, then their parents, when they can afford it, send them to a Mission boarding-school where they can go on for "*Higher Education*."

And what is this? It is just bringing the girls into a good moral and spiritual atmosphere; it is bringing them where they can have, in addition to happy "home" life, further education in both Tamil and English, and in all general subjects. And how long shall we keep them? Shall we let them go in a year or two after they have just begun to study, when they have passed the Lower Secondary Examination, have got what we should call a smattering of English, able only to read very easy books, and not able to understand all they read in these; just, too, when they are *beginning* to grow in spiritual life, perhaps not yet fixed, not decided enough to take a firm stand, perhaps not yet changed? Shall we let them go back to their villages with little to do and no one to guide them, to let them lose the little they have gained, and return to the old superstitious groove of their fathers, or to be unsatisfactorily married because their parents cannot keep them at home? Or, shall we keep them as long as we can, till they are eighteen or twenty or even more? Shall we let them be well educated in English, and put good literature in their hands which they cannot get in Tamil? And, above all, shall we teach them more fully the Word of God, and show them how to *live* by it, to have their characters formed by it, to be taught, that they may afterwards teach others the truth of God, to decide for Christ at that critical time of life when young people make their choice which decides their after life—and at last when they *must* leave us, to send them away "with joy and not with grief," workwomen "not ashamed of the Word of Life," to go again among their people, to lead some of them up higher too?

If all could see as we do the difference between our Second and Third Grade girls, and then the difference between the First and Second Grade girls, and then the difference between the F.A.'s and Matriculates; if you could see them, especially in the higher classes, one by one (not all at once), accept "the mercies of God" and "yield themselves" up to Him to be His for ever, and know that had they left the school before they came on for "Higher Education," humanly speaking, they might yet be "spending their lives in vanity," our most severe critics would change their minds. . . .

My report has grown too long, and yet I have said little of the spiritual work that is going on daily. . . .

For their help in spiritual life and growth in grace we have several Unions represented in the College, each managed by one of the mistresses who acts as secretary and treasurer, and I have asked each of them to give me a short report of her Union in her own words.

1. *The Richardson Daily Bible-reading Union*.—V. Gnanammal, mistress, the secretary, writes as follows:—"Only a few members in comparison with the other Unions have joined this one. Last year about twenty-one members joined this Union in English and others in Tamil. As most part of the girls have taken interest in the Children's Scripture Union, only some of the big girls and teachers have joined this one. Those who have joined this Union are benefited by it. . . . We hope to have more members next year in connexion with this Union, that they may enjoy the blessings obtained through it."

2. *The Children's Scripture Union*.—Esther Thangammal, mistress, the secretary, writes:—"Though there are fifteen secretaries, I take the lead. The Children's Scripture Union has been working in our College for about ten years, during which period many students have been admitted, some have left the College. All of them have received and do receive great blessing from God by daily reading a portion of His Holy Word and committing a verse to memory. At the commencement of this year there were 250 members in our College; fifty have left and thirty new ones have been admitted, and so at present there are 230 members in the Union. Monthly special services are held in our chapel in

connexion with the Union, when special preachers give suitable addresses, and a collection is made for the benefit of the Union. All the members daily read the portions carefully."

3. *The Gleaners' Union*.—Secretary, Susannah Gnanasundary, mistress. This is the translation of her report:—"At first there were only about fifteen members, but the numbers gradually increased, and now at the present time there are more than one hundred. Since the Union was formed, four or five members have died, and about thirty have left and gone to other places. Every year about seven or eight new members join. Twice every year, that is in the Christmas and summer holidays, all the members make one, some two, garments, which are put together and sent to different places. Once or twice the things have been sent to England, to Dr. Barnado's home for orphan children; once to Miss Boileau's school in Fuh-ning, China; once to Bengal; twice to the Gonds in Central India, and once we sent about Rs. 56 to buy medicine for the hospital there for orphan children, and another time we sent Rs. 25 for those suffering from the famine there. Last year we sent clothes to the leper children in Amritsar, and also to the poor in North-West Canada. Now, for the T.Y.E. the Gleaners have collected in small sums during the three years about Rs. 250, which has been given to

the building of the Centenary Hall now to be erected in Palamcottah. In connexion with this Union a special meeting is held every month, when prayer is offered for special objects brought to our notice."

4. *The Sowers' Band*.—Miss Doxey's report:—"This Band was first started in January, 1896, as there were many of the younger children who said they would like to work for others, but were too young to join the Gleaners' Union. We have now about forty or fifty members, between the ages of seven and fourteen; some are too small to sew, so we give them needles to thread, and if the needles are rusty, which is very often, they clean them by rolling them in the sand. We meet and sew for an hour on Saturday afternoons; one of the girls reads aloud some story in Tamil while the others work. Before closing we have a children's hymn and a short prayer."

5. The most lately-formed Union is a branch of the Y.W.C.A., with Miss Naish as secretary. She writes:—"The girls in the F.A. and Matriculation Forms belong to the Students' Branch of the Y.W.C.A., thus being associated with the World's Students' Christian Federation. They read a daily portion, and weekly meet together for the reading of the Bible and prayer. On February 12th, the Students' Day of Universal Prayer, two meetings were held by the members."

#### VIII. ELLIOTT TUXFORD SCHOOL, MENGANAPURAM.

##### *Letter from Miss E. C. Vines.*

*Menganapuram, Nov. 16th, 1898.*

It is a wonderful time for India; many others will tell you of the daily prayers which are being offered up, not only among C.M.S. missionaries, but among God's servants of every denomination, for the special outpouring of His Holy Spirit upon this land throughout its length and breadth that we may see the Heathen, so many of them who know of the True God, rising up and acknowledging that He is God indeed, and casting away their idols. In this blessed work the least as well as the greatest missionary has his or her share.

The work in the school has been going on as usual. One hopes very much that the thorough grounding in Scripture which the children get will bear abundant fruit in their lives, if not

always at school, at any rate afterwards, and it is this hope which strengthens us to go on teaching little by little and bit by bit.

The great desire is for the teaching of English. Our highest class learn all their lessons in English, and at the close of the year go in for a public examination, in which all the papers are set in English. On passing this examination they can, if they wish, go to the Sarah Tucker College class for the Madras Matriculation Examination, or to the Normal School there to train as teachers.

On December 26th last year, during the holidays, one of our elder girls was suddenly "called home." She was attacked by cholera on Christmas Day, and, thinking that she would not recover, she sent messages to Miss

Thomas and me that she was going home to Jesus. She was a true Christian girl, quiet and conscientious. The day before leaving school she was with me for a long time, helping me to correct some Scripture papers, and we chatted about many things, and so it was that, reassembling a fortnight later, there seemed a great blank in that class, and the other girls felt it that it was a call to them, too, to be ready. A few weeks later another girl, who had been suffering from con-

sumption for almost a year, quietly passed away. She, too, we knew went home to be with Jesus. Thus some we teach reach the Homeland before us. But by far the greater number we are training for a life amidst the temptations and trials of this world. We pray daily that they may give their hearts to God, and glorify Him by their words and actions here, and that they may be able to teach and train others in the way they have learnt themselves.

#### IX. BUCHANAN INSTITUTION, PALLAM.

##### *Letter from the Rev. E. Bellerby.*

*Meltham Mills Vicarage,*

*Near Huddersfield, Jan. 17th, 1899.*

We commenced 1898 with 177 girls in the Buchanan Institution, of whom 128 were boarders, all daughters of Protestant and Syrian Christians. Of these, seventeen were in our two Normal classes and the rest in the various classes in the Lower Secondary and Primary School department.

Since writing my last Annual Letter, results of the previous year's work have come to hand. Three students in our senior training class and one of our assistant mistresses entered for the Lower Grade Peter Cator Scripture Examination in November, 1897, and all passed in the second class. Of eight girls who sat for the Madras Lower Secondary Examination the following month, five passed the complete test. None of our training students entered for the Madras Normal examinations in December, 1897, as it had been found necessary, from past experience, to give them another term's preparation, and seven students from the classes formed in 1897 continued their studies for the first term of 1898, and after their examination in April would be ready to take up work in our Mission-schools. It was encouraging to find that their friends made no difficulty about their remaining with us for the extra term, and that all the students were willing to sign a bond, in which they agreed to serve in no other Mission except the C.M.S. and C.E.Z.M.S. Missions, without the Principal's consent, for four years after their course of training.

Mrs. Bellerby has very ably seconded me in all my work, and the singing and sewing classes were under her supervision, as well as the domestic

arrangements for our large family of boarders.

Besides the daily Scripture hour (one of the distinctive features in C.M.S. schools), we sought to influence the girls for Christ as the way opened. Our branch of the Scripture Union numbered about 120 members, and the Gleaners' Union of about sixty members continued to meet every Saturday morning under Mrs. Bellerby's guidance for a working party, and the proceeds of the work for the year ending March 31st, 1898, Rs. 150, has been devoted to our branch school work.

The girls have also been encouraged to support the work of the British and Foreign Bible Society, and have readily responded to our appeals. The Wednesday evening Gospel meeting for the girls, and the Friday afternoon devotional meeting for the teachers, were regularly held.

The health of our girls has been good. The general tone, too, of the school was very satisfactory, due in a large measure to the influence of our training students, who are a real help to us by their Christian example and influence.

Attached to the Institution there are eleven branch schools in the outlying districts, taught for the most part by our trained students, and containing 560 children. These schools are now all supplied with permanent buildings, and furnished to meet the requirements of the Government grant-in-aid rules; the last of these schools was finished and opened last January.

The work in these schools has been encouraging on the whole, when we consider the difficulties the teachers have to contend with, viz. the irregularity of the children from heathen

homes, their home influence, and their early removal for marriage. But the good seed of God's Word has been sown in their young hearts, and He will not forget the labour of love of the humblest worker in His vineyard.

It is through the Native Christians of India that we can most effectually reach their fellow-countrymen still in heathen darkness, and no agencies can be more important than our Mission schools,

colleges, and training institutions where the young men, women, and children of India are being prepared, either for future service in the mission-field or for what is of equal importance, the ministry of a holy, consistent life lived out in their towns and villages, when the Heathen around must see that the Gospel of Christ "is the power of God unto salvation unto every one that believeth."

#### X. GIRLS' SCHOOL, COTTAYAM.

##### *Letter from Mrs. W. Clark.*

*Kottayam, Sept., 1898.*

It is now close upon eighteen months since I took charge of this school during Miss Baker's absence in England, and I thank God that in my old age He has still permitted me to take part in His service in my birthplace again.

The change in every aspect of female education in Travancore since the C.M.S. first came to the country is marvellous. In the twenties of this century my father, Henry Baker, sen., one of the first three missionaries, used to itinerate from one Syrian church to another throughout the country, teaching, preaching, and establishing and examining schools in connexion with them. Then, a small girl here and there, sitting cross-legged on the floor among the boys and shouting her letters as she traced them in the sand which she spread out before her, was, with rare exceptions, all that could be found to represent female education in the country. At seven or eight she was married, and went off to be her mother-in-law's drudge in her new home. There were no Malayalam books. The services in the churches were conducted in Syriac, and the teaching of the Catanars (priests) was her only means of obtaining a knowledge of divine things.

My mother obtained six little girls to teach and provide for in the rooms over the old Syrian College here for priests and deacons, which she and my father shared with the old Metran (Bishop). This was the beginning of girls' schools in this country. For many years inducements had to be offered to get girls to be taught. They were taken into the boarding-schools and clothed and fed free of cost. Then a dowry of from Rs. 3½ to Rs. 10 was given to any girl who remained a few years in the school. The teaching was very ele-

mentary, but all had at least a Testament, and could read it, and had learnt to sew.

Now, the Buchanan Institution prepares girls to be teachers, and these usually marry Mission agents and teach the girls in the many day-schools that are being opened all over the country; and the people *pay*—a trifle indeed—but still *pay* for being taught.

Most of the missionaries' wives, too, have boarding-schools, where larger fees are paid, and girls are taught up to the Lower Secondary Government Standard. The missionaries in Kottayam have charge of the College and Institution for men, so no girls' schools are desirable on their premises; but Miss Baker supplies this need, only with a difference. As a rule, she takes no Kottayam girls except as day scholars. Her boarders come from all the country round, where only elementary education—or none—is obtainable; they are the children of Mission agents, priests of the old Syrian and reformed Churches, Government officials, lawyers, landholders and farmers, with a very few poor orphans, who are free scholars. All are Christians, and pay school fees, and most, also, something towards maintenance. They provide, too, their own clothes, books, &c. We had seventy-four boarders and sixty-eight day scholars at the end of last term. Some of the girls will pass in time into the Buchanan Institution to be trained as teachers: but by far the larger number will go back to their homes and be married, and, we pray God, become a great influence for good in the land.

Besides the school on Miss Baker's premises, there are three elementary mixed schools of 150 to 170 children. The school funds pay for all.

The great drawback to the school is the want of suitable premises. The

present building is simply a low-roofed, long, narrow, thatched place, with small doors and shutters and an earthen floor, in which the classes are so crowded that anything a little unusual in one class disturbs the rest. Half of the boarders sleep in the schoolroom, there not being place enough for all in the dormitory. There is no accommodation for any sick child, and not even a

verandah where the children's friends can come to see them.

Our Malayalam schools have not progressed as well as those in Tinnevely. We have nothing as advanced as the Sarah Tucker College, and the reason is not far to seek. We have difficulty in retaining our girls at school till they are sixteen and seventeen. Most marry two years younger.

## CENTENARY HOPES.

### A PLEA FROM THE MISSION-FIELD.



IN the August *C.M. Intelligencer* I was allowed to put forward what I believe all missionaries agree to be the paramount need of the mission-field, viz. the renewed outpouring of the Holy Spirit upon the Churches, and to connect this need with our Centenary hopes and efforts. In this paper I would point out three other pressing needs, and plead that the Centenary may do something to meet them.

(1) All over the world we are eagerly expecting *reinforcements*; you can hardly listen to a missionary address without having the urgent need for more men and women pressed upon your attention. I will briefly illustrate this need from my own experience in a Mission which is supposed at headquarters to be "well-manned." Our senior missionary, who is in charge of a very large and flourishing district, which would tax the energies of any young and vigorous man, has been forty-two years in the field; for five years or more he has pleaded for a young man to be sent out to help him, and Conference has emphasized and reiterated his request; only after the lapse of all these years has it been found possible to really secure a man for this work. Another of our senior missionaries, compelled by the complete breakdown of his wife's health to return to England after twenty years of arduous service in the mission-field, has been forced, by the entire absence of men qualified to carry on the ordinary work of superintending the districts, to leave his invalid wife at home and come out once more for a period of three years, to save us from complete collapse. I am almost ashamed to mention the needs of this Mission when I think of the heart-rending condition of some other Missions, e.g. Western India; and this is the Centenary year of the Society we are proud to call the greatest Protestant Missionary Society in the world!

Our Sovereign has just called out the reserves to make up an army corps to its fighting strength. Where are the reserves of Christ's army? It is an appalling thought that while at the call of an earthly sovereign men are forthcoming by thousands,—for the extension of Christ's Empire, and to fulfil His last commission to His Church, He waits, and waits in vain, for the few scores of men He needs year by year to keep His army at its fighting strength. Most of our older Missions have to be content with keeping existing work going, and leaving untouched the promising fields for fresh effort which lie close at hand in every direction. Granted that God is teaching us to make greater use of the material furnished by our Native Churches, and so is going to bring good to His Church out of this pressing need for men, still it does not lessen the responsibility of you, my reader, if you have never definitely offered to come to the help of

the Lord against the mighty. Our King can do without any of us, and He will devise means whereby His Kingdom shall be extended in spite of the apathy of His people at home; but woe to that soldier of the Cross who hangs back and is unwilling to serve when the King's call for volunteers for the front comes to his ears. We dare to think it a noble thing when a man or woman leaves home comforts and worldly prospects to follow the King on foreign service. Should we not rather think it a deadly disgrace that the King should have to call twice for men to fill posts of difficulty and danger or of loneliness and drudgery in the outposts of His Empire?

May we not fairly hope and pray that the Three Years' Enterprise and the Centenary shall result in the establishment of this very elementary truth amongst the supporters of the C.M.S.: that every soldier of the Cross shall hold himself as much bound to proceed on foreign service, without hesitation, when a call for men arises, as a soldier of the Queen is bound to join his regiment when required for foreign service? If a quarterly list of the most pressing needs in the field, and of the kind of men required, were circulated with or in the periodicals, no excuse of ignorance could be pleaded by the followers of Christ who are simply waiting a summons to join the colours.

It is passing strange that Christ's people so often calmly sever the command from the promise in our Master's parting injunction, "Go ye into all the world . . . and, lo, I am with you alway," apparently forgetting that His presence is vouchsafed only in the path of strict obedience. May it not be that the crisis in our beloved Church at home has been permitted in order to force us to set our house in order, that we may get the broad lines of our doctrine and worship so firmly settled that men's eyes shall be turned from vestments and ceremonial and Romish error to the weightier matters of imperial expansion and consolidation in the Kingdom of Christ in the world? If the Evangelical party is true to the command of Christ, even in this time of stress and strain at home, it is absolutely certain that the promise will be abundantly fulfilled, and the Master Himself will be with us at home, and will not permit His Church to suffer because His people were true to His command and were willing in the day of His power.

(2) In the field we are looking for *increased resources* to enable us to extend the work by employing an increased and improved native agency. Christians at home hardly realize what annual deficits at Salisbury Square mean to us in the field. They mean exactly what insufficient resources would mean to our army in the Transvaal at the present moment—operations, both offensive and defensive, curtailed and crippled, recruits not enlisted for the King's service because there are no funds to pay them a living wage while they are employed in His work.

Surely this will call forth voluntary effort amongst the Native Christians, you say! Yes, thank God, it will stimulate that most important feature of Christian work; but how would the evangelization of the world get on if you were to stop sending out any more paid missionaries and were to utilize only honorary ones, and how would you get on at home if you could not employ any fresh clergy or Scripture-readers or Bible-women?

We *must* have an expanding income for expanding work, and the assurance that God's people at home mean to see us through in the establishment of the supremacy of the Lord of the whole world over the dark places of the earth is our great source of confidence in our conflict with the powers of darkness. This year, in our Mission we had some twenty young Christian men who had been carefully trained through a period of several years at considerable expense to the C.M.S. Villages were waiting to receive them as Christian teachers, and funds, of course, had to be provided for

their employment. Conference appealed to the Corresponding Committee for money; they replied that no additional funds were available, as the Parent Committee were unable to increase their grants this year. Of course this news created consternation amongst us. Here were twenty new agents available, posts waiting for them to open up new ground in promising places, but unless we could ourselves procure funds these men must be allowed to go off and seek for Christian work in neighbouring Missions, with the exception of the half-dozen or so required to fill up vacancies in the existing posts. The matter was referred again to the Corresponding Committee, and by them to the Parent Committee, who, seeing the urgency of the case, made special provision for our need. I quote this instance as it exactly illustrates the necessity of a continually expanding income for expanding missionary work. If we are to depend upon the missionary zeal of our Native Churches alone for the expansion of Christ's Kingdom into unoccupied regions, the progress will inevitably be distressingly slow, for amongst very poor and only partially enlightened Christians self-support is imperfectly understood, and the duty of giving liberally to support missionary agencies in non-Christian villages appears to most of them a Utopian idea. The number of our adherents has just about doubled in thirteen years; and if the Native Church can be adequately helped to expand, as well as be encouraged to consolidate, the rate of progress will be even more rapid in the future.

It should never be forgotten that war is a costly employment, and if the Church of Christ means to win the world for Him, she will have to pay a heavy price in lives and treasure to do it. Because England believes her cause in South Africa to be just and righteous she does not begrudge the ten millions asked for to adequately carry on the campaign; should another ten millions be necessary she will give it for the honour of her name and the security of the Empire. The people of God must realize that they are called upon for sacrifice and strenuous effort in their greater warfare with the powers of darkness. The earth is the Lord's; if we dare to establish His claim to Suzerainty it will cost us much, but let us not begrudge the cost for so great and glorious an end. In the fiscal system of God's Kingdom the revenue is raised not by taxation of nominal citizens of the Empire, but by the free-will offerings of those who love the King and count it an honour either to give themselves to His service, or to support His cause from their resources.

(3) The last point of our Centenary hopes which I would emphasize is the hope of *improved organization*. Large and influential Committees have been sitting for months considering almost every aspect of missionary work and organization; immense masses of opinion, valuable and otherwise, have been accumulated; elaborate reports have been drawn up. What is going to be the result of all this time and thought spent for the Master's sake? We in the field are looking for something very real and very far-reaching as the outcome of so much prayerful and careful deliberation, and we beseech our brethren and directors at home not to disappoint us in this matter.

There are three main subjects which lie near to most of our hearts, and on which we pray that wise and effective counsel and action may be vouchsafed. They are—Self-support and Self-government in the Native Churches, and Decentralization in C.M.S. affairs.

*Self-support*, we know, is increasing in most of the Native Churches, but much more may be done to foster it, and wise developments in this direction will be of the utmost value both to the Parent Society in relieving the undue drain of older Churches upon its resources, and to the Native Churches in

fostering the spirit of manly independence and of generous loyalty to the Redeemer who has bought them.

*Self-government* has also received a fair measure of attention in the past, but to any one at all intimately acquainted with the condition of the Native Churches it is lamentably obvious that much of our system affecting the powers of native agents, and their relations with those to whom they are responsible in their work, requires careful overhauling and reconsideration, that more free play may be given to the development of powers of initiative and the capacity of standing alone and of taking more responsibility and independent control amongst the higher grades of native agents. In India, at least, it would seem that the Churches have much to learn from the wisdom of the secular Government in these matters.

*Decentralization.*—To many thoughtful minds this question appears to lie at the root of all real advance in the two directions mentioned above. The whole tone and tendency of the development of the Native Churches supported by the C.M.S. is controlled by the spirit which prevails at headquarters. The missionary almost instinctively imbibes the principles and tendencies of the governing body in Salisbury Square, and where want of freedom and elasticity or undue rigidity and the trammels of red tape seem to have a tendency to hamper the carrying on of the work conducted from headquarters, the same evils become reproduced in the conduct of the work abroad. Self-support and self-government will be best impressed upon the Native Churches by leaders who are accustomed to enjoy a considerable degree of liberty and responsibility themselves. It seems to us in the field that a considerable degree of decentralization, of giving to the officers on the spot the entire responsibility, within well-defined limits, for the carrying out of policy or action agreed upon by the Parent Committee, would be the surest way of inaugurating a *régime* of greater self-support and self-government amongst the Native Churches.

This, it seems to those at a distance, would give time and opportunity to the directors of the affairs of the C.M.S. at home to consider with greater care and deliberation the many questions of principle and policy which are continually being referred from the field to headquarters, and which frequently, owing to the enormous pressure of the mass of petty details which await consideration there, obtain scant notice or are shelved to a more convenient season, while the mint and anise and cummin are being tithed with exemplary diligence.

If the limits of independent action are clearly defined and the men and Committees on the spot are held absolutely responsible for the results of their action, a spirit of soberness and caution will be engendered in local bodies which to-day is too often absent owing to the absence of that responsibility, which is now borne by the Parent Committee.

The Centenary year is drawing to a close, and with it the nineteenth century, which has marked so marvellous an advance in missionary thought and enterprise. Surely, as we enter upon the new century, we should do so with the confident hope that the spirit of Divine Imperialism will dominate the Church of Christ, and that each member of that Church will be led to realize his responsibility in playing his own individual part in the coming of the Kingdom, whether by volunteering for personal service, by giving and procuring continually expanding resources to meet the continually expanding needs, by acquiring a wider personal knowledge of the facts and principles of missionary work, or by self-sacrificing and unstinted prayer helping on the deepening of the spiritual life of the Missionary Churches as well as their external development.

A MISSIONARY.



## INDIAN NOTES.



PROFESSOR Max Müller has lately written an open letter to the leaders of the Brahmo Samaj in India, in the nature of an Eirenicon. Like all such productions it offers compromises. There can be no question that as to many of his points he is in the right. But how can one follow him when he tells the Brahmos not to take the Christ as preached by missionaries, but to take the Gospels and to interpret them for themselves? He is evidently prepared to abandon the doctrine of the Atonement, and much else which we on our side prize above our life. But since he states that he himself is by choice, and has been for many years a sincere member of the Church of England, we presume that he would accept and insist upon the historical fact of the Resurrection of the Lord, and that he would interpret according to the plain sense of the Queen's English the words of the Saviour when speaking of His life: "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." Will our Brahmo friends read these words in their everyday sense? Is that sense a gloss by the missionaries? Is it not the teaching of the Universal Church of all ages? Is it not the sense for which Polycarp and Perpetua, and St. Francis of Assisi, and Savonarola, and tens of thousands of others have welcomed death, that they might attain a better resurrection, a union for ever with their Risen Lord? Do let us stand firmly on the "Impregnable Rock of Holy Scripture." Let us not join the vulgar cry that Christianity in its essentials is a product of men's imaginations. No Christian whatsoever can surrender the truth of the Resurrection, and none but a person taught by the Spirit can receive it as the Light of his life.

The *Contemporary Review* has lately admitted several excellent articles on Indian subjects. We quoted one by Principal Fairbairn in the last set of these "Indian Notes." A second from his pen is mentioned below. But there is one which is an amusing satire on the way in which English residents in India are wont to consider Indian matters. The author signs himself "A Heretic," and explains that he is so by reason of not believing the Anglo-Indian Creed. He reduces this to a formula based on the Athanasian Creed. We take what is germane to missionary effort as follows; it is cleverly put, and very true:—

"And though it be lawful to regard missionaries with toleration, yet it is essential for a right faith to believe that of all Natives, Native Christians are the worst. Finally, for complete orthodoxy, it should be allowed that Mohammedans are in all ways superior to Hindus."

This is what the writer says about the "sixth article of faith" relating to Native Christians:—

"The orthodox Anglo-Indian, though possibly himself a Christian, must believe that Christianity produces the most disastrous effects in India. He should remember that the Natives already possess two excellent religions of their own, i.e. Hinduism and Islam. He should point out that almost invariably converts to Christianity spring from the lowest orders of the people, and that the hope of financial gain is the main inducement towards baptism rather than any real conversion of the heart. He should himself as an official be very careful to abstain from even a suspicion of any way favouring Christians; and, as they are of course worse than other Natives, he will neither employ them as household servants himself nor suffer others to do so without warning them of their folly. In all these ways an orthodox person can maintain a proper position with regard to missionary

efforts; though of course the *ne plus ultra* of orthodoxy was in vogue in the glorious Georgian era, when all missionaries from England were excluded from British India.

"With regard to financial help to Missions, facetious remarks should be made with reference to the cost per head of each convert, and the probable time that must elapse before India be converted. Those who prefer the Creed of Christendom to that of Anglo-India may reply with certain tiresome arguments. They may allude to the fact that certain parts of Europe, notably in Prussia and Poland, were not converted for more than a thousand years after Christ, and that Christian efforts in India are comparatively modern. They may point out that when Paul preached it was the slaves and poor people who were especially drawn to Christianity, and that not many mighty and not many noble were Christians first of all at Corinth; they may say that the Christian leaven is working now even as it worked then—upwards rather than downwards. They may even dare to question that glorious palladium of this sixth article, and assert that they believe that Native Christians are quite as good as servants as are their heathen brethren; they will perhaps point to the fact that in the market they command higher wages in clubs, restaurants, and private houses. But though the fresh arrival may have obtained high marks both in history and in political economy, he must treat all such arguments as mere devices to shake the faith of the orthodox, and unworthy of serious consideration."

Dr. Fairbairn's second article is well worth reading. It is headed "Race and Religion in India." He makes some serious admissions which are very significant and should warn all those who "get up" the ancient religions of India from English translations of documents unknown to the vast majority of Indians till translated by European savants. What seems to have struck him was the total and hideous inconsistency, not only of belief with practice—for that he had seen plenty of in England,—but of belief with belief in the same man's mind. He was evidently unprepared for the existence of whole regions of inconsistent thoughts in one and the same mind, and for finding that such a mind can rest content in believing all. He very soon found out that men often are sinful, not as in Europe because they act contrary to their faith, but because they act according to it, or at least according to one of the many orthodox expressions of it.

The article is long, and most of it is too abstruse for quotation, but the following passages give an idea of the impression made on the mind of an expert. "Quite enough attention has been paid to Hindu thought; what demands more attention than it has received is the Hindu religion. For its appreciation the worship must be examined, the temple visited, the action on the priesthood and people studied." Dr. Fairbairn here exactly expresses what every missionary has been saying for a century past, and has been derided for saying. Again, as regards the priesthood he observes, "The higher and purer members of the caste referred to the ministers of the temple with something akin to contempt. A *pundit* said to me that he would not touch the *pujari* (the temple officiating priest) with the tips of his fingers." From another source we learn that, speaking to an assembly of Hindus in India, the Principal asked:—

"What do your universities train for? You train for the public service, for medicine, for law, for teaching, but do you ever train the man who is to be your priest, the man who handles the divine mysteries of your religion? It is one of the wonders of my life that you do not do this. I have always thought that the man who ought to be most highly educated, educated in language, in science, in philosophy, is the man who is to be a preacher and minister in religion. But I come to a country said to be eminently religious and find that the man of authority in the temple is the last man you would think of training in the university."

The following words, taken again from his article in the *Contemporary*,

convey sentiments which will be widely echoed in England just now :—"It is a curious but universal fact in ecclesiastical history that just as the worship grows elaborate and ceremonial, it is forsaken by the educated, its recognition falls into contempt, and degradation overtakes priest and people."

The Anglo-Indian Temperance Association, whose headquarters are in London, is said now to have no less than 281 affiliated societies in India and Ceylon. It is not limited to Christians, though, as was to be expected, devout Christians have been among its warmest supporters. Mr. Cadbury, whose successful commercial enterprise enabled him to support much that was good, was amongst this number, and also the Rev. G. W. Chutterbuck, of whom we read that he was drowned in the wreck of the *Stella*, going down with the ship surrounded by a crowd of passengers, chiefly women whom he was helping into the boats. The last seen of him, as the vessel sank, was that he was kneeling on the deck with other passengers in prayer. Mr. Chutterbuck was formerly a Wesleyan missionary in Bombay. The annual report states that there are no statistics to show what proportion of Indian missionaries are personal total abstainers, but it is no exaggeration to put the proportion down at over ninety per cent.

The *Indian Witness* tells us that—

"The leaders of the attempted Buddhist revival in Bengal lately issued this announcement :—

"The 2488th Anniversary Celebration of the Establishment of the Kingdom of Righteousness on Earth will be held at the Albert Hall to-morrow, Sunday, July 30th, from 3 p.m. to 5 p.m.

"A collection of Buddhist relics from Ceylon, Gandahar, Siam, Japan, Burma, Tibet, India, and China; the Royal Edition of the Pali Pitakas, presented to the Maha-Bodhi Society by the King of Siam; the Japanese cup presented by the Emperor of Japan; paintings, pictures, bells, lacquer-ware, &c., will be exhibited on this occasion. All those who wish to attend the celebration should abstain on that day from destroying any life, stealing, sensual indulgence, lying, and taking intoxicating liquor. They may bring fresh, sweet-scented flowers, taking care not to inhale their fragrance. All are invited. Peace and blessings to all."

"The incidental resemblance between Romanist and Buddhist ritual finds illustration here. The exhibition of relics and the prescription of certain days to be regarded as of special sanctity are common to both systems. But are we to understand that our Buddhist friends tolerate stealing, sensual indulgence, lying, intemperance, &c., on all other days of 1899 save the 2488th anniversary of the establishment of the kingdom of righteousness on earth?"

In connexion with the foregoing extract we take leave to offer another from the *Indian Churchman*. Writing of the late Rev. Dr. Kellogg, it tells us that he successfully set himself to disenchant the readers of *The Light of Asia* by his book, *The Light of Asia and the Light of the World*,—

"So that none who read it can ever again be deceived by the eclectic Buddhism of Arnold or that of the Theosophists. Dr. Kellogg showed that of all the so-called parallels to Christianity in the life and teachings of Buddha, as set forth by European enthusiasts, not one of importance was to be met with in the early Buddhist biographies and treatises. Arnold's pictures were taken in part from the Lalita Vistara, an enlarged and fanciful version of Gautama's life, first issued 250 years after Christ, and over 700 years after the hero's death; in part also from the further and later expansions of the Buddha biography composed circa 430 A.D., by Buddhagosha."

It has been very often said that almost all graduates of the Indian

universities enter the service of Government. In this connexion the following remarks by Dr. Miller, the Principal of the Madras Christian College, will be read with interest:—

“From 1869 to 1894 inclusive there went out from the college 880 graduates who, so far as is known, are still alive. About ninety who are known to be dead are left out of account. Of the 880 those in the employment of the British Government number 390. Meanwhile, 430 are known to be following careers outside the service of the Government. The employment of the remaining sixty was undetermined or unknown in July, 1898, when the last Kalendar was issued.

“Of the 430 in independent employment, 160 are making their way in the world as lawyers of various grades. More than 100 are principals, professors, tutors, or teachers in non-Government colleges and schools. About eighty are employed in different capacities—from private secretaryships to reigning princes downwards—by local bodies and native noblemen within, or by Native States bordering upon, the Presidency of Madras. Some, though far too few, are traders or contractors on their own account. A few attended to the cultivation of their own lands. Some are engineers, medical practitioners, editors or sub-editors of newspapers, or are employed by banks and railways. Again, of the 880 graduates thirty are Christians; of whom a third are in the service of the Madras Government, and two-thirds are otherwise employed. Of these last many are engaged in various forms of Christian efforts, and among them are nine ordained clergymen, six in your own branch, three in other branches of the Christian Church.”

The *Christian Patriot* of Madras gives the following encouraging resolution by the Madras Native Christian Association, with a short comment thereon, which we also subjoin:—

“After an animated discussion, a resolution to the following effect was passed: ‘That in the opinion of this meeting of the Madras Native Christian Association it is desirable to discourage the use of caste-titles, the retention of which, in the way they are regarded by Hindus, is not in keeping with the true spirit of Christianity.’


“This resolution commended itself to all; for those who opposed strongly any hard-and-fast legislation on the subject were of opinion that in some cases where the caste-titles are retained they are done as a mere matter of custom or convenience. But in the matter of opposing strongly the spirit of caste all the speakers were at one, and we are glad to find that in this matter a very strong and healthy public opinion is being created, at least in the city of Madras.”

It is a striking testimony to the vigour of that underlying truth which after all energizes the action of a Government whose way in the matter of religious effort is hedged with thorns, to find that many excellent laws have been passed by the Indo-British Government for the protection of the weak and the youthful. An Indian Christian lawyer recently read a paper showing that the laws of British India contain special enactments for the protection of children (especially of girls), for provision of guardians for the young, and of reformatories, for preventing overwork by children, for prevention of crimes against the person, and other cognate matters, some of which are unfitted for more detailed mention here. In happy England these things have become, by God’s blessing on the valiant struggles of the late Lord Shaftesbury and others, matters of course. Not so in India. It has needed the prevalence of the Christian spirit, which many, alas! even of white men and women, decry, to bring about that change in public opinion which makes these things possible, and still more, which causes them to be welcomed, as the natural outcome of the existence of the British Government in India.

H. E. P.

## THE MISSION-FIELD.

## UGANDA.

N September 1st, Bishop Tucker came back to Mengo from a six weeks' journey through Busoga. "The prospects there," he writes, "are most cheering. There seems to be a real seeking after God by very large numbers of people." The Bishop expects within a short while to see a large ingathering of souls. He was knocked up with the heat and toil, but hoped in a little while to be quite well again. Mr. Force-Jones has had a third attack of blackwater fever, and by the doctor's advice will not return to Nassa. He has gone to Mitiana for a time.

The Rev. W. A. Crabtree's house in Gayaza has been maliciously burnt down and completely destroyed. A temporary house has been built by the Natives.

There is to be in future a mail from Uganda to the coast every two weeks, as well as a two-weekly mail up country.

The first lot of youths to be educated under the new system (see last month's *Intelligencer*, p. 925) have been placed under the care of Mr. C. W. Hattersley. The work is progressing, Mr. Hattersley rarely having less than 170 per day under his direct teaching and supervision. Arrangements have been completed for training special teachers for work amongst the young, and these are coming in great numbers for instruction from all parts of the country. Mr. Hattersley asks for prayer for this branch of the work, which may mean so much for the future of the Church in Uganda.

Archdeacon Walker is suggesting that the Bishop should appeal for men for work in Kavirondo, a country on the shores of the Victoria Nyanza, south-east of Busoga, through which country passes what is generally known as the northern route to Uganda. The Archdeacon wrote on August 4th:—

Kavirondo has special needs, being a very thickly-populated country lying near here, and where no sustained effort has been made to reach the people. Kavirondo offers special advantages just now for the opening of Mission work. There is peace in the country, and, owing to the Government stations, order and prosperity. Communication is regular and easy now either by canoe or by road. The Waganda Christians are willing to go there and help a European missionary to open work.

Kavirondo is being brought in touch with Europeans and with a kind of civilization, but not at all with Christianity. There are no Missions there at

all. If we do not begin at once I am sure we shall find it much more difficult after the Natives have seen another side of European life other than that which the missionaries try to show them. There is no reason for not opening work in Kavirondo to-morrow, except that there are no men that can be spared from the work here.

I think the needs of Kavirondo are greater now than they have ever been, owing to the approach of the railroad and to the establishing of European stations. The opportunity will never again be so favourable, and now there is no hindrance of any kind in the way of opening work in Kavirondo.

From Toro, the Rev. C. H. T. Ecob wrote in a private letter on July 17th:—

To-morrow I hope to be off to Butiti, a station now being built for me. It is unfortunate that we have to put men alone; but despite the fact that twelve people are now *en route* for Uganda, it is almost certain that no one will be found to go out to Butiti. The district is very large. Even on the nearest side—that is, the Uganda side—a man can itinerate for ten or eleven days before he comes upon a Singo man. I say nothing of the district to the

north and south of him—Fisher far away to the north and Clayton still farther south. The late Mr. Callis is buried at Butiti. Will you please pray for the Butiti district (called Mwenge)? Mr. Roscoe to-day has got an attack of ague, probably the result of his recent visit to Mboga: the road goes across the Semliki valley, and the depression is great and the heat terrific; whereas here the altitude is great, and a cold morning here has made him ill.

Mr. Roscoe has since been obliged to go to Mengo. He may not be able to continue to work in Toro.

In reference to the need of men, Bishop Tucker mentions that the Roman Catholic Missions are to be reinforced to the extent of twenty-six men and women within the next few months.

#### PERSIA.

In our January number of last year (page 50) we inserted an extract from a letter of the Rev. A. R. Blackett, written the previous October, in which he quoted a statement made to him by a correspondent residing in Teheran (whom he did not name), correcting a report, to the effect that the Christians connected with the American Mission at Ooroomiah had seceded to the Russian Church. The *Guardian*, in its issue of December 29th, 1897 (the January *Intelligencer* having been circulated before Christmas), copied our extract, and a letter appeared in a later issue of that paper, February 23rd, 1898, from the Rev. A. R. Erdington, head of the Archbishop of Canterbury's Mission to the Syrian Christians, correcting several statements in the extract, and saying that, "as a matter of fact, all (Nestorians, Roman Catholics, and Presbyterians alike), except those in receipt of wages, enrolled themselves" members of the Russian Church. The facts were beyond the sphere of our own missionaries' cognizance, and we had no means of judging as to the correctness of the statements made on either side. We have pleasure, however, in quoting from a letter received a few months since by Bishop Stuart from the Rev. Dr. B. Labaree, one of the senior missionaries of the American Mission at Ooroomiah. Dr. Labaree wrote in June:—

Just now God has introduced into our work by His Providence a new element of uncertainty, the incoming of the Russian Greek Mission. It has, by the most astounding un-missionary methods, converted nearly all of the whole old Nestorian Church, in name at least, to the Greek faith. Our Protestant Churches have lost some of their members in the raid, but in the main stand firmer and more united than ever.

The end is not yet. The Mohammedans are much inflamed against the haughty bearing of this handful of Russian missionaries and their elated followers. We watch the development of

God's Providence in this matter with intense interest, both in its bearing on our long-established work and on the Mohammedan problem. We are confident in the continuity of God's providential workings, but we know well His ways are not our ways. We deeply desire to be immersed in His Spirit, to be able to discern His leadings, and to have the surrendered will to follow whither He leads.

P.S.—In speaking of the conversion of the Nestorians to the Greek Church, I refer only to those in Persia. The larger section in Kurdistan are not touched by the movement.

From Yezd we hear encouraging accounts of the development of the work. Dr. White wrote to the Rev. C. H. Stileman, on September 15th, that the average attendance at the Persian service was about eighty. On the 23rd he was able to report 125 present the previous Sunday; while on the Sunday following, Mr. Malcolm says there were 140 present. The services are held in a large room in Dr. White's house, and Mr. Stileman asks that these services may be constantly remembered in prayer.

#### BENGAL.

On September 23rd and 24th, Darjeeling, on the slopes of the Himalayas, was visited by a heavy downpour of rain, as much as fourteen inches falling in twelve hours. On the night of the 24th, as the result of the storm, there were several landslips, and large areas on almost every slope in the district fell away. These slips devastated an area in which were three schools, and several boarding and

private houses inhabited by ladies staying there with their children. The actual loss of life in Darjeeling itself amounted to about 100, and some 300 lives were lost on tea-estates and in native villages out in the district. The Rev. F. Etheridge, of the Santal Mission, who was staying at Darjeeling for his health, wrote an account of the disaster on September 25th, from which we give some extracts. The five out of six children Mr. Etheridge mentions were the children of the Rev. D. H. Lee, of the Methodist Episcopal Mission, Calcutta. A correspondent of the *Bombay Gazette* states that the one who escaped relates how, when death seemed inevitable, Vera, the eldest, gathered all the children together and they knelt and prayed, and while praying the house was overwhelmed. Mr. Etheridge writes:—

By the time this reaches you I expect you will long ago have heard of the terrible experiences which have fallen to our lot within the last few hours. Many precious lives have been lost, both Europeans and Natives; but, thank God, we are safe and so are the Hughesdons. The ruin and desolation around is simply appalling. Rain commenced at two o'clock on Saturday afternoon, but it cleared for a couple of hours in the evening and we went for a walk. About 8 p.m. it came on again, and, familiar as I am with tropical downpours, I never before saw such a deluge. Hour after hour it went on, all night, all day yesterday, until four o'clock this morning, without a moment's intermission. There have, in consequence, been fearful landslips, carrying away everything in their path. Roads, houses, bungalows, native villages, have in a single night disappeared, and in some cases have been so completely overwhelmed with the avalanche of mud that not a trace remains.

It is of melancholy interest that Ida Villa, Mr. Lindeman's house, where I stayed in 1896, has been partly wrecked in this way; and in the very room which I occupied, the dead

bodies of four children were dug out this morning. I saw them all lying in a row, their faces purple and livid, having been suffocated by the sliding earth as they lay asleep. We saw three other corpses brought up from the ravine below. The house below Ida Villa is Arcadia, where there is a large girls' school. Last evening this house seemed to be in danger, and the head-mistress got Mrs. Lindeman to shelter them for the night. Fatal change! To-day Arcadia stands undamaged, while the "house of refuge" is a wreck. In another family five children out of six have disappeared down the *khud* [ravine], and a Bhutia village has completely gone, and with it at least 100 people.

The railway has been carried away bodily in many places, and nothing but chasms and gulfs remain where once it was. It will be an enormous work to repair it, and some say that probably it will be three or four months before trains can run again. It is impossible to describe the utter destruction on all sides—the electric wires and posts are all down, the wires lying about the roads (where any are left) in all directions.

#### PUNJAB AND SINDH.

In a private letter from Fort Munro on September 25th, Dr. W. F. Adams wrote:—

Just now is our busiest time up here. Representatives from all South Beluchistan come to meet the Deputy Commissioner. It is a kind of assizes, taking place every September. Not only have we a goodly number of patients—sixty a day is a lot for this place,—but several men are wanting more religious instruction. They invite some of us to go back with them to the hills and valleys between here and Quetta, 150 to 200 miles distant. We

look out over the hills where no missionary has been; the people are friendly, but we have to go back to Dera Ghazi Khan shortly, and there is work enough to do in that great district for our small force. Dr. Smit has just joined us, but there seems little hope of a *padri* yet. A *munshi* and his wife were baptized in June, and we have three or four others who may be ready before the year is out.

In the *Punjab Mission News*, Dr. Arthur Neve, of the Kashmir Medical Mission, gives the following "story of a few days' district work" in the spring of this year:—

King Frost has relaxed his grasp of Kashmir. A few bright days melted the thick ice-coating on the lakes. A few showers washed away the softened snow-drifts. The willows which line out the little canals assume an intense orange colour. The brown earth begins to thrust up slender green blades of grass or wheat. The sodden, sticky roads begin to harden. It is time to make an expedition.

So the assistants go off with medicines in a boat, slowly tracking up the serpentine bends of the now swelling Jhelum; and two days later my sturdy cob bears me swiftly up the valley, along the village-sprinkled plain to Islamabad.

Clustered round a limestone hill is the town, with some ten thousand souls. A mile off, by the confluence of the various rivers, where the Jhelum first becomes navigable, is a rest-house. Its commodious verandah is very serviceable, this showery early spring, for seeing the patients who soon flow in, attracted like iron-filings to a magnet.

The diseases are those of a primitive peasantry. No fever, nor consumption; no signs of want, under-feeding, or overcrowding, such as fill the out-patient rooms at our home hospitals. But plenteous eye-disease, due to dirt, smoke, and small-pox; bone-disease, due to rapid exposure to alternating heat and cold, or to injuries; dyspepsia from coarse food; and so on. Here and there a leper.

It is a time when the cultivators are busy, so there is a natural selection of the graver cases, and very many operations are required. In two consecutive days we do close on fifty operations, for most of which in England chloroform or ether would have to be administered. But these hardy peasants endure the brief pain almost in silence, and in only eight or ten cases was any anæsthetic given.

The arrangements are not as scientific and elaborate as at our hospital, but they suffice to cure, and so they have the confidence of the people. By the

afternoon work has slackened, so we start off with a porter carrying our medicine-case to some neighbouring village. These are interesting little expeditions. Steering by map and compass, we find our way across country, sometimes fording streams to the selected hamlet, and, walking through it, announce our errand, settling down in some central grass-plot, often in front of the mosque. Perhaps on arrival children flee hastily from the *Feringhee*, and the villagers declare there are no sick. But curiosity attracts an audience. They discover that it is no Government official, but the Mission doctor from Srinagar, and fears are dispelled. They listen quietly to the evangel, and ask one or two questions; and soon there is a little clinique, by no means devoid of professional interest.

Often it would be a scene for an artist. The quaint thatched gables scattered amongst leafless groves of mulberry and walnut. Farmyards with calves skipping about, and flocks of sheep. The old mosque, with iris or tulip roots sprouting in the earth-covered roof. The village greybeards, looking like Jewish patriarchs, and a motley group of women in drab waistless gowns, and children clad chiefly in their natural bronze. Now and again an educated man is met with, who may question some of our doctrines, but such usually bow to the authority of Holy Writ, and are glad to receive a Gospel portion.

The work extended over twelve days, in the course of which, while daily seeing large numbers of patients at Islamabad and Achibal, we also visited and preached in seven large villages never before evangelized. Probably on an average seventy people were present at the addresses given twice or thrice daily. A total of 1000 patients was treated, and I did 200 operations, nearly two-thirds of which were on diseased eyes or eyelids.

#### WESTERN INDIA.

Of plague and famine in Nasik the Rev. E. J. Jones wrote on October 6th:—

It will be seven weeks on Sunday since I was recalled from my holiday, when the two first cases occurred. We

have had thirty-two cases: sixteen cases in Sharanpur and sixteen cases in the Zenana Mission compound. Five



of the latter cases were admitted to our Sharanpur plague hospital: four proved fatal. Of the other eleven cases nine proved fatal. None of these persons had been inoculated. Of the Sharanpur cases, six were among the non-inoculated; of these five died and one recovered. Of the inoculated, two were down with plague immediately (a few hours) after inoculation; both cases were fatal. Of the eight other cases among the inoculated, six have been discharged convalescent and two are recovering. This result is due to the efforts of Captain Hudson, I.M.S. Civil Surgeon, Nasik, who has almost

daily visited our hospital, and Miss Harvey (Z.B.M.M.), who has taken the charge of the hospital under Captain Hudson.

This week our district has been declared famine-stricken, and already prices are worse than at any time during the last famine. Then *bajra* went down to six seers to the rupee; last Wednesday I had to buy for the Orphanage at five seers. We shall be glad of a grant from your Famine Fund as soon as possible, as the present distress is very great. Plague has paralyzed work, and with famine added the poor are in great straits.

#### SOUTH INDIA.

A Conference of South India Missionaries, consisting of delegates (some 150 in number) from all the large societies, is to be held in Madras in January next.

We learn from the *Indian Churchman* that on September 11th a presentation was made to Miss Gell, sister of Bishop Gell, by some of her many friends in the Presidency. The presentation was made by Lady Havelock, wife of the Governor of Madras, and took the form of a handsome silver inkstand, pen-tray, and pair of candlesticks, in a solid oak case lined with velvet. On the inkstand was inscribed the following: "Presented to Miss Caroline M. Gell by her many friends, in affectionate remembrance of thirty-seven happy and useful years spent in Madras."

The Ellore High School held its forty-fifth anniversary on September 19th. The report showed that although for the previous thirty years the school had practically been at a standstill as regards the number of scholars, the past year had seen an increase of sixty-three. For the first time in the history of the school one of its students had gained a prize in the Peter Cator Lower Grade Examination. Ten out of the twenty-two boys sent up passed in the Matriculation Examination, and thirty-seven out of forty passed in the Lower Secondary.

#### TRAVANCORE AND COCHIN.

Bishop Hodges held a confirmation service at Cottayam on September 10th, when thirty-six candidates were confirmed.

At an ordination in Christ Church, Cottayam, on September 24th, the Bishop admitted five native candidates to Deacons' Orders, viz. Messrs. C. C. Chakko, P. C. Chakko, W. C. Cherian, P. O. Mathan, and K. P. Varkey.

#### SOUTH CHINA.

Eighteen persons were baptized at St. Stephen's, Hong Kong, on September 17th. Mr. W. E. Hipwell says one of the men, who has a very clear grasp of Christian truth, comes from Sam Chuen, in the new territory recently added to the Colony. He heard the Gospel in Aplichau from Ng Kiu Fuk. Bishop Hoare met this young man and was greatly pleased with his answers to questions. Two of the catechists, Mr. Mok, of Yaumati, and Mr. Wong, of Hung Hom, are going to the new territory to spy out the land and report, and this man goes with them, as he can give them a good deal of information.

Since the Rev. and Mrs. Louis Byrde reached Kuei-Lin, on a tributary of the West River, on June 15th, they have been living on their house-boat. Mrs. Byrde is a trained nurse, and numerous applicants for medical relief have been treated. There was also a good demand for books. An interesting letter from Mr. Byrde will be found in this month's *C.M. Gleaner*.

Archdeacon Wolfe draws a sad picture of the state of affairs in Hok-chiang. On September 7th he wrote:—

Several of my poor churches have been wrecked by the late terrible typhoon, and I do not know where to look for funds to rebuild them. The poor Christians, in common with all the people in this county, are suffering from the famine, the plague, and the pestilence. So it is out of the question to ask these poor Christians to build their churches again this year, after the expense they were put to last year in building, from the damage done to the

same churches by last year's typhoon. Thousands of the poor people of this county are dying of the plague and semi-starvation. The mortality among the children is alarming. Truly Hok-chiang is in a most pitiable and miserable condition. May we experience the prophet's saying that "when the judgments of the Lord are upon the land, the people will learn righteousness"! Ask earnest prayer for the Hok-chiang Church and church workers.

In September the Rev. W. C. White (Canada C.M. Association) visited the Kien-ning district of the Fuh-Kien province, where the riots occurred in June last. After personally seeing all the stations, and getting the work into running order again, Mr. White was able to write hopefully of the future prospects of the Mission. He is convinced that the persecution is going to be a blessing in disguise. "Already," he says, "the Christians are more in earnest and less dependent on the foreigners." The Nang-wa Boys' Boarding-School has been re-opened. In his round of the stations Mr. White baptized twenty-one adults, two grown-up children, and three infants. About eleven others (adults) had been proposed, but although by their answers they seemed ready for baptism, he felt they had better wait for a month or so, as at the time of the persecution they showed signs of fear. Of his visit to Kien-ning city he wrote on September 29th:—

At the beginning of this week I spent a day and a half at Kien-ning city, investigating the damage done, baptizing six persons, and arranging for the resuming of the regular services.

As we were approaching the city gates, the thought came to me to tell the chair-bearers not to go through the city but to take the road round the city wall to Dr. Rigg's hospital; but then I felt this might lead me into trouble, and the safer plan would be to let the Lord guide me where He would. So we went on, and were entering the gate when out ran a man waving a large red card, and following him were some fifty or more, about one-half of them also carrying red cards. They made the chair-coolies put me down, and for a moment I felt that the mandarins had got wind of my going up to the city and were going to prevent me entering. However, upon getting out of my chair I recognized some Christians, and then found that the Christians and worshippers wanted to give me a warm welcome and so had gathered in a body to meet me.

We were then not far from the Leper Chapel that had been burnt, and as they urged me to go over to see it, we all went in a body, and found the place completely destroyed. From there we

passed through and out of the city to Seven Stars Bridge, noticing as we passed there, that the city church, dispensary, and buildings were totally destroyed.

Arriving at the hospital we found that matters were not as bad as reported. The great number of soldiers being on the spot had of course upset things rather much, but a few days of cleaning and repairing would set matters all right.

The next day the Christians gathered together at the hospital and we had service and baptisms.

We have left two catechists at the city—one for the hospital and the other for the services inside the city.

It is most encouraging to know that work is now going on as usual and so hopefully, and we do trust that this will be the last opposition of the Enemy. Thank God, Satan has never yet gained a victory over our Captain, and inch by inch in this great fight on the Kien-ning battle-ground he has had to give way, until the final victory is now assured! All praise to the handful of His servants—men and women—who have been faithfully sowing the seed during these last ten years!

## MID CHINA.

The Rev. Sing Eng-teh, Pastor of Kwun-hæ-We, Ningpo, died on August 27th. He was the oldest pastor in the Mission, having been ordained in 1875. Bishop Moule has sent us an appreciation of his life-work, which we hope to publish next month.

## WEST CHINA.

A friend has sent to us for publication, copies of the late Miss Acheson's last two journals, in the hope that her touching appeals for help may come with more force now the writer has reached the "homeland." We append some extracts:—

*Mien-cheo, March 7th, 1899.*—Another long day receiving visitors. Went out to see a poor sick woman. She was very ill. Came back and was kept busy till dinner time with guests and sick people. In the afternoon Chin-ri-T'ai T'ai came—such a dear little woman—she stayed till dark. Then came tea and my women's class, but Mrs. Callum is taking it for me; the spirit truly is willing but the flesh is weak. Work as I will, I feel unable to keep up to this present rush, but God is able to make all grace abound, and we have only a day at a time.

11th.—My poor woman seemed better, but it was only the flicker of a candle before it went out, she has died.

13th.—Crowds of people came yesterday to our service. We were ten English. We are expecting Mr. Knipe from An-hsien, and our Bishop, also Dr. Squibbs. I shall be very relieved to see him, as the sick cases daily are more than I can manage.

24th.—It is arranged that Dr. S. is not to carry on medical work here, but at Han-cheo—nearer Sin-tu—a large city two days from here. How are we to carry on the work? As it is I can't find time for my usual work, and yet these poor sick folk, are they to be sent away? Oh, friends, won't you come and help us, or must we work when we ought to rest, because there is no one to tend the sick! You may say you know little of medical work, but I knew less, and know very little now; but come and teach, come and sympathize; don't let it be said of you, "I sought for a man . . . but I found none."

I have been told lately not to work so hard, and oh, dear friends, there should not be this need, if you would come and fill our ranks. We are not

enough to carry on the work in this station, so at the beginning of the summer, one feels almost as if one had been through a hard summer's work. Praise God for His tender love to us in drawing many people closer to us, and using us in this way.

May 5th.—To-night I heard from a woman who lives next door to one of my bonny Sunday-school boys. She says he will not worship his parents' idols, and is beaten till he does, he says he believes in *my* God, and will worship Him. I have thought him indifferent and surly lately; but oh! how little we understand of God's way of working. May be he is thinking most. My heart is so sad and yet glad. I would rather they beat me.

11th, *Ascension Day.*—A lovely bright day. Went out yesterday to teach the women in the houses outside our door—mothers of Sunday-school children—found the "ground hard," but the people receive me kindly. Going to-day to receive three women for baptism; but they are so difficult to teach, when one can come the other can't, so I try all sorts of plans, if they can't come here then I go to one of their houses, and the others meet me there.

25th.—On Sunday we had a happy day. I was too happy to do anything almost and this was the reason. One of my boys was to have written out the Ten Commandments; in doing so he made a slight mistake, so wrote a side note, saying, "Please, Sheng-kias-tai, don't scold me, it is written by a disciple." Farther on he wrote, "I beseech the Heavenly Father to influence my heart." Can't you understand my joy? Oh! when they say and do such things, I almost can hear the angels singing.

## JAPAN.

A tabular statement of the progress of the Mission in the Hokkaido states that the first convert was baptized in 1874 and the first Ainu in 1885. At the end of 1898 there were 1595 Christians (of whom 930 were Ainu). The first contributions of Native Christians for religious purposes were tabled in 1886

when they amounted to \$179. In 1898 the Christians gave \$660 for religious purposes. The total contributions of Native Christians in the Nippon Sei Kokwai (Episcopal Church of Japan) in 1888 were \$3817, in 1898 \$11,039.

The Rev. A. B. Hutchinson reports growing work in various ways at Fukuoka. He wrote on September 1st:—

In June I was called in to see the elder sister of Miwa San, one of our most energetic Christians. For nearly two years she had been ill with lung disease, and strenuously resisted all efforts to interest her in the Story of the Cross. When visited by the Bible-woman she turned away her face and closed her ears to every appeal. This was a great grief to her brother and mother. At last on June 23rd, the mother sat up and spent the whole night in prayer for her daughter's conversion. In the morning what was her joy to hear her daughter say, "I have been very wicked in refusing to believe in Christ or to receive Christian teaching. I have really heard much and now I want to be a Christian." She spoke very humbly to me to the same effect; and I found that she had indeed laid hold of Christ by faith as her only Saviour. I soon after baptized her, and on July 6th she suddenly passed away, perfectly happy, rejoicing in a full salvation. After the funeral Miwa San invited many Christians to tea and held a thanksgiving meeting for the grace so marvellously bestowed on his sister.

We have had some encouragement at our central preaching-place. One evening a retired army official was amongst the listeners, and next day came to me

for conversation and teaching. He has attended the church services with regularity, and is studying the Scriptures with a view to becoming a Christian.

The Centenary letter of the President and Hon. Secretary was read in church in Japanese, and then a copy was given to each family and sent to lonely Christians far away in isolated spots. One of them sent warm thanks, referring to John iii. 16-21, Eph. vi. 10-24, and Matt. xxviii. 20, with thanks to God for leading His people to form the C.M.S.

On the last Sunday in July it was my privilege to baptize in our newly-erected church, eight adults and three children. The parents and grandmother of the children were largely influenced by Miwa San and his wife in becoming Christians. One lady is the wife of an officer in Formosa, who gave his consent in a letter to her being baptized, but has not yet sanctioned the baptism of their child. She and two aged women, sixty-four and sixty-six years respectively, are results of the work of Miss Freeth and the Bible-woman. Yano San's recently-married wife is another won by the godly conversation of her husband; and one more has become a Christian owing to her coming to live with Christian relatives.

#### NORTH-WEST CANADA.

An unexpected mail reached us on October 27th from the Eskimo Mission on Blacklead Island, Baffin's Land. A fishing-smack having called at the island, the missionaries took the opportunity of sending home news. The Rev. E. J. Peck, in a letter dated Sept. 30th, gave a short account of the work. During the year an epidemic resembling influenza attacked the Eskimo. This was followed by famine, and again and again the missionaries had to mourn the loss of the people. Through the kindness of friends at home, who had sent a supply of rice and peas, they were enabled in some measure to alleviate the sufferings of the Eskimo. Mr. Peck was comforted in knowing that one of those who died showed by her life and death signs of the Holy Spirit's power upon the soul. The school for children gave much encouragement. Many of the people can now read the Gospels, and during the winter a more earnest and attentive spirit was shown. Mr. Sampson was for about four months at Kikkerton, on the northern slope of Cumberland Sound, where he lived like an Eskimo, having a snow house and using native lamps. He also had a snow church as long as the weather permitted, and afterwards used the marquee sent by the Missionary Leaves Association. Mr. Peck has since reached home from Cumberland Sound. The smack, the *Alert*, in which he made the journey, was nearly shipwrecked just before reaching Peterhead.

The violent gales at the beginning of November left the boat without rigging, and with a large hole in its side, and for twelve days it lay helpless on the water and in imminent danger of being filled and sunk. A tug was hailed at length, and Peterhead was reached on Sunday evening, November 12th. He left his two brother missionaries in good health.

#### BRITISH COLUMBIA.

This year the Annual C.M.S. Conference was held at Metlakahtla on May 22nd. Bishop Ridley's opening address was listened to with the keenest interest. At the afternoon session the Rev. A. J. Hall, of Alert Bay, who has since come home, read an instructive paper on "Industrial Schools for Indian Boys." On the 23rd, at the morning session the Rev. J. B. McCullagh, of Aiyansh, gave a paper on the "Indian Potlach," and at the afternoon session the subject of "Temperance" was discussed, the Rev. A. E. Price, of Gitwingak, reading the opening paper. The Conference suspended its sittings for the celebration of the Queen's birthday, but there was a meeting of the Finance Committee in the forenoon. At this meeting it was proposed to establish a Native Church Missionary Society, primarily to support the Stickine River Mission. In this connexion it is hoped that an effort may be made at each station to awaken the interest of the Christians in the work of evangelizing the tribes still in the darkness of Heathenism. At the morning session on the 25th, Archdeacon Collison, of Kincolith, read a very interesting paper on the "Mistakes of the Past." The abandonment of the Fort Simpson Mission to the heathen Zimsheans in order to establish a purely Christian colony at Metlakahtla, the Archdeacon described as a great mistake. He instanced the Haida and Kitkatla Missions, both of which were established and carried on among the Heathen with the result that in a comparatively short time Heathenism was extinct in both places. The Archdeacon thought it another mistake not to have drilled the first converts into the practice of bearing a share of the burden and work of evangelizing their fellow-tribesmen. The same afternoon a public missionary meeting was held, at which five missionaries and three Natives from the Naas gave short addresses. Each speaker had a story of his own to tell, but each story ended on the same note—the triumph of the Gospel. The Natives from the Naas were especially thankful over recent conversions. A special feature of the Conference was the early morning and evening devotional meeting. The address at the last meeting was delivered by the Bishop, who compared the work of the grace of God in the soul to the action of the dew in nature—"I will be as the dew unto Israel."

We have previously referred to the *Caledonia Interchange*, a paper originally started in order that the missionaries might inform each other of the work at their various stations by means of written or "graph'd" letters which were passed round. The September number, from which the above account of the Conference is condensed, is a well-printed pamphlet of forty pages in a wrapper, every word in which was "set up" by two Indian boys, neither of whom is yet eleven years of age, in their out-of-school time during the month of August. These boys with others have been entirely trained by the editor, Mr. McCullagh. In addition to the *Interchange* they are engaged in printing the Gospel according to St. Matthew. Mr. McCullagh set up the type for the first six chapters, but he says the boys are quite competent to go on with the setting-up, leaving him free for the translating, editing, and so on.

Mr. W. E. Collison, the Archdeacon's eldest son, was admitted to Deacon's Orders by Bishop Ridley on St. Bartholomew's Day (August 24th), and to Priest's Orders on the Sunday following. Mr. Collison, accompanied by his sister, has gone to Queen Charlotte's Islands to take charge of the Massett station.

Bishop Ridley arrived in England from British Columbia at the latter end of October.

## THE GLEANERS' UNION ANNIVERSARY.



HE Anniversary of the Gleaners' Union was held again in London this year. It is curious to reflect that four years have elapsed since the last ordinary gathering of the kind. In 1896 the Anniversary was celebrated at Manchester, and in 1897 at Sheffield; and last year, although it was in London, it was combined with, and to some extent overshadowed by, the Second Jubilee meetings of November 1st, which it will be remembered were preparatory to the greater Centenary gatherings of April. This year, according to old custom, two days were occupied. Tuesday, October 31st, was devoted to the gathering of Branch Secretaries from London and the country. Captain Cundy, Chairman of the Gleaners' Union Auxiliary Committee, presided. A short devotional meeting was held at 10.30 a.m., with an animating address by the Rev. E. A. Stuart on "Vessels." From eleven to one was held a Conference, at which Mrs. Ashley Carus-Wilson gave an address on "Systematic Study of Missions"; Miss Helen Napper read a paper on 'The Practical Use of the Cycle of Prayer'; and the Rev. W. J. L. Sheppard one on "The Practicability and Utility of Combined Branch Meetings." In the afternoon the Conference was continued, various secretaries giving brief verbal reports of their work, and a paper on "The Need for Advance" being read by the Rev. J. E. Woodward, of Liverpool. The day was closed by a quiet hour, from five to six, conducted by the Rev. E. W. Moore, of Wimbledon. The day was altogether interesting and enjoyable. The intervals for lunch and tea were utilized for friendly intercourse, and the devotional parts at the beginning and end of the gathering were much valued.

On Wednesday, November 1st, All Saints' Day, which has from the beginning been the Anniversary Day of the Union, there was a Communion Service at St. Bride's, at which Prebendary Eardley-Wilmot preached. In the afternoon, the usual meeting for lady speakers was held, this time in St. Martin's Town Hall, instead of the Lower Exeter Hall, which was engaged otherwise. This meeting has for some years been of especial interest and impressiveness, and the one this year was no exception to the rule. Rarely, if ever, have we heard more striking and stirring addresses than some of those at St. Martin's Hall. The speakers were Mrs. McClelland, formerly of the Fuh-Kien Mission; Mrs. Ball, of Sindh; Miss Elverson, of Jerusalem; Miss Laurence, formerly of China and lately of Japan; and Miss M. C. Gollock. The principal theme of the addresses was the need of workers, and the claims of the Saviour for the unreserved dedication of His people. Mrs. Ball, who is a German by birth, stated that she had been told the meeting would consist of "keen" people, and said she had looked in the dictionary to know the exact meaning of the word "keen," and found it defined as "excited with an ardent desire to possess or to do," upon which definition she founded a most earnest exhortation to the audience. Miss Laurence with great skill took up some phrases familiar through recent events in South Africa. The missionary war, she said, was undertaken in defence of the honour of our King, and to obtain "*equal rights*" for His subjects, and spoke of the great Enemy with whom the great battle is waged as always seeking to tempt the King's soldiers into an "*untenable position*." Miss Minna Gollock's closing words were based on the phrase, "We would see Jesus."

In the evening the usual Annual Meeting of the Union was held in Exeter Hall, which was nearly, though not quite, filled. The Chairman was Bishop Tugwell, and his wise and impressive words on the South African War were considered of sufficient value to be quoted in most of the newspapers the

next day. The general subject of "The Evangelization of the World in this Generation" was fixed upon as a text for three of the speakers. The Rev. H. D. Williamson, late of Calcutta, spoke on the word "Evangelization," illustrating it from his Indian experience. Mr. Tissington Tatlow, the present Secretary of the Student Volunteer Missionary Union, took "The World," and in his twenty minutes gave some well-chosen facts and figures showing the condition and needs of Asia, Africa, and South America. And the Rev. D. J. Stather Hunt very forcibly emphasized the reasonableness, as well as the urgency, of doing the work "in this Generation." A solemn closing address was given by Bishop Peel of Mombasa.

The Report of the Gleaners' Union for the year, which was summarized in a few words by Mr. Burroughs, stated that 9667 members had been enrolled during the twelve months, making 122,189 for the thirteen years and three months since July, 1886, when the Union was founded. Seventy-seven new Branches had been formed, and eight disbanded, the number now standing at 924. No less than ninety-two of the Branch Secretaries are clergymen, and 162 of them laymen; but naturally the ladies are the more numerous, 719. Forty-five of the Branches support their "Own Missionaries," besides others which support a native clergyman or evangelist; and, in addition to these local efforts, the Union as a whole provides 100*l.* a year each towards the maintenance of fourteen missionaries. To make up this number, two new ones have just been appointed, the Rev. A. K. Boyland, proceeding to Persia, and Miss W. W. Stratton, to Sierra Leone. The Union had received during the year the following contributions, the larger part in quite small sums:—Membership and Renewal Fees, 526*l.* 18*s.* 8*d.*; Gifts for Union Expenses, 714*l.* 19*s.* 1*d.*; Gifts for "Our Own Missionary Fund," 1402*l.* 7*s.* 11*d.*; Gifts for C.M.S. General Fund, 3094*l.* 16*s.* 1*d.*; total, 5739*l.* 1*s.* 9*d.* The cost of working the Union has been 853*l.* 13*s.* 8*d.* The Motto Texts for the new year were announced as follows:—

"Rise, . . . for I have appeared unto thee for this purpose." (Acts xxvi. 16.)

"I rose up, and did the King's business." (Daniel viii. 27.)

"Rise up, my love, . . . and come away." (Cant. ii. 10.)

The Gleaners' Union has long since passed its experimental stage, and although a good many heads were shaken about it in its earlier days, it is now universally accepted as an instrument of real utility in creating and maintaining interest in the Society's work, and prayer for Missions in all parts of the world.

## THE EDUCATIONAL ASSOCIATION OF CHINA.



THREE years ago an account appeared in the *C.M. Intelligencer* of the second triennial meeting of the Educational Association of China. The third triennial meeting was held in May in Shanghai. Missionaries from many societies were present.

Not a few of these missionaries had travelled many miles to take part in the discussions, and to give others the benefit of their experience; but with the exception of some of the C.M.S. missionaries already living in Shanghai, the C.M.S. was entirely unrepresented. The matter was brought before the last Mid China Conference, and it was hoped that the C.M.S. would be better represented this time, but the arrangements failed at the last moment. The meetings were very interesting and profitable, and it is much to be regretted that more of the C.M.S. missionaries were not present to take part in them. The following is a very brief outline of what took place:—

On Tuesday evening, May 16th, there was a public "recognition

meeting" and reception at one of the largest mission-houses in Shanghai. At this meeting there were opportunities of pleasant social intercourse with some of the best-known missionaries in China.

The next day there were two sessions. In the morning there was an address by the President. This was followed by the presentation of the reports prepared by the numerous Committees appointed three years ago. Some of these reports were very interesting, and the Committees had evidently spent a great deal of time over their work. In the afternoon two papers were read: one on "The Educational Problems of China," and one on "An Examination Board for China." The reading of these papers was followed by interesting discussions.

Thursday, May 18th, there were three sessions. In the morning, papers were read "On the aim of a Christian School in China." This was followed by the reading of five short papers by experts on Chinese Studies, Foreign Studies, Religious Studies, Physical Training, Preparation of Studies. In the discussion that followed, one noticed with thankfulness that the necessity of the religious element in the teaching was insisted on by speaker after speaker.

In the afternoon, Elementary Education was discussed from many stand-points. One paper, "Day-schools as centres of Christian Influence," was read by Miss R. M. Elwin, the only C.M.S. missionary who read a paper during the Conference.

In the evening there was a public meeting with the British Consul in the chair, when three experienced missionary educators gave addresses on "How can this Association best assist in introducing Christian leaven into the life of New China?"

Friday morning was given up to a discussion on different kinds of Schools—Scientific, Theological, and Medical. The paper on Theological Schools was prepared by the Bishop of Victoria, whose long experience at Ningpo qualified him to speak on this subject. His paper was excellent, and was followed with much interest.

Friday afternoon was given up to Girls' Schools, and many valuable hints were given by those whose long experience enabled them to help others. It cannot but be a matter for regret that some of the C.M.S. ladies in charge of girls' schools were not present to profit by the discussions.

Saturday morning was given up to various unfinished business, and to the election of officers for the next three years. Considering the amount of interest that the Church Missionary Society has shown in this Educational Question, it is not to be wondered at that the C.M.S. will remain for another three years entirely unrepresented on the Educational Association of China!

It may interest some to know that one outcome of the Shanghai General Missionary Conference of 1890 was this Educational Association of China. It was important when it was formed, but more important still now when China is beginning to awake to the necessity of foreign education. Article 2 of the Constitution reads: "The object of this Association shall be the promotion of educational interests in China, and the fraternal co-operation of all those engaged in teaching." Already much has been done. Many useful books and maps have been brought out by the Association. Particular attention has been paid to terminology. This department of the work is most important: if translators use different scientific and other terms, endless confusion must arise. As Western civilization spreads, the present methods of education must give way before it. The importance of having an Association like the one in question, that can step forward and



give the Chinese what they want on a Christian basis, cannot be over-estimated. Is it not time for the C.M.S. to consider its position on this question? If anything is to be done, more missionaries must be sent out. The missionaries in Mid China are very few, and they may well ask, "How are we to leave our stations to attend meetings in Shanghai?"

Let us not think lightly of this educational work. Many young men can be reached by education who can be reached in no other way. Speaker after speaker at the late Conference emphasized the importance of prayer in connexion with the work, and urged the members ever to look to God for a blessing upon their undertakings. Will your readers pray for a special blessing upon the education given in the 256 schools carried on in connexion with the C.M.S. in China; also for the Educational Association, its officers and members, that they may ever be guided aright in their important and responsible work?

ARTHUR ELWIN.

### NOTICES OF BOOKS.

THE SPIRITUAL EXPANSION OF THE EMPIRE. *London: Society for the Propagation of the Gospel in Foreign Parts. (Price 1s. net.)*



EVERY Churchman who takes an intelligent interest in the extension of the organization of his Church should possess himself of this short, and in all respects very readable "sketch of two centuries of work done for the Church and nation by the S.P.G.," to quote the second title of the work. Few parts of the world are left unvisited after following the writer in his rapid survey of what the Society has done. The following financial facts eloquently bear this out. In 199 years it has expended the princely sum of 6,419,608*l.*, viz., in the United States (1702—1784), 227,454*l.*; in British North America, 1,867,852*l.*; in the West Indies and South America, 644,677*l.*; in New Zealand and the Pacific, 115,075*l.*; in Asia, 2,340,799*l.*; in Africa, 821,395*l.*; in Australia, 246,378*l.*; and in Europe, 155,988*l.* It has been specially generous in helping to endow Colonial and Missionary Bishops. Of the ninety-four such Bishops of our Church now existing, the Society has helped to endow forty-five, and has also supported twenty-one dioceses by annual stipends to the Bishops, either pending endowment or permanently, having spent on this department of its work 357,511*l.* These facts alone establish a claim to the gratitude of Churchmen; and when it is remembered that until 1848 its work was confined to the British Empire, it will be conceded that its claim to gratitude, especially in respect of its educational and translational work and its care for emigrants, may justly be considered even by Englishmen who are not members of the Church of England. The Society was founded in 1701, three years later than the S.P.C.K. Its first and second Jubilees, in 1751 and 1801, were allowed to pass without public notice. The third, in 1851, the year of the great Exhibition, was worthily kept. The late Prince Consort presided at a great meeting in St. Martin's Hall, made a memorable speech, and gave a donation to the Society, as did also the Queen. The Jubilee gifts amounted to 50,000*l.* To commemorate its Fourth Jubilee and Bi-Centenary the Society aims at raising five times this amount, viz., 250,000*l.*, and we heartily wish it success.

G. F. S.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. *By the REV. JAMES S. DENNIS, D.D. Vol. II. Edinburgh and London: Oliphant, Anderson, and Ferrier.*

The first volume of this classical work came out in 1897, and was reviewed

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at some length in the *Intelligencer*.\* The headings of its contents were: I. The Sociological Scope of Christian Missions. II. The Social Evils of the Non-Christian World. III. Ineffectual Remedies and Causes of their Failure. IV. Christianity the Social Hope of the Nations. The volume before us continues the subject under the following headings:—V. The Dawn of a Sociological Era in Missions. VI. The Contribution of Christian Missions to Social Progress. This last head is to be continued and concluded in a third volume, which will also contain an Appendix and Indices. It is not easy to give the reader an adequate idea of the exhaustive comprehensiveness with which the writer has treated his subject. Under each main heading the divisions and sub-divisions are endless, but always methodical and never redundant. Take, for example, Lecture VI.—“The Contribution of Christian Missions to Social Progress”: in the present volume this is dealt with in three sections, viz.: i. Results manifest in the Individual Character. ii. Results affecting Family Life. iii. Results of a Humane and Philanthropic Tendency; and this last section again has no less than sixteen sub-divisions, such as the following:—1. Hastening the Suppression of the Slave Trade and Labour Traffic. 3. Abolishing Cannibalism and Inhuman Sports. 7. Promoting Prison Reforms, and mitigating Brutal Punishments. 9. Organizing Famine Relief. 10. Introducing Modern Medical Science. 12. Founding Leper Asylums and Colonies. How the writer himself regards his subject is the best criterion in this case as to the effect we may anticipate on the thoughtful reader who perseveres to the end. Dr. Dennis says:—

“The service of missionaries, although a quiet factor in the growth of civilization, making no great stir in the world, produces effects which are of decisive import in social, and even national, development. When we consider the comparatively small number of labourers—only a few thousand, widely dispersed in many lands, and in the case of medical missionaries only a few hundred—the results are remarkable in their volume and dynamic force. This, however, is a point which may well be left to the judgment of intelligent readers, who, as they scan these pages, will recognize hidden currents of power revealed in missionary influence, and discover marvellous sequences of spiritual forces which work and give no sign until suddenly—sometimes unexpectedly—mighty social changes come quietly to pass and silently join the march of history. In a sense altogether unique, Christian missionaries may be regarded as the makers of the twentieth-century manhood of advancing races. They stand for upward social movements among backward peoples. They are indications that strong and earnest minds in Christian circles fully recognize this fact, and regard the Foreign Mission enterprise with deepening interest and ampler vision. The transcendent significance of the purpose of God is becoming more apparent; the sublimity of the task as a divinely-appointed method, its power as a divinely-commissioned agency, its increasing momentum as a world-embracing movement, are arresting, perhaps as never before in modern times, the attention of all who hope and pray for the coming of the Redeemer's Kingdom.”

G. F. S.

IN DWARF LAND AND CANNIBAL COUNTRY. By A. B. LLOYD. *With a Preface by* SIR JOHN KENNAWAY. London: Fisher Unwin. (21s.)

In this fascinating volume our missionary, Mr. A. B. Lloyd, writes of his journey from Zanzibar to Uganda, his life in Toro, the Soudanese rebellion, and his unique journey through the Pygmy Forest to the Congo. Although the point of view presented is that of the traveller rather than that of the missionary, yet the missionary spirit is continually evident. As throwing light upon the condition of Mission life in Central Africa, the book has a high value, and should find a place in all missionary libraries.

The interest of the story begins with the voyage in a dhow from Zanzibar

\* See *C.M. Intelligencer* for May, 1898.

to Saadani. Owing to a report of famine along the northern route, Mr. Lloyd, when he went out in 1894, had to travel along the older route through Usagara and Unyamwezi. The journey has, of course, been described before, but never so fully or more vividly. One first begins to realize the minor pests of the bush life—the centipedes, the cockroaches, the mosquitoes, the biting ants, and the swarms of unmentionable insects. Snakes impress themselves upon one. Lions and leopards play a prominent part, though the best lion stories come later on. Famine and thirst—thirst only relieved by almost undrinkable water—alternated with the discomforts of marching through tropical rains. This part of the book exhibits in a striking degree the horrors of the portage system. The improvidence, the thefts, the desertions, and the rebellions of the porters may be put down among the troubles of the traveller; but there are worse things—one reads of their perishing of famine, their being killed by hostile Natives, their dying “like rats if they are exposed much to the rain.” Altogether we may feel thankful that the Uganda Railway will soon put an end to many of these painful scenes. Mr. Lloyd has an eye for the brighter side also. We get interested in K’shimba, the autocratic headman, and in Sally, the poodle. Sally charges and puts to rout a detachment of Barungi warriors. When her hair grows long, Natives ask apprehensively, “Which end barks?” She saves her master from a midnight assassin. After all her adventures we feel quite sorry when she comes to an untimely end.

The latter part of the book, the life in Toro and the journey through the Pygmy Forest, is even more full of interest than the journey up-country. The Watoro boy who killed a lion and drove off a lioness, Mr. Lloyd on a bicycle charging a lion in the path, the adventure with the Arabs who knew Tippu Tib, the bicycle in the Bangwa village—these are but a few of the fascinating stories which abound. The Bangwa cannibals appear to have attracted Mr. Lloyd’s sympathies by their manliness, and he appeals most strongly for the Gospel to be sent to them. To Mr. Lloyd the feat of crossing these savage districts without an escort does not appear astonishing. He says:—

“Personally, I believe that any one who has a little knowledge of native character and customs, and a smattering of Swahili, could accomplish the same journey in as comfortable a manner as I did, providing that he act honourably and with strictest justice towards the Natives; not harshly, without considering the ignorant state of the offenders, but making due allowances for them; and, above all, letting them see that they are recognized as fellow-men, and not as creatures of a lower order.”

To these conditions we should be inclined to add one other, which is abundantly displayed throughout the narrative—a perfect fearlessness, or, at least, an absolute power of dissembling fear.

We have said enough to show how full of interest this book is. The publishers have done their part by issuing it in a sumptuous form, with a large number of illustrations. M.

We have received from Madras *Stories of Indian Christian Life*, by Samuel Saththianadhan, M.A., LL.M., and Kamala Saththianadhan, B.A., published at Madras by Srinivasa, Varadachari and Co. (London agent, W. B. Clive, 13, Bookseller’s Row.) Our readers no doubt remember Professor Samuel Saththianadhan, son of the late Rev. W. T. Saththianadhan of the C.M.S. Tinnevely and Madras Missions, a graduate of Cambridge, and now Professor of Logic in the Government College in Madras. Mr. Saththianadhan is also a leading man in the Y.M.C.A. and the S.V.M.U. movements in India, and a frequent writer in the best Native Christian newspaper in South India, the *Christian Patriot*. Our older readers will remember his being brought by his much-respected parents to England in 1878, and some of us have watched his subsequent career with much interest and

thankfulness. He was in England and America two or three years ago on a visit, and spoke at meetings here and there. Mrs. Sathianadhan is a lady of high educational status and a graduate of the University of Madras. These stories of Indian Christian life are of course fictitious, but they are very interesting, and will reveal to the uninformed reader much regarding the condition of the Native Christians in South India of different classes, and also illustrate some of the realities of missionary life and work. There are twelve stories, six of them by Mr. Sathianadhan and six by his wife. It is difficult to say which are the best. They are written in a thoroughly Christian spirit, and indicate here and there wise views on missionary policy. One feature of the book has a curious aspect to the English reader. This is the continual description of the different characters by their educational status, whether graduates, or matriculates, or otherwise. It is a significant indication of the value which a degree holds in the eyes of an Indian. If this book is obtainable in England, as we hope it is, it should be read by many of our numerous friends who are now studying Missions more systematically than heretofore. At any rate, they can obtain it through the London agent.

*In Northern India*, by A. R. Cavalier. London: S. W. Partridge and Co. (2s. 6d.) The Rev. A. R. Cavalier, the well-known Secretary of the Zenana Bible and Medical Mission, formerly a missionary of the C.M.S. in Ceylon and South India, visited the stations of the Z.B.M.M. in the winter of 1897-98, in the company of Lord and Lady Kinnaird, and this attractive book is a record of what he found and his impressions thereon. Lord Kinnaird, Treasurer of the Z.B.M.M. for the past twenty years, contributes an Introduction, in which he says that while he had taken a deep interest in the work for so long a time, he returned home from this visit so stirred and impressed by what he saw of the needs, the opportunities, the teeming multitudes, and the fields ripe unto harvest, that he is resolved to strive more than ever to advance this grand cause; and he expresses the hope that the C.M.S. Centenary will open a fresh era and inaugurate a new system and scale of giving. This book, which is characterized by sobriety and earnestness in a marked degree, is well calculated, with God's blessing, to produce the same impressions in those who read it. We commend it most warmly. Excellent and numerous illustrations make it an attractive book for the drawing-room and very suitable as a Christmas present.


*Stories from Mother's Note Book*, by Lucy I. Tonge. (London: Church of England Zenana Missionary Society.) We rejoice to welcome a third edition of Mrs. Tonge's excellent stories, written originally for her own children during a tour in India and Ceylon. They are full of information conveyed in a simple and interesting way, and there are lots of pictures. The demand for a third edition is the best proof that children appreciate the book.

*Aspects of Protestantism*, by A. Herbert Gray, M.A., Minister of Grosvenor Square Presbyterian Church, Manchester (Hodder and Stoughton), contains five lectures delivered to the writer's congregation. They are decidedly Protestant in tone and at the same time distinctly not Puritan. Mr. Gray says that the Protestant Churches have manifested some of the Papal spirit by insisting upon plenary inspiration of the Bible, by over-dogmatism in their theology, and by too narrow a view of Christian life.

We have received from Messrs. Isbister and Co. the volumes of *Good Words* and *The Sunday Magazine* for 1899. These two excellent magazines still keep up the high tone and varied interest which has marked them ever since the days of their founders, Dr. Norman Macleod and Dr. Guthrie. We have also received from the Rev. C. Bullock the volumes of his capital magazines, the *Fireside* and *Hand and Heart*, which continue to provide good mental pabulum for thousands of young readers. And further, the sixth Annual Volume of the official monthly magazine of the Z.B.M.M., *The Zenana; or, Woman's Work in India* (London: S. W. Partridge and Co.), maintains the high character as a faithful record of most excellent work for Christ in India of this Society's devoted lady missionaries to which we have repeatedly borne witness.

A splendid *Map of China* has been published by the China Inland Mission, at the price of 14s., with cloth backing and in a case. We hope it will be issued also on a roller for hanging up. It is based upon the important Map of Bretschneider, but is much more than a reprint of that Map, several hundred corrections having been made. The C.I.M. has done great service by its publication.

## NOTES ON OTHER MISSIONS.

HE Rev. F. B. Matthews, of the S.P.G., contributes to *The Mission Field* an account of the efforts to evangelize the sponge-gatherers of Andros Island in the West Indies. He speaks of the men and boys as densely ignorant, superstitious, and grossly immoral, but is able to report a change for the better in their general conduct, which is specially manifested in their observance of Sunday.

Since its foundation upwards of 525 students have proceeded from St. Augustine's College, Canterbury, to the foreign mission-field. Four of these have been raised to the Episcopate, two have been made deans, and twenty-one archdeacons. North America and South Africa have received most of the recruits.

The Rev. A. R. Cavalier, Secretary of the ZENANA BIBLE AND MEDICAL MISSION, has returned from his tour in Australia. The Churches in that land already have their own Zenana and other Missions, but he was able to find some openings for his own Society, and it is trusted that his visit has been the means of greatly quickening missionary zeal.

An effort has recently been made to develop the work in the villages round Allahabad. Miss Fallon, of the Zenana Bible and Medical Mission, has set apart three teachers for this work, and has already met with some encouragement.

We learn from the BIBLE SOCIETY *Reporter* that the Bible House in Calcutta was struck by lightning on July 28th. Mr. and Mrs. Crayden Edmunds, with Miss de Sélincourt of the Women's Settlement, were sitting together at the time, but mercifully received no injury. The Society has recently opened a new Bible depôt in Poona.

The SOUTH AFRICA GENERAL MISSION, like other Missions in South Africa, is greatly affected by the War. Some of the missionaries have got permission from the Boer Government to remain in Johannesburg; but those in Swaziland and in the Majuba Hill district have had to retire to Durban. It is particularly interesting to find in the organ of the Mission, the *South African Pioneer*, an account of a religious revival at *Ladysmith*, among both English and Dutch, as recently as May last. The *Pioneer* states that Mr. Spencer Walton, accompanied by another worker, was about to visit British Amatongaland in order to commence work among the Tongas. The Swiss Mission is doing a good work in the Portuguese territory, but the part under British rule has not hitherto had a Mission station.

The *Quarterly Record* of the NATIONAL BIBLE SOCIETY OF SCOTLAND records a new triumph for the Murray system of teaching the blind to read. Mr. Murray has a grandson of His Excellency Li Hung Chang as a pupil, who is now able to read some Chinese proverbs and, what is more important, parts of the Gospel according to St. Matthew.

It is difficult to over-estimate the value of the work of the CHRISTIAN LITERATURE SOCIETY FOR INDIA, which was established as a memorial of the Mutiny. Its annual report shows that during the year 132 new books and 68 new editions of books previously issued were published at the various branches of the Society in India and Ceylon, the total number of volumes printed having been 1,240,305. The Ahmednagar Training Institution had over eighty students who were being trained as schoolmasters, seventy-one of whom satisfied the inspectors.

*Work and Workers in the Mission Field* contains a temperately-worded and effective reply by the Rev. G. Lowe, of the WESLEYAN MISSIONARY SOCIETY, to a criticism on Mission work at Johannesburg. He points out that although the Mission was only commenced some nine years ago, there are now four native ministers, eight evangelists, and 169 local preachers, and that about 15,000 are reached every week by the Gospel message. All this work is entirely among the Natives.

The detailed account of the fourth visit of Dr. Griffith John, of the LONDON MISSIONARY SOCIETY, to the Province of Hu-Nan, which was referred to in the

November *Intelligencer*, serves to emphasize the encouraging nature of the tour. At Siang-Tan, whence Dr. John was driven with ignominy in 1880, a house has been obtained in a good position, and eleven out of twenty-six inquirers were baptized after careful examination. Even greater encouragement was met with at Hêng-Shan, where fifty-seven persons were baptized. At Hêng-Chou, where two years ago the missionaries were greeted with a shower of stones, and last year the mission-house was destroyed by the mob, thirty people were baptized, and a Native was formally set apart for the work of an evangelist. Similar experiences were met with at other places, but wise caution was exercised in accepting the candidates for baptism, 490 out of 500 being rejected at Lei-Yang. Altogether 192 persons were baptized during the tour, and Dr. Griffith John says that there are thousands of inquirers, and that "the people of Hu-Nan are ripe for the Gospel."

A new departure has been taken by the Women's Missionary Association of the PRESBYTERIAN CHURCH OF ENGLAND in the form of sending out a party of medical ladies. It is interesting that this should happen during the twenty-first year of the existence of the Association.

The necessity of not being weary in well-doing, and the truth that in due season we shall reap if we faint not, are illustrated by the experiences of the MEDICAL MISSIONS of the FREE CHURCH OF SCOTLAND in Livingstonia. They are summed up by the Rev. Dr. Prentice as follows:—"Six years' toil and one baptism: ere the Mission is twenty-four years old, 1280 baptisms, and candidates for baptism exceeding 2000."

A heavy blow has fallen upon the UNITED METHODIST FREE CHURCH MISSION in East Africa by the death of Mrs. Griffiths, to whose simple faith and holy life the Rev. A. G. Smith, our missionary at Rabai, bears testimony.

There are over forty workers in the CONGO BALOLO MISSION, of which Dr. Grattan Guinness is director, and fifteen in the Peru and Argentine Missions, and in addition it is proposed to undertake work in Behar, one of the most neglected provinces in India. All these Missions, together with Dr. Guinness's well-known missionary training institutions at Bow and in Derbyshire, are now worked by the REGIONS BEYOND MISSIONARY UNION, of which the two Drs. Guinness, father and son, and the Rev. F. B. Meyer, are the Honorary Directors. The expenditure amounts to from 25,000*l.* to 30,000*l.* per annum.

The Rev. Donald Fraser, well known in connexion with the S.V.M.U., who is working as a missionary of the FREE CHURCH OF SCOTLAND in North Ngoniland, British Central Africa, has been privileged to witness great results of his labours. At the beginning of the year there were over 1400 members of the catechumens' class, and on the occasion of a visit from Dr. Elmslie and other missionaries in May last, between six and seven thousand people gathered for worship on the Sunday, while during the week there were attendances of more than two thousand people at the various services, nearly all of whom were either Christians or earnest seekers after the truth. In one morning 309 adults were baptized.

The missionaries of the AMERICAN PROTESTANT EPISCOPAL CHURCH at Han-Kow have gradually lengthened the term of probation of those who wish for baptism, until now it is six times as long as in the early days of the Mission. This increased stringency has not, however, unduly hindered the growth of the Church, since two hundred people were baptized in and near the city during the year 1898.

The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS have to report a decrease in their income of \$38,700, a falling-off in legacies accounting for more than this sum. They deplore also the fact that comparatively few recruits are coming forward. In the field there is much to encourage. The Rev. H. N. Barnum, who first reached Harpoot, the scene of his labours, in 1859, writes that within his experience the one Church of twenty-eight members has grown into twenty-five Churches with a membership of nearly three thousand, while the out-stations have increased in number from six to forty. At Aintab also, in Central Turkey, there has been marked advance.

C. D. S.

## EDITORIAL NOTES.

**T**HE present number completes the Fiftieth Volume of the CHURCH MISSIONARY INTELLIGENCER. The periodical is, however, rather more than fifty years old, as it was started in May, 1849, three weeks after the completion of the Society's first half-century. But the eight numbers of that year were bound up with the twelve numbers of 1850, to form Vol. I. The present issue, therefore, is No. 608.

The *Intelligencer* was originally a little larger in shape (super-royal 8vo) than it is now, but contained only twenty-four pages, double column. It was the first attempt to provide a missionary periodical for educated people, in which articles on the geography, ethnology, religions, &c., of the various mission-fields could appear, and what is called the science of Missions be discussed; and in which important letters from the field could be published at once, instead of awaiting, perhaps for some months, their turn in the systematic reports *seriatim* then given in the old *C.M. Record*. Its success was immediate; it at once took a recognized position as the only periodical of the kind. It has now many contemporaries of at least equal calibre, especially in America.

The original editor was the Rev. Joseph Ridgeway, and he continued in charge for twenty-two years, until his death in 1871, rendering most important service to the whole missionary cause, and to the C.M.S. in particular, by his able and comprehensive articles. Mr. Barton, who was then one of the Secretaries, undertook the work for a few months, and, when he left for Madras, the Rev. G. Knox was appointed editor. He, too, did great service by his brilliant contributions, especially on Indian subjects. In 1876, the old *C.M. Record* was amalgamated with the *Intelligencer*, and the combined magazines took nearly the present external form, with sixty-four pages. The two sections had at first two editors, Mr. Knox continuing to conduct the "*Intelligencer*" half; but from 1879 he was only responsible for his own articles, which appeared nearly every month till 1889. In 1891, the periodical was enlarged to eighty pages.

Since 1891, two editors have had alternate turns in the conduct of the *Intelligencer*. No. 1 handed it over to No. 2 in November of that year, and did not resume it till June, 1893. In 1895, No. 2 had it for four months, and again from October, 1896, to November, 1899, except for three months in 1897. The shifting of offices consequent on Mr. Baring-Gould's absence for this winter has brought back No. 1, temporarily.

If we turn from the history of the *Intelligencer* itself to the history of the Society, and of the Church and the World, what enormous changes appear! To mention only one significant incident. The first number of the *Intelligencer*, May, 1849, contained John Rebmann's letter announcing his discovery of the snow-capped mountain Kilimanjaro. That was the very first of all the wonderful series of discoveries by which Africa has been opened up. But the true principles of Missions have not changed; God's gracious purposes have not changed; the Lord Himself has not changed. It is for the *Church Missionary Intelligencer*, like Israel at the Red Sea, both to "stand still" and to "go forward" (Exod. xiv. 13, 15); to "stand still" in unfaltering confidence in the Lord Jehovah; to "go forward" in resolute obedience and fervent prayer.

A STEP of some importance is about to be taken in the development of the Church in West Africa. Thirty-five years have elapsed since the consecration of the first Negro bishop of modern times, in the person of Samuel

Crowther. He, however, was a missionary bishop pure and simple, a Negro missionary of an English Society in episcopal orders. There was but one clergyman, and perhaps fifty Christian converts, on the Niger when the missionary diocese of that name was formed; and the Mission was entirely supported by C.M.S. funds. During Crowther's episcopate, a considerable Native Christian community was formed in the Delta, besides some isolated congregations up the river; and the growing trade with England, particularly in palm-oil, increased the wealth of the chiefs and people of the Delta, so that at Bonny especially the Christians were able to contribute substantial sums for churches, schools, &c. On the last day of the year 1891 Bishop Crowther died, and Archbishop Benson, who took a deep interest in West African affairs, looked to the C.M.S. Committee to nominate his successor. The question was, Should another African be appointed, or an Englishman? The Society had for some time been trying to combine white men and black men on the Niger. Archdeacon Hamilton, the Rev. J. Alfred Robinson, and the Rev. F. N. Eden, had been successively Secretaries of the Mission; and the Rev. H. H. Dobinson and others were also already at work. It will be remembered that grave weaknesses and evils in the Mission had at that time caused much anxiety, and there was no little friction between the labourers—or some of them—of the two races. In these circumstances, the Committee decided by a majority, after long and animated discussions, to recommend the appointment of an English bishop, for a time; although an influential minority earnestly deprecated what they regarded as a retrograde step. The result was the appointment of Bishop Hill, and an arrangement was made for enlarging his jurisdiction to include the Yoruba Mission, and giving the diocese a new title, Western Equatorial Africa—happily suggested by Archbishop Benson. At the same time, on Hill's recommendation, two African assistant-bishops were also consecrated, I. Oluwole and C. Phillips. Bishop Hill, however, soon died, and was succeeded by Bishop Tugwell (1894).

Meanwhile, the Bonny congregations had, even before the death of Bishop Crowther, resolved to be entirely self-supporting, and therefore independent of the Society; and Archdeacon D. C. Crowther and the other African clergy of the district ceased to draw on C.M.S. funds. This plan was a laudable one in itself, and a fulfilment of the Society's long-expressed hopes; but at the time it was undoubtedly regarded by all parties on the Coast as a practical protest against the Society's Niger policy; not indeed, originally, against the appointment of an English bishop, for the separation had taken place before that decision, but against certain previous decisions of the Committee. The Delta (or rather Bonny) Church, however, had no thought of separation also from the Church of England. On the contrary, they received Bishop Tugwell as their own Diocesan with all honour, and friendly negotiations resulted in a constitution for their self-administration under his episcopal jurisdiction; which constitution was formally approved by the Archbishop, and by the C.M.S. Committee. Moreover, in 1897, Archdeacon Crowther and his brother clergy were, with their hearty concurrence, again enrolled on the Society's List; a token that "C.M.S. connexion" is not necessarily dependent upon the use of C.M.S. funds. In that same year, the Archdeacon visited England, and was received by the Committee and other friends with all affection and respect.

Now the Bonny Christians have long been desiring to have a bishop for themselves, and have hoped to raise an endowment for an episcopal stipend. Finding, however, this task beyond their present strength, they have lately addressed the C.M.S. Committee, asking them "to appoint an assistant-bishop," evidently believing that a diocesan bishop could only be obtained



if they could support him, but that an assistant-bishop might be provided by the Society. Moreover, they formally nominated a particular African clergyman for the post. They did not perceive (1) that the Church Missionary Society does not "appoint" bishops at all; (2) that an "assistant-bishop" is not only appointed but selected by the diocesan bishop, i.e. in this case by Bishop Tugwell. Then (3) they did not see, as many other persons in England have not seen, that there is no difference in principle between the support by the C.M.S. of a diocesan and an assistant bishop. As a matter of fact, the Society does support several diocesan bishops. Ah, it may be said, but those are English bishops! Quite so; but when and where has the Society ever declared that its funds are only for the maintenance of white agents? If it maintains native clergy and lay evangelists, why not native bishops? Of course it is every way desirable that the African Church should support all its own ministrations; and the ambition of the Delta Christians to support a bishop is entirely laudable. But it cannot be too clearly understood that the difficulty about a bishopric for the Delta is not, or not primarily, a financial one. It is much more an ecclesiastical one. The Bonny district is a small sphere for a bishopric; if the present diocese of Western Equatorial Africa were to be divided, the best division would not be to cut off one small corner of it; and if the Native Christian community of the Bonny district should have a bishop to themselves, why not also the similar communities at Lagos and Abeokuta? What we should like to see presently is a group of dioceses in West Africa, with African bishops; and if the Delta is one of them, then the whole Delta, including Brass, and Benin, and a wide missionary sphere among a heathen population, in addition to the native congregations. Moreover, we wish the Church of West Africa to be *one*, however numerous the dioceses may eventually be; and to effect this, there should be arrangements for an united Synod, or something of the kind, in which both white and black, bishops, and clergy, and laity, would sit, pending the future creation of an ecclesiastical "Province" with a Metropolitan. It is the West African Church, and not merely the Bonny Church, that should be an independent daughter Church of the Church of England. That would be a consummation worth working for and praying for.

In the meanwhile, Bishop Tugwell, generously anxious to meet the wishes of the Delta Christians, has asked the Society to provide the stipend for a third assistant-bishop for his vast diocese, intending to appoint to that office the particular African clergyman asked for in the Bonny letter, and to allot to him the Delta as his special sphere. To this request the Committee have cordially acceded, but on the understanding that they are not pledged always to maintain three. Bishops Oluwole and Phillips are wholly occupied in the Yoruba Mission, so that an additional assistant for the Niger section of the diocese is a reasonable requirement; but probably two will not always be wanted for Yoruba work. It is quite understood that the arrangement, which Bishop Tugwell is now submitting to the Archbishop of Canterbury, is only temporary; and it is hoped that the scheme we have shadowed forth above, of separate dioceses, and eventually a "Province" to unite them together, may become an accomplished fact in the not very distant future. *Domine dirige nos!*

Two important developments in the training of women candidates for the Society's Missions have been resolved on by the Committee. In the first place, it is felt to be necessary that all women missionaries should have received some teaching, and gain some practical experience, in simple surgery and nursing, before going out; and although a few do get this already, at the

Mildmay Hospital at Bethnal Green and elsewhere, there are not facilities enough for the majority of the candidates. It is therefore proposed to open a Medical Training Home, not for those who are going through a full medical course, but for ordinary candidates, who can be sent there for a few months in turn. It is to be conducted as a Medical Mission, with a dispensary for out-patients, and a resident lady doctor and trained nurse.

Then, secondly, it is proposed to open a home or hostel as a place of residence for candidates who are either taking a full medical course at the London School of Medicine for Women, or an educational course at the Home and Colonial Training Institution. This hostel will not only be useful in itself, but will relieve the pressure on *The Willows* and *The Olives*, which are both quite full, and at which the candidates not intended as qualified doctors or to be trained as schoolmistresses will continue to be prepared for the mission-field.

Both institutions are expected to be partly self-supporting. The preliminary and other expenses connected with the former, the Medical Training Home and Mission, will be borne by the Medical Mission Auxiliary. Contributions for either will be thankfully received.

It is a great satisfaction to be able to announce further that Miss Shann, of York, has accepted the Committee's invitation to her to take charge of the hostel, and that her sister, Miss Laura Shann, will be associated with her. These ladies are well known to all C.M.S. friends who have visited York, where their late parents' house was a centre of Christian influence and hospitality for many years; besides which Miss Shann has been at the head of the Irish Church Missions Training Home at Dublin. They gladly give their services in the new enterprise as honorary workers.

These two developments will worthily mark the opening of the Society's new century. We commend them earnestly to the prayerful interest and remembrance of our readers.

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On another page we print an interesting article by the Principal of St. John's College, Agra, upon the Society's Educational Missions. We feel bound in giving this to suggest some qualifications,—not to Mr. Haythornthwaite's views, which we are glad that he should express freely, but to some of his arguments and illustrations.

1. In estimating the relative expenditure in men and money upon Educational Missions we ought to confine ourselves to those Missions in which education is, or can be, an important element; that is to say, education in the sense in which Mr. Haythornthwaite uses the words, "higher education,"—not merely teaching to read, as in Uganda. This will at once exclude a very large part of our work from the comparison, e.g. the whole of North-West Canada, East Africa and Uganda, &c., &c. Practically, in estimating the proportion we ought to confine ourselves to India and Ceylon, with perhaps some allowance for Mohammedan countries, seeing that Mr. Haythornthwaite includes their population in what he calls the "orthodox classes." Certainly if we compared the educational work and the evangelistic work in India and Ceylon, the relative amount of attention given to each branch would be seen to be very different from that which Mr. Haythornthwaite suggests.

2. On the same principle, in counting up the number of missionaries engaged in educational work relatively to other missionaries, we must exclude many of the mission-fields, because confessedly Higher Education is not a method suitable to be employed in them. If we take India and Ceylon alone, we shall find that a much larger proportion of missionaries are engaged in education than Mr. Haythornthwaite suggests. This is so

even if we confine their number to the men definitely engaged in the higher educational institutions. But in fairness a good many others ought to be included. There are in most of the stations schools of various grades which are superintended by missionaries not specifically allotted to education.

3. In estimating the pecuniary cost of the different branches of Mission work it is essential not to exclude, but to include, the personal allowances of the missionaries employed. These allowances amount to not far short of half of the whole expenditure actually incurred in the field. Moreover, a considerable part of the grants to Native Church funds, which do not come under the head of Education in the tables from which the figures are taken, are in fact spent by the Councils on schools. On the other hand, the money spent on schools in Palestine, which Mr. Haythornthwaite includes, should be excluded, as they do not give "higher education." The total sum spent by the Society on Educational Missions, however, is really a great deal larger than Mr. Haythornthwaite states.

4. It might be gathered from the article that the increase of educational work which Mr. Haythornthwaite desiderates can be secured by larger grants of money. This is not the case. It is a question primarily not of money but of men. If fifty well-qualified men offered to the Society in the next few months for educational work, or such as could be best employed in that particular branch, the Committee would undoubtedly send them out under the general policy which has for some years been followed by the Society. There would be no refusal of the necessary grants of money. But while men of that stamp are comparatively so few, no large financial votes would provide the additional Educational Missions which we should all be glad to see started.

On the question of organizing a separate Educational Auxiliary similar to the Medical Auxiliary which Mr. Haythornthwaite suggests, we feel it right to offer no opinion. It is a question for the Committee, and not for the Editors of the magazine. But we may say, in a striking letter—which he wished also to be inserted, but for which we have not space—he argues that (1) "the Society's influence would be extended more widely in England, and additional funds would be available for Educational Missions," (2) "there would be an enormous gain in the general efficiency and missionary influence of Educational Missions abroad," (3) "an Educational Auxiliary would be more likely to attract suitable men from English Universities." This is one side of the case. No doubt, as on every other question, there is another side.

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THE Society has lost a friend of long standing by the death of Mrs. Stubbs, wife of the Vicar of St. James's, Pentonville. She was a daughter of Isaac Taylor, of Ongar, the once celebrated and voluminous writer, author of *The Natural History of Enthusiasm* and other works of great reputation in their day. She was therefore also a niece of Jane Taylor, the authoress of *Hymns for Infant Minds* and other books for children; and she bore the same name. She married Dr. A. A. Harrison, a Cambridge man of distinction, who went out to the C.M.S. Yoruba Mission as a doctor in 1861. After three years of excellent service, he was invalided home, and died at sea *en route* to England. Nine years later, Mrs. Harrison was married to the Rev. Stewart D. Stubbs, the father (by his first wife) of four of our missionary wives, Mrs. Ost, Mrs. Horder, and Mrs. Beauchamp, in China, and Mrs. Goodwin in India. Mrs. Stubbs never forgot Africa, and her house was the frequent resort of Negro visitors to this country, who ever found there a hearty welcome and much friendly counsel and aid.

We also much regret the death of Mr. R. L. Stuart, W.S., of Edinburgh,

a warm friend of the Society. He was a brother of Bishop Stuart and Mrs. Sandys, and father of the two lady missionaries in Persia, one a qualified doctor and the other a trained nurse, Dr. Emmeline M. Stuart and Miss Gertrude E. Stuart. Another tried friend and most liberal contributor is lost to us by the death of Mr. R. H. Crabb, of Great Baddow, Essex.

THE following letter from our President appeared in the *Times* of November 8th. All C.M.S. friends will say a hearty Amen to his representation :—

*"THE OPENING OF THE SOUDAN.*

*"TO THE EDITOR OF THE 'TIMES.'*

"SIR,—You have informed us to-day of Lord Kitchener's intention to open the Soudan to all comers in December, with sleeping and dining cars for the accommodation of tourists. I know that I am speaking on behalf of large numbers of my fellow-countrymen when I express my earnest hope that this announcement implies that in the opinion of Lord Kitchener the time has now arrived when restrictions on missionary work may be removed, and it shall be open to the Church Missionary Society to establish at Khartoum a Medical Mission which it is prepared to send out with funds subscribed long ago for the special purpose of a memorial to General Gordon.

"This will not be a new experiment. On the North-Western frontiers of India, amongst the most fanatical of the Mohammedan tribes lately in arms against us, Medical Missions with hospitals have been established with the full consent and approval of the Indian military authorities, and their benefits have been gladly accepted and thankfully acknowledged by those for whom they were intended. Surely the time has now come to say that the term 'all comers' shall not be held to exclude missionaries. We are contending in South Africa for equal privileges for all under the British flag. We ask that the same principle should be accepted and acted upon in the Soudan.

"I am, Sir, yours faithfully,

"November 7th.

"JOHN H. KENNAWAY,

*"President of the C.M.S."*

WE observe with deep interest that a Special Call to Prayer for India has been issued by the Bishop of Calcutta and nine other missionary leaders, of various Christian denominations. Among them we observe the name of one C.M.S. missionary, Mr. Walker of Tinnevely, and two leading Indian Christians, Mr. K. C. Banurji of Calcutta and Professor S. Sathianadhan of Madras. The Circular says :—

"For two years a special day of prayer for the 'Spiritual Awakening of India' has been widely observed. Individual answers to prayer have been many, and a number of stations have received special blessing. But there has been no general awakening among the people, and, to the outward eye at least, the sleep of death has hardly been disturbed. There is need to again humble ourselves before God, and intercede with Him that the people of this land may awake from their sleep and arise from the dead that Christ may shine upon them.

"It is therefore suggested that Sunday, December 3rd, be observed as a special day of prayer for India. . . .

"We suggest (1) that the thought should be given prominence in the ordinary services for the day; (2) that wherever possible special meetings for united intercession should be arranged; and (3) that all individual Christians should devote some part of the day to secret prayer and self-examination, in order that by reviewing in the presence of God their own spiritual life and their efforts to spread the Gospel they may discover by the help of the Holy Spirit any hindrances in themselves to the speedy evangelization of India."

Let us in England join heart and soul in this movement by making that Sunday, December 3rd, a day of earnest prayer for India among ourselves; and let us believe in the promises of a prayer-hearing God.

PROBABLY most C.M.S. friends are unaware that among Bishop Ridley's

clergy, in local C.M.S. connexion, is a son of the late Professor of Poetry at Oxford. The Rev. Francis Milnes Temple Palgrave, M.A., heard the Bishop speak at a meeting in behalf of the S.P.C.K. at Plymouth, where he was working as a curate. He followed him to the Far West, offered his services as an honorary missionary, and went up the Stickine River, where the Bishop had long wished to establish a Mission. Mr. Palgrave's name is just mentioned in the last Annual Report, but his joining the staff does not seem to have been noticed in the *Intelligencer*.

ANOTHER interesting recruit to the missionary army, though at present not regularly enrolled, is the Hon. Montagu Waldegrave, a younger son of Lord Radstock. He is proceeding to Peshawar, to work as a lay evangelist in connexion with Dr. Arthur Lankester's new Medical Mission there. He will not be strictly a C.M.S. missionary, at present; but none the less interesting is the fact of his going, and his name should be remembered in prayer along with other labourers in the Gospel at Peshawar.

OUR readers will have noticed with much concern the accident to Archdeacon Phair of Rupertsland. He had been engaged in deputation work and was to preach at Whitchurch, Salop, on Sunday, November 5th. On the Saturday night he arrived by train, and was being driven to the rectory in an omnibus, when the reins broke, and the driver lost control of the horse. The near wheel of the omnibus ran up a bank, and the vehicle was thrown completely over, the driver being pitched on to the top of the hedge. The Archdeacon received serious injuries, but we are thankful to say that in less than a fortnight he had so far recovered as to be able to resume his deputation work.

OUR energetic friend Mr. C. R. Walsh, Hon. Secretary of the New South Wales C.M. Association, who has been visiting this country, and spoke at the May Anniversary, is now on his way to India, proposing to visit some of the Missions before returning to Australia. He will have a hearty welcome from many of our missionaries who know him either personally or by reputation.

ANOTHER Valedictory Meeting will (D.V.) have been held before the day on which this periodical is nominally issued, viz., on November 28th. It is primarily for the pioneer party for Hausaland, viz. Bishop Tugwell, the Revs. A. E. Richardson and J. C. Dudley Ryder, Dr. W. R. S. Miller, and Mr. J. R. Burgin. But others are included who are sailing early in the New Year, and who were not comprised in the goodly band taken leave of on October 3rd and 4th, viz.: Returning,—the Rev. F. Rowling and Mr. A. B. Lloyd, to Uganda; the Rev. A. E. and Mrs. Bowlby, and Miss Beyts, to North India; the Rev. Dr. and Mrs. Weitbrecht, and the Misses Farthing, to the Punjab; the Rev. A. E. and Mrs. Goodman, to the Telugu Mission; the Rev. A. F. and Mrs. Painter, to Travancore; the Rev. W. and Mrs. Banister, and Miss Jones, to China; and going out for the first time,—Mrs. A. B. Lloyd, and Misses Allen, Glass, Hurditch, and Robinson, to Uganda; the Rev. J. P. Butlin, and Miss M. B. Watney (*fiancée* to Mr. Hodgson), to Western India; the Rev. A. A. Pilon, and Miss E. J. Howes, to Ceylon. Bishop Ingham is to preside, and Bishop Ridley to give the farewell address.

THE Student Volunteer Missionary Union are arranging to hold an important Conference in London in the first week of January. It will be the second of the kind, the first having been at Liverpool in January, 1896, as fully described in our pages at the time. It is expected that some 2000

students of universities and colleges of all kinds will gather at Exeter Hall on January 2nd. Not only are members of the S.V.M.U. itself who have signed the well-known declaration to be present, but students generally, and the effort is intended to stir up their zeal regarding the evangelization of the world. Our friends will no doubt remember this very great gathering in prayer.

There is one additional kindness which our London friends can do. They can offer hospitality to the students who are coming from all parts. The organizers at present have not nearly sufficient invitations to provide for the men who need accommodation, and we hope as many of our friends as possible will write at once and offer hospitality, which should include bed, breakfast, and supper, from Tuesday, January 2nd, to Monday, January 8th. Address Mr. Tissington Tatlow, Secretary S.V.M.U., 22, Warwick Lane, E.C.

THE prayer-meeting in connexion with the Day of Intercession has been arranged to be held on the afternoon of St. Andrew's Day (Thursday, November 30th), at 3.30, in the Lower Exeter Hall, Strand, instead of the C.M. House.

#### THE HISTORY OF C.M.S.—A STRANGE MISTAKE.

I HAVE received from various quarters a very few slight corrections for a future edition of the History of the Society; and I propose shortly to give a list of these in the *Intelligencer*, in order that possessors of the present edition may be able to make them in their copies. But one correction is so remarkable and important, that I must not delay to announce it at once.

In Vol. II., pp. 70-81, there is a chapter (xxxvii.) on "Islington College and Its Men." In a footnote on p. 70 it is stated that several particulars in that chapter were gathered from an unpublished lecture by the Rev. C. F. Childe, the former Principal of the College, in which he gave many interesting reminiscences of his principalship. One of these reminiscences is given on p. 76. It relates what the marginal note calls the "strange career" of the Rev. W. Ronaldson, a former member of the New Zealand Mission. A few months ago it came to my knowledge that Mr. Ronaldson was still alive, and living in New Zealand. I thereupon wrote to him, and expressed the hope that he would not mind the story of his early life having been published during his life-time. In the meanwhile, however, he had heard of it, and a letter from him crossed mine. To my surprise and dismay, his letter informed me that the account given was entirely incorrect. It appears that he originally went to New Zealand in 1844, to an English settler related to his family; that in the following year he became a school-master under the Rev. R. Taylor; and that in 1851 he was sent to England and received into the C.M. College, whence, in 1855, he was (as the History states) ordained, and went out again as a missionary.

The mistake, it will be seen, was not mine. I merely followed Mr. Childe's lecture, the MS. of which was in my hands. Mr. Childe is dead, and it seems impossible now to ascertain the source of so curious and unfortunate an error. One may imagine that the venerable Principal, who was a model of accuracy, recited a correct story, but by some accident put a wrong name to it; but this is only conjecture. I deeply regret to have unwittingly caused pain to Mr. Ronaldson and his family.

Let me add that (as stated in the Preface to the History) the chapters on New Zealand were read in proof, and approved, by the present Bishop of Waiapu. But this story, being not in a New Zealand chapter, but in a chapter on the C.M. College, did not come under his notice. E. S.

## HOME DEPARTMENT.

## CHURCH MISSIONARY HOUSE.

**A**T the monthly meeting of the Lay Workers' Union for London, held on November 6th, the subject of the C.M.S. advance into the Hausa States was dealt with. Addresses were given by Dr. C. F. Harford-Battersby and the Rev. J. C. Dudley Ryder, the latter being one of the party shortly proceeding to Hausaland under Bishop Tugwell.

The annual meeting of the Ladies' C.M. Union for London was held on Friday, October 20th. The Annual Report was read and adopted, and an address given by the Rev. Aylmer Rouse, Vicar of St. Stephen's, Wandsworth. On November 16th, the Rev. A. E. Price addressed the monthly meeting, giving an account of Mission work in British Columbia. (There will be no meeting of the Union in December.)

## WOMEN'S WORK.

## CONFERENCE AT MANCHESTER.

**A** CONFERENCE for women workers from the dioceses of Liverpool, Manchester, and Chester, was held at Manchester from October 24th to 27th. The Y.W.C.A. kindly placed their rooms in New Bridge Street, Strangeways, at the disposal of the Conference, and all those present will ever have a grateful remembrance of the thoughtful kindness shown by Miss Wheeler and Mrs. Birch.

The proceedings began with a reception given by the members of the Ladies' C.M. Union for Manchester and Salford.

The next day's programme began with a devotional meeting at 10 a.m., conducted by Miss Storr. This was followed from 11 to 1 by a Conference. Papers were read by Mrs. Percy Grubb and by Mrs. Kingdon, and a time of practical discussion followed. In the afternoon at 3.30 a public meeting of the Ladies' Union was held, the chair being taken by Mrs. P. V. Smith and addresses given by Miss Laurence and Mrs. Percy Grubb. At 5.30 members of Conference met again for a "missionary fact meeting," when glimpses of the needs of the world and some of the results of Missions were shown in a series of five minutes' addresses.

The programme next day was arranged much in the same way. At ten o'clock an intercessory prayer-meeting was conducted by Mrs. Kingdon. From 11 to 1 was spent in conference. At 3.30 p.m. a public meeting for women took place, when Dr. Herbert Lankester spoke on "Medical Missions and how they may be helped," an opportunity being given at the close for those present to ask questions; and a devotional meeting conducted by Miss M. C. Gollock followed at 5.30.

The next morning there was service and Holy Communion in St. John's Church, Higher Broughton, by kind permission of the Rector, the Rev. H. J. B. Armstrong, and Archdeacon Madden gave a solemn and powerful address on Eph. iii. 14-20.

C. S.

A "Quiet Day" for C.M.S. women workers, convened by the Ladies' C.M. Union for Norfolk and Norwich, was held in Norwich on October 20th. Miss M. C. Gollock conducted the meetings, two in the morning and one in the afternoon, taking as her subject "The Ministry of Women."

A. C. B.

"Quiet Days" for women workers were also conducted by Miss M. C. Gollock at Nottingham on September 18th, at Newark on September 20th, and at Carlisle on November 14th.

Miss Fugill, from Japan, held meetings between October 16th and 28th in eleven villages in the neighbourhood of Cambridge and Huntingdon. In almost all of these, Miss Fugill showed Japanese slides and Japanese curios and explained them, and then gave about thirty minutes' talk on the spiritual side of missionary work and our personal responsibility. The country places are delightful to visit, as the interest is so fresh. These small villages have during this fortnight taken forty missionary-boxes, given between 6*l.* and 7*l.*, and bought 30*s.* worth of C.M.S. literature.

D. M.

In October, Miss Etches and Miss Payne (from Japan) made a very interesting

school tour in South Wales, addressing eleven Private Schools, five Intermediate Schools, and one High School. The Welsh Intermediate County Schools, entered by missionary speakers for the first time, formed a prominent feature of this tour; in two of these it was decided that a working party should be started, and, in all, the Terminal Letter was welcomed and a hearty invitation for a return visit was given. Some of the Private Schools in this district have been visited annually for five years, and the speakers are looked for each year and warmly received. The interest stirred manifests itself in box collections, work done for Mission stations, magazines taken, &c. One Higher Grade School and one Sunday-school were addressed, and six Gleaners' Union and general meetings were held. Miss Etches spent a few days in Malvern in October, and was greatly cheered by the cordial reception of the Principals and the close attention and interest of the girls in the seven ladies' schools which she addressed. Malvern was one of the first centres to invite the Women's Department to send speakers for girls' schools, and periodical visits to schools have been made there since. A meeting of the Gleaners' Union, from which a missionary has just sailed for Japan, was also addressed.

A general meeting was held at St. Andrew's School, Aigburth, Liverpool, on October 2nd, for the purpose of trying to increase missionary interest in the parish. The Ven. Archdeacon Taylor, who presided, said that the strong parochial branch of the Ladies' C.M. Union was most encouraging, and he trusted that from this missionary interest would spread to the whole parish. Addresses were given by the Rev. C. F. Jones, Association Secretary; Mrs. Williams, of Hiroshima, in Japanese dress; and the Diocesan Secretary of the Liverpool Ladies' C.M. Union. It was resolved to form a Missionary Magazine Association, and those present were invited to take boxes.

W. J. L.

#### LOCAL ASSOCIATIONS AND UNIONS.

ON October 6th a large number of friends met together at the new Bristol Church Missionary House for the inaugural ceremony. The Rev. A. J. Harvey presided, and a statement as to the inception and carrying out of the scheme was made by the Rev. Canon J. E. Brenan. Following this the premises were declared open by the Earl of Ducie, who warmly congratulated the Committee on the success of their efforts. Addresses were also given by the Chairman, Canon Prideaux (the Rural Dean), and the Dean of Bristol. Another meeting was held in the evening of the same day, when addresses were given by Mr. Eugene Stock and the Rev. Canon Brenan. Parties of friends were also received on Friday and Saturday, the 7th and 8th, all of whom inspected the premises, the final dedicatory service being conducted by Canon Brenan.

Monday, October 9th, was observed as C.M.S. Day in Reading. The day's proceedings opened with service at Greyfriar's Church, when the Rev. J. A. Anderson gave the address. A large number of friends attended the Berks C.M. Prayer Union Annual Meeting in the afternoon, when the Rev. J. Consterdine and the Rev. G. Ensor gave addresses. The evening meeting followed in the small Town Hall. The Chairman (Mr. C. W. Goodhart) drew attention to the fact that they had on the platform representatives of the four great divisions of their missionary army. The Rev. G. Ensor dealt mainly with reminiscences of early missionary efforts in Japan, dwelling upon the difficulties and restrictions that the work met with. He further appealed for deeper interest to be taken in the work by those who remain at home by reading, prayer, and work. Dr. and Mrs. H. M. Sutton, who are shortly leaving for Baghdad, were then commended to the prayers of those present by the Rev. F. T. Colson, and in replying Dr. Sutton thanked those present for the personal opportunity of saying good-bye, and pleaded for prayer for all the work in Mohammedan lands.

Annual sermons and meetings in aid of the C.M.S. were held in Swansea and neighbouring parishes of the East Gower Deanery on Sunday, November 5th, and the following week. The Bishop of the diocese preached at Holy Trinity in the morning and at St. Mary's in the evening. On Monday there was a special meeting for the clergy in the Parish Room, when the Bishop presided and delivered an exhaustive address on the primary duty of the Church of England and the blessings which accrue from placing Missions to the Heathen in the front



rank of all the duties we have to perform. The Rev. H. E. Fox followed with an address which will not soon be forgotten by those who had the privilege of being present, and made a strong appeal for more men. The public meeting in the Albert Hall was the best-attended C.M.S. meeting held in Swansea for many years. The Bishop was in the chair. The speakers included the Chairman, the Rev. H. E. Fox, and the Rev. W. Banister, all of whom kept the audience spell-bound for some two hours. His Lordship exhorted his hearers to obtain instruction which would beget interest in the work, to be followed by prayer and self-denial.

A. H. G. E.

A Missionary Mission has been conducted during October in the parish of All Saints', Liverpool. This district is one of the poorest in the city, the majority of the inhabitants being of the labouring class. The Missioner was the Rev. C. F. Jones, Association Secretary for the North-Western District. There were two distinct series of services in church, one in the afternoons at 4.15 for the day-school scholars, and another in the evenings at 7.45 for adults. Besides these there were three services on the Sunday, and the Mission lasted eight days altogether. The attendance of the school-children averaged 350 out of a total of 400 on the books. The week-night services were attended by from fifty to sixty persons, and they came again and again, many of them at considerable inconvenience, owing to their late hours, thus showing their deep interest in the subjects brought before them so impressively by the Rev. C. F. Jones. Several prayer-meetings were held and greatly helped to bring down a blessing on the work. The Missioner also addressed the mothers' meeting (over seventy present) on "Medical Missions." During the various meetings a large amount of missionary literature was distributed, and question cards for promises of work for the C.M.S. were given out at the close.

W. C. H.

#### OXFORD MISSIONARY LOAN EXHIBITION.

The City Buildings at Oxford were occupied with a Loan Exhibition on a large scale from October 23rd—28th, which proved an unqualified success. The Vice-Chancellor (the President of Corpus) presided at the opening ceremony, and in a few words expressed his sympathy with the movement, and offered his best wishes for the success of the Exhibition. The Bishop of Oxford, in declaring the Exhibition open, spoke of the great work that the gathering symbolized, and all that it was intended to further. The work of the C.M.S. had been familiar to him for nearly seventy years. The object of the gathering was more than the diffusion of knowledge; it was the real practical carrying-on of the work which had to be done, a work for which they had the solemn command of our Lord, and the most solemn of all promises of its success when it was possible for it to be undertaken. Open doors were now on every hand, and the openings at the present time for Mission work were truly wonderful. But there is a lack of enthusiasm and sympathy, and for the forwarding of the work there must be zeal and energy displayed, and the Exhibition would be a sort of expression of this determination. Miss Constance F. Gordon-Cumming opened the Exhibition on the following day, and, speaking as a traveller, unconnected with any missionary society, gave an eloquent testimony to the value and success of Missions. On the subsequent days the opening ceremonies were performed by the Lord Chancellor, who paid a high tribute to the success of missionary effort; Dr. Arthur Lankester, of Peshawar, who spoke on the work of Medical Missions; Bishop Mitchinson, Master of Pembroke, in the absence of Lord Wantage; and Sir John H. Kennaway. It was estimated that upwards of 24,000 people visited the Exhibition, and the receipts amounted to some 1200l.

#### MISSIONARY DEPARTURES DURING DECEMBER.

Per s.s. *Egypt*, Dec. 7th:—The Rev. and Mrs. J. P. Haythornthwaite and the Rev. and Mrs. A. H. Wright, for the N.-W. Provinces.

Per s.s. —, Dec. 16th:—The Rt. Rev. Bishop Tugwell, the Revs. A. E. Richardson and J. C. D. Ryder, Dr. W. R. S. Miller, and Mr. J. R. Burgin, for the Niger.

Per s.s. *Carthage*, Dec. 28th:—Mr. A. E. W. Gwyn, for Bengal; the Rev. and Mrs. A. E. Bowlby and Miss E. M. Beyts, for the N.-W. Provinces; Miss Watney (*fiancée* to Mr. G. H. Hodgson), for Western India.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 17th, 1899.*—On the recommendation of the Ladies' Candidates Committee, Miss Eva Julia Howes was accepted as a Missionary of the Society.

Offers of service from the Rev. James Punnett Butlin, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of St. Mary's, Laister Dyke, Bradford; and Mr. Hanns Vischer, B.A., Emmanuel College and Ridley Hall, Cambridge, were accepted.

On a report of a Special Committee which had been appointed to consider the question of further accommodation for women candidates, it was resolved:—

"That it is desirable that a Hostel should be provided within reach of the London School of Medicine for Women, and of the Home and Colonial Training College, for students who are taking the full medical course or the Home and Colonial course, and that such a Hostel should be under the management of the Ladies' Candidates Committee, and in the same relation to it as the Society's Training Home at Highbury.

"That the Special Committee be instructed to take steps to find a suitable house and a lady to take charge of the Hostel, and to submit an estimate for the total cost, including furnishing.

"That it is most desirable that all, or nearly all, the women Missionaries of the Society should receive, before proceeding to the mission-field, some teaching and experience in simple surgery and nursing.

"That present arrangements for the medical training of candidates being wholly insufficient for the purpose, such training can best be given by the opening of a Training Home, to be conducted as a Medical Mission, in South London or elsewhere, where candidates could receive experience in Medical Mission work, nursing, and simple surgery, and that the Committee expect that as a general rule a three months' course will be sufficient."

The Committee received with regret the resignation of the Incumbency of Holy Trinity Church, Allahabad, by the Rev. T. Russell. The Committee placed on record their warm appreciation of the work he has done during his connexion with Trinity Church, and agreed to his accepting, as an honorary Missionary, the Bishop of Lucknow's request to take temporary charge of All Saints' Church, Mussoorie.

The resignation, on account of failing health, of the Rev. Ruttonji Nowroji, of the Western India Mission, was also received; and the Committee recorded their warm appreciation of Mr. Ruttonji Nowroji's long and faithful missionary service, extending over a period of forty-four years.

In view of the important work being done by the Henry Martyn Memorial Press at Julfa in the dissemination of Christian literature in Persia, it was resolved to make an annual grant to the Press towards upkeep and working expenses.

The Committee considered a proposal by Bishop Tugwell for the appointment of an additional Assistant Bishop in the Diocese of Western Equatorial Africa, for the Niger Territories. After discussion the subject was eventually deferred for further consideration.

*General Committee (Special), October 17th.*—Arrangements were sanctioned for the absence for a few months of the Rev. B. Baring-Gould, on grounds of health.

*Committee of Correspondence, October 24th.*—The Committee further considered Bishop Tugwell's request that the Society should supply the stipend for an additional Assistant Bishop in Western Equatorial Africa. The Committee agreed to supply the stipend in the event of the consent of the Archbishop of Canterbury being obtained to the nomination of a particular African clergyman (named) to the office; this not to be taken as a pledge to continue the stipends of three Assistant Bishops permanently. The Committee further expressed the cordial hope that the time might soon come when the conditions of the Church in West Africa would make it desirable to create in one or more districts separate dioceses under African Bishops. They also expressed a strong opinion that at an early date steps should be taken for the re-organizing of the West African dioceses, in the direction of constituting them hereafter into an ecclesiastical province.

*Funds and Home Organization Committee, October 27th.*—The Central Secretary reported the resignation of the Ven. Archdeacon Hamilton, Association Secretary

for the Dioceses of Canterbury, Chichester and Rochester, and part of Winchester. The Committee received the resignation with much regret, expressing their deep sense of the value of his services in connexion with the Society abroad and at home for a period of over forty years.

*Committee of Correspondence, November 7th.*—The Special Committee on the Accommodation of Women Students presented a further report upon the projects already sanctioned for the establishment of a Hostel for medical and other students, and recommended the appointment of Miss Lucy Shann to take charge of the Hostel; and that her sister, Miss Laura Shann, be invited to come with her, it being understood that they would be honorary workers. The Committee adopted the recommendation.

The Secretaries presented replies from several lady missionaries of the Society for Promoting Female Education in the East, who had been invited to become Missionaries of the C.M.S. on the transfer of the F.E.S. to the Society, intimating their readiness to join the Society, and stating that they were members of the Church of England and in sympathy with the Society's principles. Their names are as follows:—The Misses Anna Maria Baker, H. Selina Fletcher, L. A. Eyre and M. Johnstone (Hong Kong); Miss Jessie Bushell and Miss Clara J. Lambert (Fuh-Kien); Miss Mary Jane Oxlad and Miss Boulton (Japan); Mrs. Emily Rait, and the Misses Sophia Bland and Helen M. Forbes (N.-W. Provinces); Misses Annie Winifred Eger, M.D., Lina Eger, Fanny Lea Wadsworth, and Marian Jessie Taylor (Punjab); Misses Florence Moore Biddington, Minnie Beverlyn McConaghy, Fanny Cooper, Mary Hicks, Harriot Lee, Mary A. E. Newey, and Kathleen Patten (Palestine).

The Right Rev. Bishop Ridley of Caledonia was present in Committee, and the Chairman (Mr. Sydney Gedge) expressed the Committee's pleasure at seeing him in good health after his illness some months ago. The Bishop, after thanking the Committee for their cordial welcome, gave an encouraging account of the work in his diocese.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. A. J. Hall (British Columbia), Dr. C. S. Edwards, Mr. E. Luckock, and Mr. L. J. Vale (Eastern Equatorial Africa), Mr. E. A. J. Thomas and Mr. J. C. R. Wilson (Niger), and the Rev. H. Castle (Sierra Leone).

The Rev. A. J. Hall, on his second return to England for furlough, after twenty-two years of service in the North Pacific Mission, expressed his deep thankfulness to God for the privilege accorded him of labouring in so blessed a service, and gave an encouraging account of his Mission.

Dr. C. S. Edwards referred particularly to the recent famine in East Africa, and in connexion therewith adverted to the desirability of more itinerating work among the tribes in the interior, many of whom had been brought into touch with the Mission through the famine.

Mr. E. Luckock also spoke of the encouraging access to many people, especially children, brought to Frere Town through the famine.

Mr. L. J. Vale described (a) the industrial work going on at Taveta, where lads have learnt to use tools in carpentry, blacksmithing, brickmaking, and printing; (b) the evangelistic work, schools, itinerating, sick-visiting, &c., in which he showed that native agency is made very prominent.

Mr. E. A. J. Thomas spoke of his itinerating work at Lokoja. He believed he had reached nearly 100 different towns and villages in fresh ground. He spoke with much appreciation of help given in some branches of the work at Lokoja by English people, including a nurse connected with the forces stationed there.

Mr. J. C. R. Wilson described the work at Brass Nembe and Brass Tuwon, and spoke sadly of the many—perhaps 1000—who had been baptized in former years among the 5000 people in the two towns, so few of them remaining faithful Church members.

The Rev. H. Castle expressed his thankfulness to God for safe keeping through the recent rebellion in Sierra Leone, and referred to himself as one for whom the late Mr. Humphrey literally laid down his life. Mr. Humphrey had been, he believed, the "grain of wheat" sown for the future harvest. He believed that openings were much more real in the country now, the great need being the

outpouring of the Holy Spirit to enable the people to grasp what was preached to them.

*General Committee (Special), November 7th.*—The Estimates Committee presented a statement on the expenditure of the current year, ending March 31st next, which was estimated at 342,713*l.*, a sum which would require 47,710*l.* of income more than the available receipts last year (apart from T.Y.E. Funds). A Report was also presented on the Foreign Estimates for the year 1900, and the Committee passed the Estimates now presented, showing a probable expenditure for the financial year commencing April 1st, 1900, of 354,918*l.*

The following Resolutions of the Estimates Committee were also presented and adopted:—

“That in view of the very serious steady increase of expenditure exhibited in the Report, this Committee, while trusting in the power of Almighty God to give all that is needed for His work, would most seriously plead that all outgoings, both at home and abroad, shall be subjected to the most careful scrutiny, and recommend that the various Missions be informed that no applications for grants supplementary to the authorized Warrants must be made except in cases of absolute necessity.

“That though the accumulated adverse balances shown last year have been written off by a draft on the Centenary Funds, every effort must be made by the supporters of the Society to prevent the recurrence of such balances by the provision of an income to meet the expenditure which falls upon the Society owing to the expansion necessarily involved in its established policy of accepting all qualified candidates who come to it.”

*General Committee, November 14th.*—The Committee confirmed the Resolutions of the Committee of Correspondence regarding the opening of a Hostel for medical and other students.

The Committee also approved the appointment by the Finance Committee of Mr. Sidney H. Seccombe, at present a clerk in the Accountant's Department of the C.M. House, to be assistant accountant at Mombasa.

A Report was presented from the Medical Committee recommending the appointment of an Assistant Secretary for the Medical Auxiliary. The proposal was adopted.

The Committee further approved of the proposal from the Medical Committee for the re-arrangement of the duties of the Consulting Physician and the Society's Physician, and took the opportunity to express their cordial thanks to Dr. Nestor Tirard for his work in the former capacity.

Reports were presented from the thirteen sections of the Centenary Review Committee, the results of their deliberations during the past three years. The Committee expressed their cordial thanks to all the friends who had been concerned in this laborious task, trusting that important developments and readjustments of the Society's methods and work might, in the goodness of God, prove to be the result. The various reports were referred to the standing Committees to which they severally belonged.

The Committee heard with much regret of the death of Mr. Joseph Rice, who had been for thirteen years an Honorary Life Governor of the Society, and was one of their leading friends in Manchester for many years.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING (with prayer) for the educational work of the Society (pp. 974—982, 1028), and for female education in India (pp. 987—999).

Thanksgiving for the Foreign Mission work of the Churches in Germany. (Pp. 982—986.)

Thanksgiving for the steadfastness of Chinese Christians under persecution; prayer that the Word may have free course. (P. 1012.)

Thanksgiving for the growth of the West African Church; prayer for a blessing on the plans for its further development. (P. 1025.)

Prayer for the proposed Medical Training Home and for the Hostel for women candidates. (P. 1027.)

Prayer for the spiritual awakening of India. (P. 1030.)

Prayer for the pioneer missionaries for Hausaland. (P. 1031.)

Prayer for the forthcoming S.V.M.U. Conference. (P. 1031.)

Prayer for a widespread and earnest observance of the Day of Intercession. (P. 1032.)

## NOTES OF THE MONTH.

## ORDINATIONS.

*Travancore and Cochin.*—On Sept. 24, 1899, at Christ Church, Cottayam, by the Bishop of Travancore and Cochin, Messrs. C. C. Chakko, P. C. Chakko, W. C. Cherian, P. O. Mathan, and K. P. Varkey (Natives), to Deacons' Orders.

*Japan.*—On Sept. 24, at Hakodate, by the Rt. Rev. Bishop Fyson, Ito San (Native), to Deacon's Orders.

## DEPARTURES.

*Sierra Leone.*—The Rev. Canon Moore left Liverpool for Sierra Leone on Oct. 28.—The Rev. C. G. Hensley left Liverpool for Sierra Leone on Nov. 4.—Miss W. W. Stratton left Liverpool for Sierra Leone on Nov. 11.

*Foruba.*—The Rev. and Mrs. F. M. Jones, the Rev. J. S. Owen, and Messrs. F. D. Coleman and H. F. Gane, left Liverpool for Lagos on Nov. 4.—The Misses M. Blackwall and H. R. Hewitt left Liverpool for Lagos on Nov. 11.

*Niger.*—Mr. E. Dennis and Mr. J. N. Cheetham left Liverpool for Forcados and Onitsha on Nov. 4.—The Misses M. Hamlin and A. H. Squires for Brass, and the Misses M. Bird, E. M. Dennis, L. M. Maxwell, M. Warner, and A. L. Wilson, for Forcados, left Liverpool on Nov. 11.

*Egypt.*—The Misses F. M. Sells and G. M. Western left Marseilles for Alexandria on Oct. 19.—Miss L. E. D. Braine-Hartnell left Marseilles for Alexandria on Nov. 2.—The Rev. Ll. H. Gwynne left Marseilles for Port Said on Nov. 3.

*Palestine.*—Dr. J. Cropper left London for Acca on Oct. 22.—The Rev. Dr. and Mrs. S. Gould, the Misses E. M. Burnaby, F. E. Neale, H. M. E. Scott, and E. C. and A. Wardlaw-Ramsay, left Marseilles for Jaffa on Nov. 16.

*Persia.*—The Rev. A. K. Boyland left London for Julfa on Oct. 24.

*Turkish Arabia.*—Dr. and Mrs. H. M. Sutton and Miss A. E. Clarke left London for Baghdad on Oct. 28.

*India.*—The Rev. A. H. Bowman (on Special Deputation as Winter Missioner) left London for Bombay on Sept. 26.

*Bengal.*—The Rev. and Mrs. G. H. Parsons left London for Calcutta on Oct. 24.—Mrs. L. A. McC. Newbery and Miss M. K. Wolley left London for Calcutta on Nov. 4.

*North-West Provinces.*—The Rev. H. J. Molony and Messrs. L. Ashby and E. Peters left London for the Gond Mission on Oct. 18.—Miss E. A. Yate for Azimgarh, and Miss E. Worthington for Muttra, left London on Oct. 19.—The Rev. C. S. Thompson for Kherwara (Bhil Mission), and Miss A. Cox for Agra, left London on Oct. 24.—Miss C. E. Rogers and Miss R. Carter left London for Benares and Gorakhpur respectively on Nov. 2.—The Rev. and Mrs. W. McLean left London for Agra on Nov. 4.—The Rev. E. P. Herbert left London for the Gond Mission on Nov. 8.

*Punjab and Sindh.*—The Rev. and Mrs. R. Sinker left London for Bombay on Nov. 2.—The Rev. and Mrs. C. M. Gough left London for Narowal on Nov. 3.—The Rev. and Mrs. C. E. Barton left London for Kashmir on Nov. 4.—The Misses F. L. Wadsworth and M. J. Taylor left London for Multan on Nov. 8.—Dr. and Mrs. A. Lankester left London for Peshawar on Nov. 15.

*Western India.*—Mrs. L. B. Butcher left London for Bombay on Oct. 24.—The Rev. and Mrs. A. Manwaring left London for Nasik on Nov. 15.

*South India.*—The Rev. E. E. Hamshire left London for the Telugu Mission on Oct. 24.—Mr. M. Browne left London for Tinnevely on Nov. 8.

*Travancore and Cochin.*—The Rev. and Mrs. J. H. Bishop left London for Trichur on Nov. 9.

*Ceylon.*—The Misses L. E. Nixon and E. Whitney for Colombo, and Miss L. Leslie-Melville for Baddegama, left London on Nov. 2.—The Rev. and Mrs. J. W. Balding left Southampton for Baddegama on Nov. 6.

*Mauritius.*—Miss M. B. Gwynn left London for Mauritius on Oct. 23.

*South China.*—The Rev. J. B. Carpenter left London for Hong Kong on Oct. 6.—The Rev. and Mrs. E. B. Beauchamp left Southampton for Pakhoi on Nov. 6.

*Mid China.*—Mr. T. Gaunt left London for Shanghai on Oct. 6.—The Rev. and Mrs. W. G. Walshe for Shanghai, Miss I. S. Clarke for Shaohing, and Miss M. Riddell for Chuki, left Southampton on Nov. 6.

*Japan.*—The Rev. and Mrs. H. L. Bleby for Nagasaki, the Rev. and Mrs. H. McC. E. Price, and the Misses L. A. Galgey and H. I. Worthington for Osaka, and Miss E. C. Payne for Gifu, left Southampton on Nov. 6.—Miss E. M. S. Huhold left Genoa for Tokushima on Nov. 11.

## ARRIVALS.

*Foruba.*—The Misses M. Tynan and J. Palmer left Lagos on Oct. 1, and arrived at Liverpool on Oct. 23.

*Eastern Equatorial Africa.*—Dr. E. J. Baxter and Miss E. Lockett left Mombasa on Sept. 27, and arrived in London on Oct. 19.

*Egypt*.—Miss E. S. Shields left Alexandria on Oct. 13, and arrived in London on Oct. 21.

*Benga'*.—The Rev. and Mrs. F. W. Bourdillon left Calcutta on Sept. 29, and arrived in London on Oct. 27.

*North-West Provinces*.—The Rev. T. F. Robathan left Bombay on Oct. 7, and arrived in London on Oct. 22.

*Western India*.—Mrs. E. J. Jones left Bombay on Sept. 26, and arrived in London on Oct. 11.

*South India*.—The Rev. and Mrs. A. N. C. Storrs left Colombo on Oct. 12, and arrived in London on Oct. 31.

*Ceylon*.—The Rev. J. Carter left Jaffna on July 25, and arrived in England on Aug. 28.—Miss L. A. Case left Colombo on Oct. 12, and arrived in London on Oct. 30.

*Japan*.—Mr. F. E. Hamond left Osaka on Sept. 22, and arrived in London on Nov. 7.

#### BIRTHS.

*North-West Provinces*.—On Oct. 22, at Jabalpur, the wife of the Rev. E. D. Price, of the Gond Mission, of a son.—On Nov. 4, at Kellay Rectory, Lifton, Devon, the wife of the Rev. E. A. Hensley, of a daughter.

*Japan*.—In May, the wife of the Rev. A. Lea, of a son.

#### MARRIAGES.

*Eastern Equatorial Africa*.—On Sept. 27, at Blackburn, Mr. V. V. Verbi to Miss Dinah Mayor.—On Oct. 3 at the Mombasa Consulate, and on Oct. 4 at the Rabai Church, Mr. W. E. Parker to Miss A. I. Grieve.

*Bengal*.—On Nov. 16, at the Old Church, Calcutta, the Rev. C. L. Olsen to Miss Edith Mabel Fanny Sibley.

*North-West Provinces*.—On Sept. 6, at Mussoorie, Mr. W. Holloway to Miss L. A. Wilson.—On Sept. 27, at Christ Church, Ahmedabad, the Rev. A. Outram to Miss Gertrude Ellen Withers.—On Oct. 25, at Agra, the Rev. A. Butterworth to Miss A. E. Banks.

*Punjab and Sindh*.—On Nov. 14, at Karachi, Dr. Cecil Lankester to Miss Cécile Florence Archibald.

### PUBLICATION NOTICES.

**New and Recent Publications of the C.M.S.** A handbill giving full particulars of these publications, and of books specially prepared for the purpose of interesting children and young people in the work abroad, will be found inserted in this number of the *Intelligence*. The help of our readers is asked in making them known. Copies of the handbill will be supplied free on application. Special attention is directed to the two following publications:—

**In Journeyings Oft.** This is the new Christmas book for boys and girls 112 pp., small 4to, well illustrated. Paper boards, 1s. 6d., post free; cloth boards, gilt edges, 2s. 6d., post free. Reduction for quantities for prizes, &c.

**C.M.S. Card Kalendar for 1900.** This "Kalendar" consists of four demy 4to cards, artistically designed and printed in two colours, with cord for hanging up, and is suitable for the drawing-room. Price 6d., post free; carefully packed.

**Missionary Recitations for the Young.** Part 3 is now ready, price one penny, or 9d. per dozen post free. These "Recitations" will be found specially useful during the winter months in connexion with the work amongst the Young. Secretaries of Sowers' Bands, and other workers amongst the Young, can obtain specimen copies free, and will be supplied in quantities at the rate of twenty-five for 1s., post free, direct from the C.M. House.

**What can those in Service do?** This was the title of the special T.Y.E. booklet for servants. It has now been altered and adapted for general use. Copies supplied free of charge.

**Catalogue (or List) of Books, Magazines, Pamphlets, &c.,** published by the C.M.S. This has been revised to October, 1899, and will gladly be supplied on application.

A cheaper edition (3s. 6d.) of *Pilkington of Uganda* has just been brought out by Messrs. Marshall Bros. It can be supplied to friends direct from the C.M. House for 3s., post free.

All orders for books, magazines, and papers should be addressed to the *Lay Secretary*, C.M. House, Salisbury Square, London, E.C.